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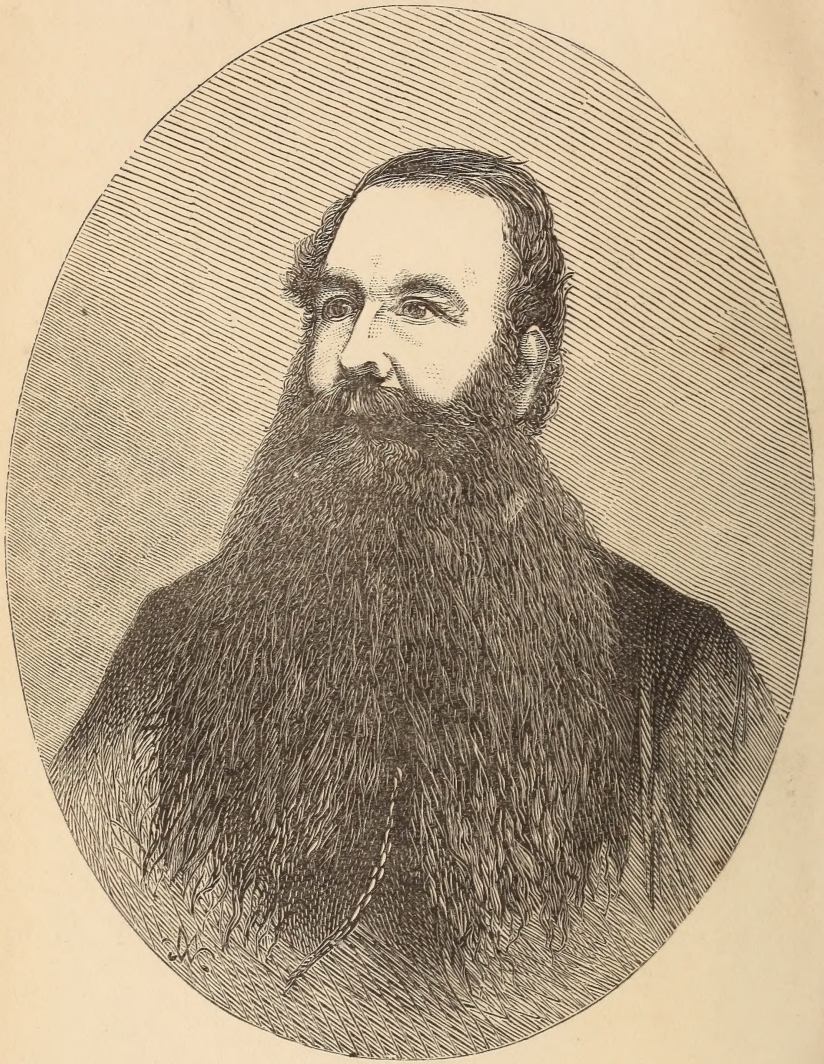
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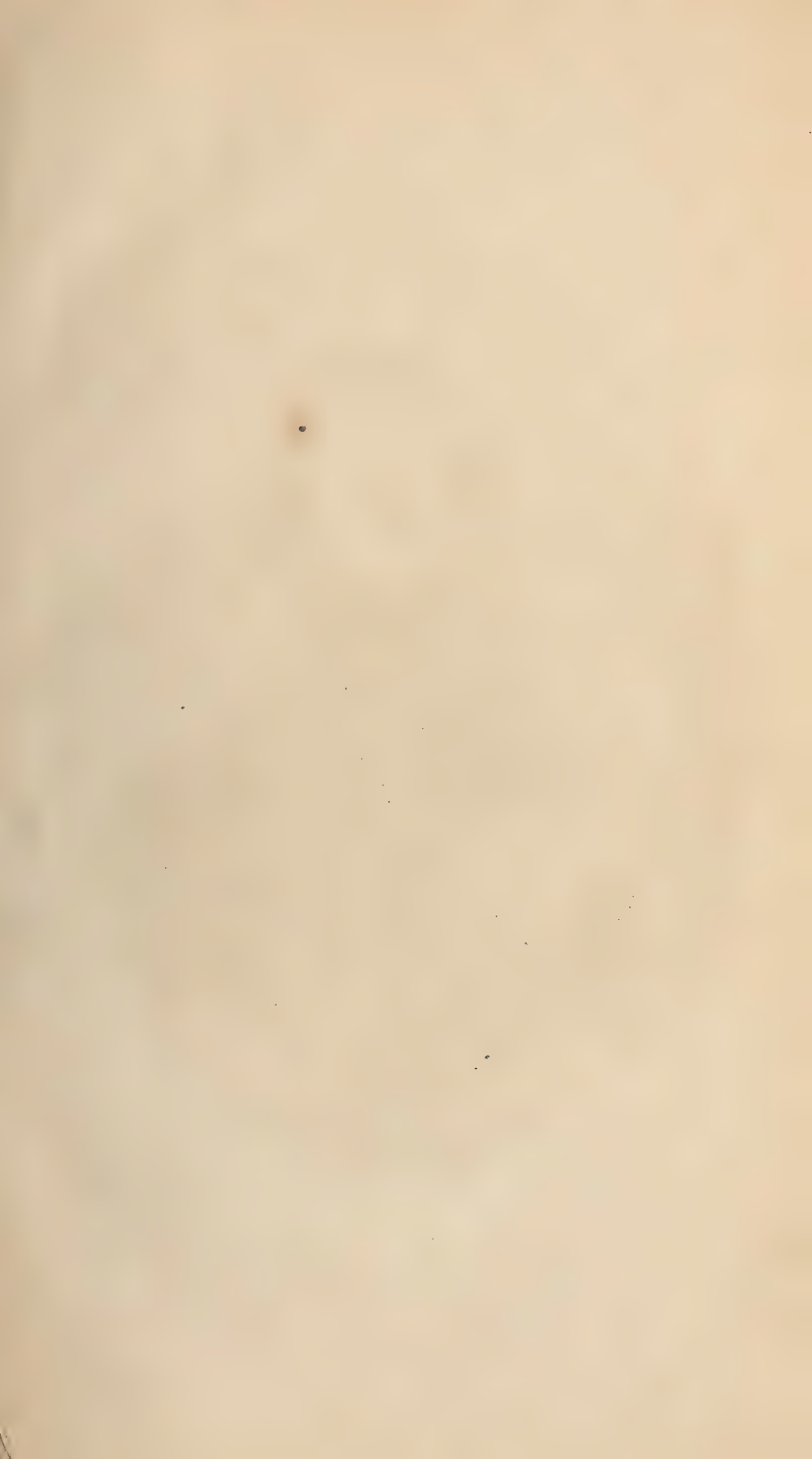
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THE AUTHOR.



PETRI DECRETUM.

Trado tibi potestatem a Domino mihi traditam ligandi atque solvendi: ligabis quod oportet, solves quod expedit, tanquam qui ad liquidum Ecclesiæ regulas noveris, *et tu in curis sæculi deditus minime reperiaris; tibi autem impietatis est studia et sollicitudines suscipere seculares.* Ad hoc non solum vocatus es ut opportune, et sine intermissione doceas Verbum Dei, et hic ante Pasca Domini Quadragesimale Jejunium tradidit, et ante Natalem tres Hebdomadas et quartam imperfectam ab omni Christiano Populo instituit venerari in commemoratione primi et secundi adventus Domini Nostri Jesu Christi et ordinationes celebravit per mensem Decembrium —and you must avoid secular affairs; therefore, the accepting or taking secular cares or Temporal Power shall be deemed AN IMPIETY and A CRIME.

*I submit this Work to the consideration of the whole Roman Catholic Hierarchy, and more especially to the erudite **CARDINAL WISEMAN**, who is too learned not to appreciate the Work, and too acute not to see that the cause of the Papal Temporal Power is already lost.*

THE INCUBI
OF
ROME AND VENICE.

OR,
The Criminal History of the Popes,
AND THE
MARTYRDOM OF VENICE.

TWO VOLUMES IN ONE.

W. F. O. Baggi

That no Italian Priest
Shall tithe or toll in our dominions;
But as we under heaven are supreme head,
So, under Him, that great supremacy,
Where we do reign, we will alone uphold,
Without the assistance of a mortal hand:
So tell the Pope; all reverence set apart,
To him, and his usurp'd authority.

SHAKESPEARE.

SECOND EDITION.

PRINTED FOR THE AUTHOR.
PUBLISHED BY J. CLEMENTS,
LITTLE PULTENEY STREET, REGENT STREET.

1864.

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PREFACE

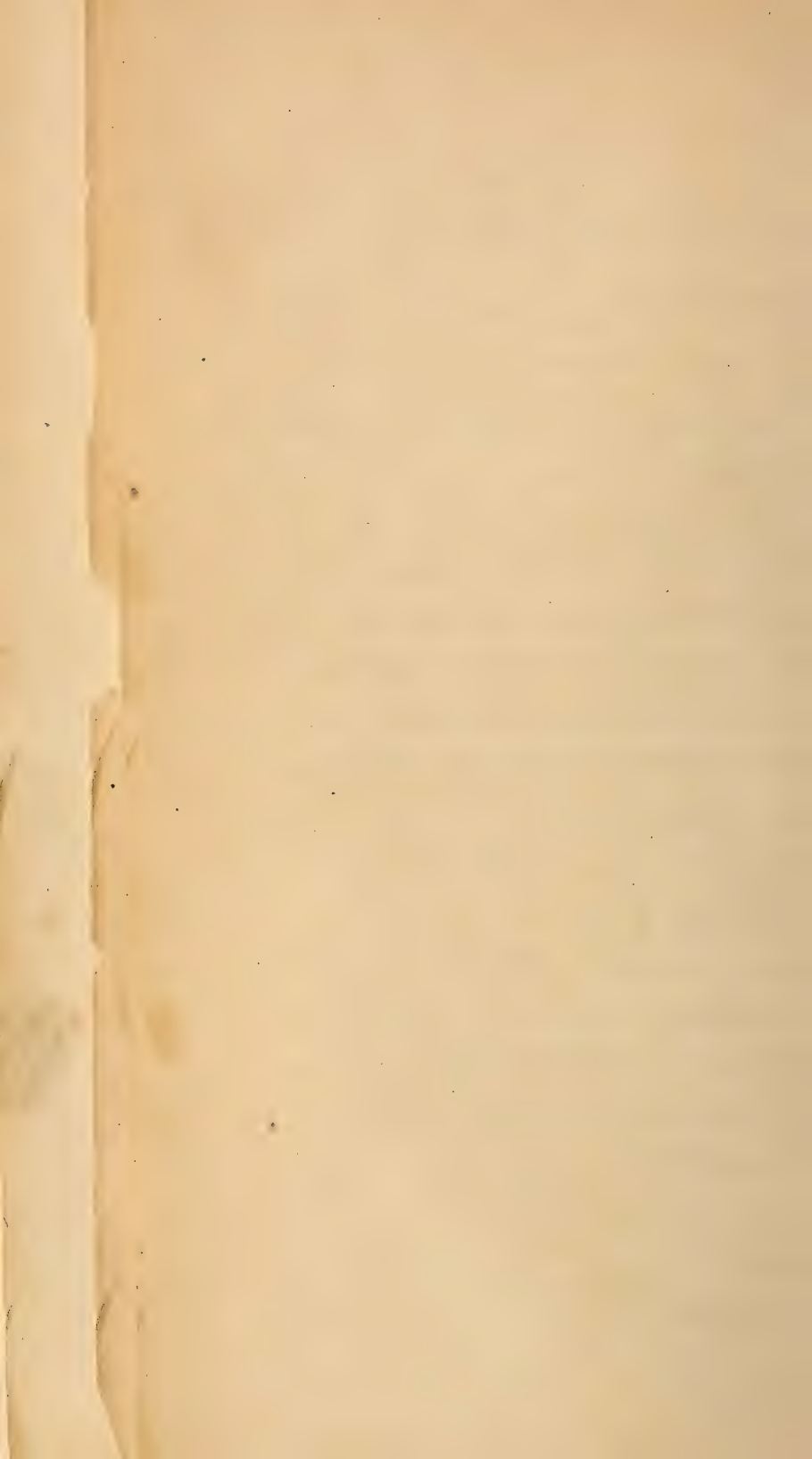
TO THE SECOND EDITION.

IN the First Edition the Author has enumerated our Pontiff-Kings who have been omitted by St Matthew in the Genealogy of Christ. In consequence of which the London Publishers and the Right Reverend Theologians have refused to accept this book. The Author—to prove that it is a valuable addition to Biblical knowledge and no mere invention of his own, or of the MS. *Chronica de Ætatibus* in his possession—begs to refer the candid reader to the following historical authorities, numbered from one to nine.

St Matthew not only omits *Ochosias*, *Joazus*, *Amazias*, et *Joachimus*, on account of their criminal conduct, but from Zerobabel to Joseph, the Virgin's Husband, he names only nine generations, whilst St Luke notices eighteen.

LONDON,

July, 1864.



ECCLESIASTICAL AUTHORITIES

WHO HAVE NAMED THESE PONTIFF-KINGS OMITTED BY
ST MATTHEW.

- I. Index in Tomos omnes Operum DIVI HIERONYMI cum Interpretatione Nominum Gr. et Hebraic. per Joan. ŒCOLAMPADIUM, Fol. Basileæ per Jo. Froben, 1520.
At page 5, I find at the word "Achazias dicitur et Azarias et Joas."
At page 6, "Achaz rex impius, filium idolis consecravit," &c. &c.
At page 14, at the word Amasias it says, "Amasias idola coluit eo quod responsa darent," and also at the word "*Amasiæ*, multi falsi sacerdotes haeretici delatores."
At page 194, "Ochosias filius solus remansit Joram, et quomodo quadraginta duorum annorum fuerit cum regnare inciperet."
At page 304, "Zabulon dicitur Diobolus," "Zabulon prima audiit Christum."
- II. ANASTASII Histor. Ecclesiast. Fol. Typogr. Reg. Paris. 1649. Page 182, Collectio Annorum, "*Ochozias*, Gotholia, *Joas*, *Amesias*, *Ozias*, *Joathan*," &c.
- III. FASCICULUS TEMPORUM. Fol. Erard Ratholt, Venet. anno 1484. "Anno Mundi 4306, Reges Judæ, Linea Christi, *Joas anni 40*:" that is, that Joas reigned forty years. Then it relates that the names of Joas, his father Açaria, and his nephew Amasia, were on account of the enormities of their crimes, expunged from the Genealogy of Christ by Matthew the Evangelist: "Hic Joas cum patre Açaria et Amasia nepote, ob enormitate scelerum, nec pater filiusve aut quispiam eorum nihil boni habebat Mattheus Evangelista ipsos a Domini Salvatoris generatione secludit." Then follows the pedigree of Joas. I have another edition of this work printed one year later, in which, by a pious fraud, the above extract has been suppressed, leaving an empty space.

- IV. CYTRAEUS, David, *Chronologia Historiæ Herodoti*. 8° Rostochi, 1573, at page 252 and 253, "*Joas Rex Judæ* and *Amasias* and *Azarias Rex*," &c.
- V. MERCATOR, Gerard., et Beroaldus Mat., *Chronologia*. 8° Basilea, 1577, at page 266, "*Joas*," and at page 269, "*Amasias* and *Azarias*" are named.
- VI. SPONDANI, *Annales Sacri*, Fol. Lutet Paris. 1660, at pages 314, 316, *Annus Mundi* 3195, &c., I find "*Joas Rex*, *Amasias*, and *Joachazis*," instead of *Açaria*, with date and description of the time that they reigned. At page 145, infra, an. 4052, is named the tribe of *Zabulon*, &c.
- VII. LEUSDEN, Jo., *Onomasticum Sacrum*, 8vo. Lugd. Bat. 1684, at page 182. "Vixit autem, *Amas filius Joas usque ad finem capitis*." Ibidem, "*Azarias Rex Judæ*," &c., at page 320, *Zabulon* and the *Zabulonites* are mentioned.
- VIII. SCHRADERI B. Christof. *Tabulæ Chronolog. a prima rerum origine ad natum Christum*. Folio, Helms-tadi, an. 1696, page 4. *Anni Mundi* 3066, *Reges Judæ* "*Joas filius Ochoziæ anno 40*." Ibidem, *An. Mundi*, 3106. "*Amasias filius annos 29*." *Anni Mundi*, 3138, "*Azarias qui et Uzias filius annis 52*."
- IX. VOSSI, Isac., *Variarum Observationibus Liber, De Sibyllinis Oraculis*, 4to. London, Scott, 1685. Cap. 1, pages 218 and 219.
- "Hinc quoque est quod in sacris litteris quadraginta tantum annis regnasse dictitur *Solomon*, cum tamen totis octoginta regnavit annis, suppresso nempe illo quo peccator fuit intervallo. Eadem quoque est ratio quod in *Genealogia Christi* apud *Matthæum* quatuor *Reges peccatores*, *Ochosias*, *Joazus*, *Amazias* et præterea *Joachimus* omittantur," &c. &c.
- "Nec alia de causa in eadem apud *Matthæum* *genealogia* omittuntur complures alii post *Zerobabelem*, utpote a quo ad *Josephum* maritum *B. Virginis*, novem tantum occurrunt generationes, cum octodecim habeantur apud *Lucam*."
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EPISTOLARY DEDICATION.

IN starting you on your mission, I humbly dedicate and recommend you, my Book, to the studious youths of the Colleges of England, Italy, France, and other countries, with the hope that some of them, with their patient and pure bright minds, will take the trouble to read you, and compare notes with certain superstitions which have crept and insinuated themselves into their minds, for by these inadvertencies many youths fall yearly into the mysterious abysses of Jesuitism. You will point out to those students the old Pagan and Christian authors, from whom they will learn more than they expect; you will be as an index to them to facilitate their labour of inquiry, by which they will soon find out and learn to reprobate the evil and to cultivate the good—*ut sciant reprobare mala et eligere bonum*. But then comes the question, how are you to get free access or introduction into schools, colleges, monasteries, &c.? Each Priest, like a Cerberus, will bar your entrance, bark at you, perhaps drive you out, and have you noted in the *Index Expurgatorius*, besides which who knows what else they might not do. But let not their opposition trouble you; enemies to humanity and anti-Christians only will wage war against you; nevertheless, do not fear them, but frankly and freely penetrate into society in the best way you can, and there modestly tell your story. If you should be opposed, cry out as loudly as circumstances may require, whether in schools, streets, or squares—indeed, anywhere you may chance to be opposed.

(b)

Do not forget, either, that a number of Popes, in spite of the populations and of opposing armies, succeeded in impudently passing through the gates of the Vatican, and with all the cunning of foxes possessed themselves of the Stercorarian chair. Should you be denied entrance to the Colleges and Schools by the doors, pass through the windows, and tell the boys that you come to unmask and reveal to them the abominations of the past and the present—that is, the Criminal History of the Papal Usurpations; and that you will narrate to them a full historical confutation of all the so-called Donations to the Holy See, *nemine excepta*. Lastly, my dear little Book, you will remember how troublesome you have occasionally been to me, and how many laughs we have had together during our solitude, and how, at times, I have deplored the human miseries which had been brought upon mankind by the Papal follies. You will remember also that, as a stranger in this free land, and unacquainted with the language of the people, I applied for counsel to some of my so-called friends, begging them to listen to your infantile story, and to suggest or correct some of your rude expressions, and how I failed to find anyone who could or would undertake to listen to more than a few of your pages, adducing by way of excuse their incapacity or want of time, and other reasons, contrary to my expectations. The consequences of this disappointment must be evident throughout your pages, though against my wishes. This renders it necessary for me to apologise to my readers for all our shortcomings, and in conclusion compels me to throw myself upon their charitable consideration.

P R E F A C E.

My dear little Book, you have grown up with sufficient strength amidst the noise and discordant sounds of pianos and brass bands in this so-called place, the Moon's fields. I am now tempted to let you out by yourself to try your fortune in the wide world, without protection and without the prestige of birth, trusting entirely to what merit and common sense you may possess. You know I have treated you with all the assiduous care and anxiety of a fond parent, and that for consecutive days and months I have never abandoned you. You know also how little mental relaxation I have had, for the better watching and tending your little wants. You are now more than four years old, and strong enough to meet the impetuosity of the tempestuous times we live in. Like a free-hearted pilot, then, I will leave you to brave the dangers, the machinations, and the daggers of your assailants. You know, likewise, that we are honestly poor and independent, that we have both had the same origin, and that we will invariably maintain that independence; that your device is "Political and Religious Liberty," the best motto that can be engraved on the shield of a true Christian.

You know, further, that, as my predilect offspring, you have no other protector. True, you might claim a very distant acquaintance, and perhaps relationship, with those ancient and immortal sages—Pythagoras, Aristoteles, Plato, Cicero. and a hundred ancient lay and ecclesiastical historians, from whom I have made copious extracts. You might call them as witnesses to what you intend to express in your cosmopolistic peregrination ; and in case of falling into distress, their high respectability might be of material assistance to you, particularly if you happen to get entangled by any Jesuitical sophistry, which I desire you to avoid. Should you, however, at any time be put into such a dark corner by their arts, you must collect your mind, and imagine that you are in a temple supported by four columns. You should then suppose the two front ones Pythagoras and Aristoteles, the two behind Plato and Cicero, and that you took up your position in one corner of this quadrilateral structure, the walls of which you should fancy were constituted by, and the interstices filled up, from one column to the other, by the Apostolic Disciples. The above Philosophers you should further imagine to be respectively supported by three of the Apostles, the better to strengthen the structure. Of course you should still further conceive that Jesus Christ occupied the centre of the area. In such a temple and so constructed, with your mind steadfastly fixed upon the sublime precepts which have been enunciated by the above-named primeval teachers of the doctrine of Christianity, and the wealth thrown into it by the Apostles and the

Eternal light, which the Immortal God would reflect upon them and upon you, you would be inspired to defend yourself frankly and fluently against any problematical questions that might be put. You would also be able to announce the whole of the truth, that truth which you intend to spread broadcast to the glory of God, and thus crush for ever the abominable evils which have so long mystified and deluded humanity. You should further bear in mind that the fundamental part of your mission is to explain to your audience how the religion of the Romans originated, and how venerated and respectable were its high Sacerdotes; how wise, moral, prudent, and liberal they were, and what strenuous defenders they were of the honour and dignity of their country.

Do not trouble yourself with their laws, as it would impose too much labour upon you to recal them all to your memory. In order to avoid such an encumbrance, refer your new friends to the ancient digests which the Justinian Code has embodied and explained for you; it contains even the clauses which proved so unpalatable to the Christian Bishops.

The period of the origin of the Religion of the Romans will comprise the first part of your infancy. The second opens to you, and to the whole known world, the most brilliant epoch that ever occurred; and which might probably be revived if it were possible to effect such an European Alliance as I have proposed elsewhere, and which I advise you to publish to the world, with its inherent reforms. My dear boy, you must not lose sight of this grandiose spectacle; reflect a little, and you will see the wonderful

hand of God as it has descended from Heaven to humanise and redeem the world from the false road into which it has been led through the corruption, luxury, and abuse of civilisation. You will see that He appeared with His Apostles when Cæsar had conquered and restored peace in every part of the world, which had become tributary to him and the Roman Senate.

Turn to any art or science, and you will find yourself surrounded by an abundance of truly great men who have never ceased to instruct, delight, and civilise mankind with their works, and which have not yet been surpassed, although they have been imitated by their posterity in every country, as Virgil, Horace, and Ovid predicted of their mental productions. Apart from them, with a higher degree of immortality, we had the Apostles and their doctrine, which was as new to the world, as it was sublimely beneficent to the whole creation. Their installation amongst us effected the suppression of the human, or rather inhuman, sacrifices, and inculcated all the other humanitarian and divine reforms which they received and preached by divine inspiration. You should here inform your audience that I have in my possession a manuscript copy of the ancient MS. Code, perhaps still extant in the Vatican Library, from which I have extracted several articles with regard to the origin of Christianity. You should likewise inform them that from this MS. Code I have introduced four Hebrew Kings (Pontiffs) who are not mentioned in the Genesis of our Lord Jesus Christ; that I have also extracted the biography of St John, Baptist

and Evangelist, and the Decree of St Peter by which he constituted St Clement his successor at Antiochia, whilst he himself presided at the Church of Rome; as well as many other important facts with relation to Christianity. The Christian churches were instituted in Asia, Africa, and Europe under the auspices of the Apostles. But, alas! for poor, humble, virtuous, pious, and beneficently honest Christianity, the Apostolic reign, as has been seen, was speedily suppressed, mystified, and supplanted by a new hypocritical, false, lying, and demoralising system which was foisted upon mankind under the mask of that Christian religion which had been so odiously perverted. It was at that time that we and our forefathers entered the third period, in spite of the warnings, the advice, and protests of the really good Christians of the period, such as Eusebius, Hieronimus, Origenes, Tertullianus, Cyprianus, Socrates, Sozomenus, St Augustin, St Ambrosius, St John Crisostomus, and others, who contended against and resisted those innovations which were offensive, derogatory, and detrimental to the piety and true interests of the Christian religion.

My dear boy, remember that we will not make Constantine's spoliation of the *Gentiles Pontifices*, and his enriching the Christian Church with their spoils, a crime. His motives were probably good, and he believed he was acting for the advantage of humanity, though the result proved quite contrary, not only to the interests of the populations, but to the throne itself, which has been in jeopardy ever since, on account of the Pontifical mines which were laid

under it. You may consider it an inadvertence, a mistake on the part of Constantine, but not a crime; the criminality rested only upon the conscience of the clergy, if they had any. It was his intention to provide for them, so that they might reform their scandalous abuses, and depart from plundering and other abominations to which they had been sometimes addicted. Constantine also deluded himself in thinking to make atonement for his offences and the numerous crimes he had committed. At this point you should call attention to the real Donations of Constantine, which I have extracted from the MS. Code before mentioned, and which, although they conveyed so many precious gifts, yet did not confer a single acre or a rood of land upon which the Pope could build any pretension whatever to the temporal power.

It was within the third period also that the so-called Roman Episcopate, under another blasphemous denomination, began to grow up rampantly, and to abuse and delude every one, styling and installing itself as the Holy Roman Catholic and Apostolic See. In consequence of its sacrilegious luxury, excessive pride, atheism, anti-Christian manœuvres, and pharisaical vices (sometimes supported by the sword of state for various interested motives), the said apostate and unholy See became insatiably powerful, and began to aspire to the temporal power. Fortunately, however, the whole of the line of the French Monarchs proved themselves quite able to check these first attempts at Cæsarean dominion, and to keep the Roman See under their protection

and domination, endowing it with money. I will not give you a long memorandum regarding that period, my boy, as I know you are quite competent to explain the religio-political circumstances of these difficult times. I am also aware that you retain all the facts I have explained to you, and that you appreciate them according to their diplomatico-historical interest. You may perhaps meet with glorious and unsullied-minded youths without experience, and who follow their collegiate instructions, by which they are regularly taught, by stress of mind, that a cart is a near relative to a donkey, that a priest is a Pope in perspective, and that the Pope eclipses the sun and moon, and is as great as God himself. You will find an instance of these monstrous perversions of the human mind in the Lateran Council held under Pope Julius II, where and when, in the 9th Session, that Pope was styled the Prince of the Apostles, and *simillimus Deo, et qui a populis adorari debet*—as more than equal to God, he ought to be adored. It is here that the finest field for successful operation presents itself to your patience and benevolence; and I would suggest that, with calm and clear arguments, directed in a familiar and friendly way to your new acquaintances, you should show the cause and reason why they are in error; you should explain to them, freely and without reticence, the facts as you understand them, and taking care not to offend their self-esteem, or to overthrow all at once their prejudices, you may hope to obtain as good a result as any humanitarian teacher could expect.

Let me counsel you to avoid the old clerical parties as much as possible. Most of them have their own views and interests to support, according to the sect to which they belong. Many of them are, nevertheless, good men, although sectarians; and you will risk nothing in their company, while you will invariably learn something from their conversation.

Your principal object will be to seek the company of the secular and theological students, and to point out to them many of the lessons you have received yourself. I know you will have some difficulty in approaching a certain class of persons, whilst you will find others easily accessible; however, I trust that, by caution and promises of enlightening them upon certain historical facts, you may induce them to make your acquaintance. You might also instruct them as to how the Popes conspired with the French Kings to dethrone and spoliage the Lombard Kings and the Greek Emperors of their Italian possessions, and with what cunning and astuteness the Popes have succeeded in establishing their supreme ecclesiastical jurisdiction. You might likewise tell them how Pope Adrian invented the Donation by Constantine of St Peter's Patrimony, and to prove which a falsehood, you can acquaint them how his successor, Pope Gregory, was tried by the jury and the Imperial judges of Ludovic for the usurpation of the lands and territories situated within the limits of that so-called Patrimony; you can read them the trial, if they do not believe it, and show them how he was found guilty of holding

unlawful possession of those lands, &c., and how he was compelled to re-transfer them to their rightful owners. Besides this, you can give a full confutation of the whole of the pretended Imperial Donations, and of the entire batch of Episcopal pamphlets which have been issued during the past two or three years.

You can further tell your readers that, in the fourth part or period of your existence, though absolutely most mischievously hard and obscure, most barbarous and anti-Christian, most depraved and demoniacally lewd, full of wars and revolutions, of degradations of Bishops, Popes, and Emperors; full of schisms and self-intrusions in the Papal chair; full of poisonings, incest, murders, and gouging—I say you can further tell them, and your new acquaintances likewise, that they will find mention now and then, in spite of all these abominations, of some very great secular men, and at other times of ecclesiastical writers full of religion and Christian faith, worthy of the Apostolic name, and who have elevated their voices and used their pens most nobly to interdict, denounce, and criticise the actions of Bishops and Popes, with the hope of bringing them to the right Christian path of virtue. You can still further tell your acquaintances that they will hear or read from you the history of the Popess Joanna, who died in the street whilst suddenly delivered of a child; you can tell them, too, of the Papal paramours with Theodora, and of her daughter Marozia, and their children and grand-children, who were made Bishops, Archbishops, and Popes, no matter at what

age, and who ruled Christianity in Italy and everywhere else, and who murdered and poisoned each other whenever the opportunity was offered. In addition to all this, you can tell them that for a long century that family game was kept up, until the hydromancers and necromancers, Gerbert and Company, obtained the Pontificate. [Gerbert was a great master in the art of necromancy and hydromancy, and for a long series of years the succeeding Popes were all of them particularly expert in the magician's arts. The fashionable and felicitous novel-writers of the present day, who are fond of fantastical innovations, if they would turn their attention to this period, would find excellent scope for the exercise of their talents and their pens. With their versatile genius they might select, out of the works upon the above subjects, something worth their while, and revive some of those old scenes and effects which could not fail to astonish and amuse the readers of the nineteenth century.] You might then further inform your acquaintances that after them came the great man and the great Countess, who were well matched in all sorts of iniquities, and who, like old Grimaldi and many other Popes, had no religion at all—Gregory VII, *alias* Hildebrand, and his concubine, Matilda, who had a good long swing and many wars, with the usual farces of schism, excommunication, imperial deposition, &c. After the period of Hildebrand's death you may entertain your readers with the miraculous breeches of that immaculate Pope, and a thousand other equally monstrous episodes (which I will advise you, my boy,

to relate one after the other), until the Roman Curia felt compelled to move away to Avignon, to hide its shame in that out-of-the-way place, where lust and the most horrible crimes of all kinds were practised in the most barefaced manner, with renewed vigour and the most consummate art; as Petrarcha says:—

“ Nido di tradimenti in cui si cova
 Quanto mal per lo mondo oggi si spande,
 Di vin serva di letti e di vivande,
 In cui lussuria fa l'ultima prova
 Per le camere tue fanciulle e vecchi
 Vanno trescando, e Belzebub in mezzo
 Co mantici e col fuoco e con li specchi,” &c.

I do not think it necessary to prompt your mind now as to what you should say of affairs at Avignon, as you are well stored with facts which are substantiated and supported by Ecclesiastical, Secular, and Diplomatic history, and you have memory enough to tell the exploits of all that so-called Roman Curia which resided there, with its audacious Grand Masters, the pretended Vicars of Christ. By way of telling a story, you might also narrate the life of Boniface, and say how well he deserved the treatment he received from William Nogaretus, when at last the latter caught him and made him prisoner at Agnani, when he loaded him with torments, fastening them upon his tongue, around his neck, and on his wrists—when he tied him upon a saddled but unbridled horse, with his face towards its tail; and that it was thus (escorted by a goodly number of troops in addition) that Pope Boniface VIII, in his pontifical dress, made his last triumphal entry into Rome, where he died soon after. I am confident
 (c)

that you will remember many events which transpired at that Lupanarian court, and relate them as you find them, well attested by all impartial writers, excepting always the Jesuits.

Should you forget any fact of material importance you can refer to the Chronicon of Monfort, to Platina, Villani, Thomas Walsingham, Mattheus Westmonasteriensis, Stella, Blondus, Laurentius Anglicus, Onuphrius, Sigonius, Pagi, Antonini, &c., all of whom will supply you with many important disclosures of the whole of the Papal misdeeds, some of which I have only partly narrated, whilst I have omitted altogether to instruct you upon others, as my intention was merely to sketch how the Popes ascended the ladder, and usurped the temporal power. When they arrived at that point where they refused to consecrate the Emperors who were duly elected by the Electors, for the sake of ruling the world themselves and receiving the rents of the empire, proclaiming themselves respectively, "*Ego sum Imperator*," I do not well see that they could have said or done anything further; consequently, on arriving at this point, my task was ended. However, as I wished to convey through you to the public the opinions of Dante and Petrarch concerning the Papal temporal power, I was induced to carry the work on to the times of those writers; accordingly, I have extracted passages from their poetical and prose works, which fully ratify and substantiate their denunciation and condemnation of the absurd, incongruous, and unchristian Papal mystifications and usurpations of the temporal power, in open violation of religion and law.

My readers will find that, at the end of this work, I have treated the Venetian Question ; and must not be surprised if, in perusing it, they discover a mixture of Papal mismanagements, of a spiritual and temporal nature, as well as various other allusions to the intemperance of the Clergy. For their information I may remark that it was my intention, in the first instance, to publish this portion of the work separately. It will also be evident to them that I commenced writing the Venetian before the Roman Question. However, as the latter appears to me to be the most urgent of the two, and offers the largest scope for treatment ; particularly as the priests are even more offensive and more insolent than the Austrians at the present moment ; and for the additional reason that both of these subjects are so intimately allied to each other as to form almost one and the same question,—I deemed it both necessary and advisable that the horrors, the crimes, and the spoliations of Papaldom should be first disposed of, and that the deliverance of the Venetians from the Austrians should follow. Besides, how could the Italians undertake to wage war against Austria, while they would leave behind their backs those Episcopal rebels who are ever on the alert to revolutionize the country and its cities, and throw confusion into society, by calling to their aid all sorts of assassins, the scum of the world, who are congregated in the centre of Italy under the control, management, and pay of that mitred and unmitred Pharisaical tribe which awaits the opportunity to pillage, sack, and murder the un-

fortunate inhabitants? It is only in keeping with common sense and reason that a sensible person, upon being attacked simultaneously by a number of vicious animals, would strike first at the most powerful of them; so it is with me, and I therefore aim at breaking the horns of the bull first. With regard to the barbarian hordes, I would leave them till a better opportunity, or if they should venture outside their fortifications for fresh air give them a taste of the cold steel.

In the treatment of the Venetian affairs it will be observed that I have given a short descriptive sketch of the state of misery to which the Venetians have been reduced since the year 1815; also a few references to their genius in the arts and sciences, in legislation and in war. It will also be observed that I have referred to their conquests in the Peninsula and abroad, and related a few episodes in their history, their colonial conquests, their rapid and glorious ascendancy to wealth and power, and their unmerited downfall and barter, together with a chapter on the reason why the Italians desire re-union and nationality under that illustrious and constitutional king, the glorious Victor Emmanuel.

F. O. BEGGI,

Commissary-Director of Police in the City and Province of Modena under the Provisional Government, and under the late King Charles Albert, in the year 1848; and Medico-Chirurgo Applicato alla Questura di Torino, in 1849-50.

April, 1862.

INTRODUCTION.

RIDENDO CASTIGO MORES:

OVER the principal entrances of many of the Italian theatres I remember that I have seen this old Roman motto in vario-coloured or sculptured capital letters—I have no doubt that the theatre traditionally passed to us as the best school for the correction of manners, and the moderation of our passions; and at the same time it has been the best place where, upon fitting opportunities, advising hints have been given to the ruling Dionysius. These hints have been frequently given in every one of the Italian towns, I am quite sure, sometimes by allegories in the plays, at others by the extemporaneous wit of the actors, who invariably knew what would produce an effect, according to the circumstances of the political thermometer. I may be excused if I do not here produce proofs of this assertion, and refer the reader to the *Index Expurgatorius*. The *Circenses*, though they have been the indirect means, now and then, of lightly castigating the bold tyrant, yet at other times they have served to elevate his disdainful pride and his triumphal haughtiness; moreover, they have been one of the greatest political means adopted by the retrograde Legislators to ensnare and enfeeble the minds of the thinking population, and to attract them to be surveyed by an ever-present *posse* of armed men, well salaried, and appointed to watch and catch, if possible, the thoughts and exclamations of the unguarded and exhilarated people. I may remark that the policy of the Governments was based upon the principle of amusing the populations to their utter exhaustion and insensibility, so that they might not have a moment for reflective thought about their contemptible political

nonentity, and so that they should not congregate anywhere that the Government spies had not access also. Of course some of the high officials were always present at these spectacles; and this is the reason why the most Reverend and Eminent Cardinal *Panzanera* (or his prostituted representative) always appeared in a conspicuous place to grace with his presence the assemblies, and mar the popular enjoyment, by poisoning the atmosphere with his mephitic breath, notwithstanding that it is strictly forbidden by Divine and Canonical laws that the priests should interfere in such matters, and ordained that they should attend solely to their ecclesiastical business, as I have elsewhere shown.

When the Emperor of Austria visited Italy in 1825 I was a boy, and though I could understand reason, I could not comprehend that extraordinary display of external magnificence and rejoicing in the streets of the towns through which he passed; neither could I divine the difference betwixt the genuine and the fictitious or forced merriment of the people. I know money was distributed amongst the poor people, so that they might have an opportunity of feasting gratis, whilst the better class were forced to disgorge the means to supply the necessaries for that festive occasion. For certain, it was not the money of Francis the Fourth, of Este, which paid those expenses, because he ordered the proprietors of certain houses in the streets, wherever his processional train was to pass, to have them white-washed, repaired, and ornamented, &c., under penalties for non-compliance. And, as a matter of course, the citizens had to pay, as the Duke of Modena could not, nor did he intend to do so, as he had no money, having employed that which he had extorted from the people.

after his installation in that State in 1815, in buying property in Hungary and Bohemia. He had no money of his own, for certain, when he settled there, as was evident by the loan which he contracted with a private Modenese family of the name of Bertacchi, the representative of which lent him one or two millions of francs, with or without interest, directly after he arrived at Modena.

Whilst these grand spectacles were being forced upon the people I was at Rubiera, a small fortified place, whose thick walls were partly converted into political prisons, crowded with patriotic and intelligent men, the flower of the Duchy of Modena—men who were presumed to be liberals, and who had been incarcerated there since 1821. After the period I speak of some were still confined there, whilst others had been removed to Modena and other fortresses, where they were kept in the severest and vilest durance, and subjected to the most heartrending misery, until the 3rd of February, 1831, when Francis the Fourth of Este was compelled to decamp, surrounded by his troops, and seek a lodging for himself and family in the fortresses of Mantua. I was one of those who joined in the popular movement to disarm the garrison of the palace, and who went to open the State prisons and liberate the imprisoned citizens. From that day I experienced the greatest, the most satisfactory rejoicing of my heart. It was then that I began to feel that I was a man, capable of defending myself, and that I was bound in duty to assist oppressed humanity, created by the all-merciful God to enjoy freedom of mind and body.

I must not yet quit Rubiera, because it was there I first became inspired with liberal ideas. I had driven my mother and another lady to that place upon the

occasion to which I refer, when we met a lady of their acquaintance who was in tears, and who had a relative immured in one of the prisons. My mother used all her endeavours to console the unhappy lady with the hope that her brother would soon be liberated. She replied that all her family had petitioned for years, but uselessly, for the Austrian tyrant was inflexible; and she declared that it was a shame that the population should have borne the expense even of a straw to feast that demon-like and perverse ruler, who was there to rob, abominate, and destroy the population. I listened attentively to the pitiful narration of that lady, I felt compassion for her, and from that moment I began to nourish in my soul thoughts of political freedom, which secretly grew and impressed themselves deeply in my heart, until at last the political insurrection of 1831 burst all external appearances and reticences. Since then I have lived a new life, though sometimes a very hard one; yet it has been gloriously happy, and will be happier still, I hope, in the future; for I see, with pleasure, the *approachment* of the realisation of my constant and best wishes, in the interest of which I have taken the trouble, as well as the pleasure, to write this volume, and to reveal and tell, in a jocular way, as far as I was able, the most serious affairs, with the hope that society would see, without prejudice, the awful absurdities which they have supported through ignorance and superstition. Should I be fortunate enough to save a few of the young Theologians from falling into the Roman Catholic *abissus abominationis*, then I shall have the privilege of repeating the old motto :

DE ROMANORUM RELIGIONIS ORIGINE.

NUMA POMPILIUS SALUTATUR REX. ANNO I,
INTERREGNI.

Post annum Urbis Interregnum orbis conditi anno 3236, ante Christum natum 712. Trojæ exustæ 471. Æneæ adventus in Italiam 467. Novæ Urbis Romæ 39; fæderis Romuli cum Tatio Sabinorum Principe 35. Olimpiadæ 16, an. 2, quo vicit in stadio Pythagoras Lacedæmonius fuitque Manasses filius Ezechia Regis conceptus parentis sui an. 17. Leocratis primi Athen. Archontis 4. Tharachi Æthyopum Regis 8. Dilulæi Chaldæorum Principis II, et Cordeacis Medorum Regis an. 8, quo primum Chersonesus in Sicilia exulta vigit, et Urbs Mylæ sive Milassum, quæ bellorum gloria insignis nunc Messanæ urbis Regni totius principi paret condita.

Interreges Senatorum Consensu ac civium plausu Numam Pompilium revocarunt a Silvius ad Reipublicæ tunc primum florentis regimen. Aberat tunc Numa et multi jugæ virtutis fato ipsum præmovente Laus civium vota traxerat, et animos nullum ambitionis oraculum adfuit, nulla verborum pompa, fraus ulla regnandi cupidine premota vigit: sed tantum virtutis pondus Numam elevavit in Regem. Hæc fere Diocles Pepareticus, Portius Cato, Fabius Pictor,

Zenodotus, Ennius ac Varro vulgant. Inter quos Luciana historia uno ex omnium oraculo si proclamat inclita Justitia, Religioque ea tempestate Numæ Pompilii erat Curibus Sabinis habitabat consultissimus vir, ut in illa quisquam ætate esse poterat omnis divini atque humani juris. Religio virtutum omnium monumentum præcipuarumque Reipublicæ sanctionum columnen a Xenophonte, et Socrate scriptorum sapientissimis, omnimode pacis origo nuncupatur. Enim vero si a relegendo nomen apud Tullium de Natura Deorum sortitur, sive a religando, ut Lactantio placet, vel potius a relinquendo, et Masurius Sabinus pænes Gellium, lib. 4. Noctium Atticarum, cap. 9, testatur, Religiosum appellari id, quod propter Sanctitatem aliquem remotum, et se positum a nobis est. Firmatque Macrobius ex Severi Sulpitii sententia: Nulla Religio discordes hominum efformat animos, neque pacis ablegat, sed potius ex bello annuente ipsa pax oritur, quæ, teste Pyndaro Pyth., ode 8, vers. 287, reddit urbes maximas, et ut Bacchylides inquit, Deorum ara sonant, estque Dei munus maximum hominum generi providenter illatum, sicut Plinius ad Traianum. Julianus Imperator ad Constantinum, et Div. Crisostomus elegantissime traderunt.

PYTHAGORAS DOCUIT NUMAM, &c. DE FICTIS A NUMA
DIIS, DEMONUM CULTU, ET HYDROMANTIA, AC LIBRIS
SUPERSTITIOSIS, QUIBUS NUMA UTEBATUR.

A SKETCH FROM THE OLD CLASSIC AUTHORS.

Romanos a Numa Deos accepisse, et sacrorum Ceræmonias apud Plutarchum et Dionysium, Fabium Pictorem, quam pluresque alios compertum est; unde, et Deos ipsi autumare ceperunt ad instar Thuscorum, et Athænientium, qui teste Clemente Alexandrino Deus sibi frangere præ viribus ausi sunt, hinc ex Varrone, D. Augustinus, lib. 7, Civitatis Dei ad Marcellinum ait: Arcanam fuisse Numæ Doctrinam,

ut ignorantes Dæmonum amplectentur ludicra admonere sufficiat sacrorum causas a Rege Pompilio Romanorum Sacrorum institutore conscriptas, nec populo, nec Senatui, nec saltem ipsis Sacerdotibus innotescere debuisse, ipsumque Numam curiositate illicita ad ea Dæmonum pervenisse secreta, et antea fictos Deos inculcat, lib. 3, c. 11, &c.

Numa faustissimus Religionis primus instituit colere Pacem et Deos, quod Ovidius in Fastis, lib. 3, tradit.

“ Principio nimium promptos ad bella Quirites
Molliri placuit jure Deumque metu ;
Inde datæ leges, ne fortior omnia posset
Cæptaque sunt pure tradita sacra coli
Exuitur feritas armisque potentius equum est
Et cum vice pudet conseruisse manus,
Atque aliquis modo trux, visa jam vertitur ara
Vinaque dat tepidis, farraque, salsa focis :
Ecce Deum genitos rutilas per nubila flammæ
Spargit et effusis æthera siccant aquis.”

Messala Corvinus Orator disertissimus in libello ad Octavianum Augustum de Augustorum progenie id suo format oraculo.

“ Mox Numa ad Religionem Conversus, ut Deorum timor ad mitiora truces flecteret animos, sacra instituit, Sacerdotes creat, Virgines Vestales sacrat, Pontificem Maximum declarat primus, dies fastos, ne fastosque Condidit, annum in 12^m. menses divisit.”

Ovid, lib. 15, Metamorph., Pythagoram Samium Crotoniatem Numæ præceptorem fuisse decantat.

“ Hujus amor Curæ patria Curibusque relictis
Fuit ut Herculei penetraret ad Hospitiis urbem,” &c.
Tullius, lib. 2, Tuscul.

“ Nam Pythagoras ob Tyrannideas Polycratis relictæ Samo Crotonem petiit, ibique leges Italæ dedit, et quæ cum discipulis clarus est habitas, quod at Ovidius enarrat,” vers. 60.

“ Vir fuit hic ortu Samius, sed fugerat una
 Et Samon, et Dominos odioque Tyrannidis exul
 Sponte erat, isque, licet Cæli regione remotus,
 Mente Deos adiit, et quæ natura negabat
 Viribus humanis oculis, ex pectoris hausit,” &c.

Pythagoras nuncupatur Divinus, Sapientissimus ab Apuleio—auctor naturæ, verique ab Horatio, lib. 1, Od. 28. Vir doctissimus a Tullio, a Porphirio celebris, et doctrinarum omnium fons. Oraculum et speculum virtutum omnium a Probo, &c.

Pythagoras teste Athanæo qui, Tullio, Tertulliano, Justino Martyre, Cirillo, Arnobio Cæterisque Sacroprophanes mutationes autumavit, et somnia. Tertullianus de Anima, c. 28.

“ Si vero Samius sophista Platoni auctor est animarum de recidivatu revolubili semper et alterna mortuorum, atque viventium sufectione, certe ille Pythagoras non turpi modo verum etiam temerario mendacio incubuit.”

Multi scribunt Pythagoræ discipulum Numam fuisse, et quo tempore ad Regnum Romanum vocatus est apud Crotonem egisse, ac Philosophiæ operam dedisse, sic etiam Livius multos id ipsum refert, et si præviribus impugnet. Auctorem Doctrinæ ejus quia non extat falso Samium Pythagoram edunt, eorumque argumenta sive ab Epimarcho, sive Diocle Peparetico, ac Zenodoto Contracta refert Plutarchus in Numa. Unde percreebuit sapientiam hanc et eruditionem ex Pythagora Numam hausisse : magna, nam ex parte hic Reipublicæ institutionem Philosophiam in rebus Divinis posuit. Exteriorem speciem quoque, et personam eandem, ac Pythagoras mente dicitur petiisse. Fertur ille ita mansuefisse Aquilam, ut Certis vocibus sisteret, et devocaret supervolantem. Jam in Conventu Olimpico transeuntem femur aureum protulisse, aliasque commemorant monstifices ejus artes, et facta, quare scripsit Thymon Phliasius.

“Pythagoram technis captantem nominis auram

Vitam, et mulcentem blandis sermonibus aures.”

Numæ fabulam Deæ cujuspiam, aut Nymphæ Montanæ Amor, et Arcanum cum ipso Contubernium erat, mutuque cum musis consuetudo. Plerasque autem divinationes suas contulit in Camænas, unam peculiariter, atque eximie venerari præcipit Romanis, Tacitam eam nominavit, quæ commemoratio visa est, et observatio Silentii Pythagorici—Jam hujus de statuis scita undequaque Pythagoræ placitorum sunt germana. Neque enim ille sensui, aut ulli dolor ex positu rerum principium esse, sed invisibile sola mente existimavit apprehensibile. Hic vetuit Romanis, vel bestię formam tribuere Deo, neque fuit ulla apud eos ante, vel picta, vel ficta imago Dei, sed primum 160, annos templa extruxerunt et cellas Diis, simulacrum per id temporis nullum habuerunt, nephas putantes augustiore humilioribus, neque aspirari aliter ad Deum quam mente posse. Ad hæc hostiæ ejus respondent plane victimis Pythagoricis, incruentæ enim erant, ac fere farinæ libaminibus ex vino et rebus simplicissimis parabantur. Hactenus ille, et Pythagoram de divinis egisse cum Reipublicæ administratione tradunt Socrates pænes Platonem, Apulejus de Deo Socratis, et Xenophon, mente omnia didicisse. Tertullianus de Anima refert et irridet. Eventum Aquilæ, quam domuit, Jamblicus enarrat in vita Pythagoræ. De femore aureo Philostratus in vita Apollinis Thianæi monstrifica plura edidisse, quam sæpe Tertullianus Philostratus, Hierocles Pythagoricus, et Eusebius Cæsariensis scribunt. De ejus dulci eloquio Suidas, et Lactantius vulgant. Rerum principium mente assequendum Pythagoras in Carminibus expressit, expenditque Hierocles Pythagoricus Deum forma aliena animantis exutum, Psellus ex Pythagora colendum tradit, et Crotoniates simulacra damnasse Archita Tarentius, et Tymeus docuere. Hostias absque sanguine Diis litandas,

Cyrillus Alexandr. et Clemens quam sæpe tradunt, victimasque incruentas Pythagoram censuisse Laertius, Porphyrius, Jamblicus, Malchus, Eusebius Cæsariensis, et Hierocles Pythagoricus uno omnium calculo produnt, quod inquit de picturis, et Statius non solum primos 160 annos, sed quam plures enumerat Plinius, lib. 35, c. 4, ubi sic ait—Apud Romanos, quoque honores mature huic arti contigit, si quidem cognomina ex ea Pictorum Fabii clarissimæ gentis Princepsque ejus cognominis. Ipse ædem salutis pinxit anno 450, quæ pictura duravit ad longam memoriam. Proxime celebrata est in Foro Boario æde Herculis Pacuvii Poetæ Pictura Ennii Sorore genitus fuit hic, clarioremque eam artem Romæ fuit gloriæ scenæ. Liberum Patrem depictum Lucius Mamicii cui cognomen Achaici victoria dedit, namque cum in preda vendenda Rex Attalus VI. M. Sextertium emisset Aristidis tabulam Liberum Patrem continentem præteritum miratus, suspicatusque aliquid in ea virtutis quod ipso nesciret, revocavit Tabulam Attalo multum querente, et in Cæteris delubro posuit. Antea ergo Numa Pythagoram secutus nullum simulacrum Deorum posuit.

Ovid in Fastis :

“ Ignis in extinctus templo cælatur in illo
Effigiem nullam Vesta nec ignis habebat.”

Dionysius,
lib. 2, Antiq.
Roman.

Multa etiam ac mira de Numa prædicant ad Deum monita referentes ejus sapientiam fabulatur enim identidem ad eum ventitasse Egeriam Nympham, eumque Regiam prudentiam docuisse, alii non Nympham, sed unam Musarum idque manifestum omnibus esse factum—Livius Deam fuisse scribit cum qua, et Concubuisse Plutarchus ait, et Ovidius Nympham velut uxorem Numæ flevisse post ejus obitum, ac orbam viro Dianæ Lucum petiisse flentem.

Livius, lib. 2,
Dei, 1.

Ovid. Met.,
lib. 15.

“ Conjuge, qui felix Nympha ducibusque Camænis
Sacrificos docuit ritus, gentemque feroci
Assuetam bello pacis traduxit ad artes

Qui postquam senior, regnumque ævumque peregit,
 Extinctum Latiaeque nurus, populusque patresque
 Deflevit Numam, nam Conjux urbe relicta,
 Valiis Aricinæ densis latet abdita sylvis
 Sacraque Oresteæ gemitu questuque Dianæ," &c.

Itaque perfecto undique pacis omine Numa tanquam pacis Numen a finitimis colebatur. Quod Valerius Maximus, et Asconius Prædianus scribunt—Hisque antiquiores Piso, Portius Cato, Fabius Pictor, Diocles Peparecticus, Zenodotus, et Dionysius Halicarn., qui cultum eleganter sic tradit. Hoc pacto consecutus est, ut ex Subditi eum amarent, et finitimi æmulerentur, et posterius honorifica memoria celebrarent, quippe qui prospexerit, ne vel intestina seditio Civium concordiam derimeret, vel externum bellum ab optimis, et præclarissimis studiis civitatem dimoveret, tantum non haberet, ut finitimi Romanos in hac quiete suspectos haberent, suique invadendi occasionem quæri metuerent, ut etiamsi, quot inter ipsos existeret bellum, non alium, quam Numam et Romanos dirimendis inimicitiis sui arbitrum quærendum existimarent. Sic itaque ad Religionis cultum efferatos homines advocavit, pace affectata, ac Religione ficta, de hac ostentatione Valerius Max.

Egeriæ simulationem inculcat, dicens Numa Pompilius ut populum Romanum sacris obligaret, volebat videri sibi cum Dea Egeria congressus esse nocturnos, ejusque monita accepta Diis Immortalibus Sacra instituere, nec male rem perpendit. Enim vero, teste Messala Corvino rudes ad huc insolentes decepit milites Pontificem selegit, Salios, Vestales, Tempia, Librosque, quos tandem sapiens Romanorum posteritas Plinio, Lactantio et D. Augustino testibus, igne consumpsit.

Valer. Max.,
 lib. 2, c. 3,
 no. 1.

A Numa ergo tunc primum cepit Romanorum Religio de qua Lactantius Firmianus, lib. 1, c. 22. Sed ut Pompilius apud Romanos institutor ineptarum Religionum fuit, sic ante Pompilium Faunus in Latio, quia et Saturno Avo nefaria sacra constituit,

et Picum Patrem inter Deos honoravit, et Sororem suam Fatuam Faunam, eandemque conjugem consecravit. Hinc Dæmonum cultus, et Ceremoniæ exquisita curiositate peractæ. Unde Valerius Maximus ex Tullio, lib. 1, sic inquit—Majores nostri statas solemnesque ceremonias Pontificum scientia bene gerendum rerum auctoritate Augurum observatione, Apollinis prædictione. Vatum libris portentorum depulsis Hetrusca disciplina voluerunt explicari. Prisco etiam instituto rebus divinis opera datur cum aliquid commendandum est præcatione, cum exposcendum voto, cum solvendum gratulatione, cum inquirendum vel extis, vel sortibus imperito, cum solemnî ritu peragendi sacrificio, quo etiam ostentorum, ac fulgurum denunciationes Numa Pico, Faunoque obligatis adinvenit, ut Ovidius, Pierius, Valerianus, ac Lactantius tradunt.

De Romulo, qui Jovem Statorem Coluit, præter Livium Messalam Corvinum, et Dionysium tradit præses apud Prudentium in passione Divi Romani Martyris—

“Ubi iste vester tunc erat Summus Deus
Divum favore cum puer Mavortius
Fundaret arcem septicollem Romulus
Quod Roma pollet auspicato condita
Jovi Statori debet et Diis cæteris.”

The above question I might ask of Antonelli, “Where is your God?” &c.

Itaque Numa Regni basem Religionis monumentum adjecit, idque Monstri feris Sacrorum ritibus, ut Plutarchus ait, fulminum, tonitrumque fragore, ut Lactantius scribit, Larium horrendo vultu. Ita ut simplices ad huc timore impelleret ad Dæmonum, quos ignoraverant Cultum. Unde Lucillus vetus Poeta Numam sic carpit.

“Terricolas Lamias Fauni, quas Pompiliique
Instituere Numæ, tremit has, hic omnia ponit,
Ut pueri infantes, credunt signa omnia athena

Vivere et esse homines, et sic ista omnia ficta,
 Vera putant, credunt signis, cor inesse ahenis
 Per gula pictorum, veri nihil, omnia ficta."

Quod etiam satirice expressit Petronius.

"Primos in orbe Deos fecit timor; ardua Cælo
 Fulmina cum caderent, Discussaquemænia flammis
 Atque ictus flagraret Athos, mox Phœbus adortus,"
 &c. &c.

DE ARTIS STATUARIE, ET DE ARTIS PINGENDI ORIGINE.

Rex quippe Tarquinius ibi Capitolium fabricavit. Nam et si a Numa concepta est curiositas, nondum tamen, aut simulacris, aut templis res Divina apud Romanos constabat, frugis Religio, et pauperes ritus, et nulla Capitolia certantia Cælo, sed Deus ipse nusquam nondum enim tunc ingeniosa Græcorum atque Thuscorum fingendis simulacris Urbem inunda-
 verat. Athenagoras Philosophus sapiens nomina Scultorum recenset, inculcatque figmenta dicens. Cæterum Imagines Deorum antequam plasticæ pingendi, et Statuaria Ars in usum venisset, nec nominabatur quidem donec tandem nati floruerent Saurius Samus, Craton Siyonius, Cleantes Corinthius, et Coreas. His posteriores Dædalus et Theodorus, Milesius Statuariam, et Plasticam adinvenerunt. Nempe adeo breve tempus est post inventas imagines et simulacrorum usus effluxit, ut nomina etiam artificum, qui Deos expresserunt sigillatim referre possimus Dianæ enim Ephesiæ Idolum, et Minervæ quam Græci vocant *Αθηνα* secretius, oleaginum vetus, et sedentem Endius Dædali discipulus fecit. Pythius Theodori, et Teleclis opus est. Delius Apollo, et Diana in Delo Idectæi, et Angelionis ars, Juno in Samo, et agris Similidis manus, simulacra cætera Phidiæ. Venus Hetæra, hoc est meretrix in Cnido, Praxitalis. Denique Esculapius in Epidauro Phidiæ, et ut paucis absolvam omnes ubique Imagines

Tertullianus
 in Apolo-
 get., c. 25.

ab hominibus factæ sunt, quod si Dii isti initio non erant, illis ne a quibus facti sunt posteriores erunt, vel cur essent hominibus, et arte indignerunt? Terra hæc sunt, et lapides, et materia, et ars curiosa.

Prudentius
in hymno,
D. Romani
Martyria.

“ Sed pulchra res est forma in acre sculptilis
Quid imprecabor officinis Græciæ
Forceps Myronis, et Polyceti malleus
Natura vestrum est, atque origo Cælitum
Ars seminandi efficax erroribus
Barbam rigentem, dum Jovis circumplicat
Dum defluentem leniter flectens comam
Limat capillos, et Corimbos liberi,
Et dum Minervæ pectus hydrys asperat,
Injecit atram territis formidinem
Ut fulmen acris, ceu tonantis horreant
Tremant venenum sibilantis Gorgonæ
Putent Ephebum post triumphos Indios
Ferire thyrsos posse, quum sit Ebrius
Tum quod Dianam molle succintam vident.
Venantis arcum pertimescunt virginis
Si forte vultum tristioris Herculis
Liquore crispo massa finxit fusilis
Clavam minari, ni colatur, creditur.”

Pythagoras Samius Numam Reipublicæ ac Sacrorum Oracula docuit, et adjecit basem Religionis Hydromantiam, Necromantiam, &c. Augustinus in civitate Dei, cap. 35, ibi enim ad Marcellinum sic ait—Numa ad quem nullus Dei Propheta venerat, nullus Sanctus Angelus mittebatur Hydromantiam facere compulsus est. Quod genus divinationis a Persis Varro dicit esse allatum, quo ipsum Numam postea Pythagoram Philosophum usum fuisse, ut adhibito Sanguine etiam inferos perhibet suscitari Varronis verba D. Augustinus sic interpretatur dicit vocari, quæ sive Hydromantia, sive Necromantia dicatur, idipsum est. Ubi videntur mortui divinare, et ad interrogata respondere *νερος*. Enim Græce mortuus *μαντεια* divinatio nuncupabatur. Ad quos

sanguinem dicunt, ideoque, quoties Necromantia sit. Cruor aqua miscetur, ut calore sanguinis facilius provocentur. Itaque sanguis et aqua utramque divinationem Hydromantiæ et Necromantiæ complent. Hinc Claudianus in Ruffinum :

“Est locus extremum pandit qua Gallia littus
Oceani prætentus aquis, ubi fertus Uliesses
Sanguine libato, populum movisse silentum
Illic umbrarum tenui stridore volantum
Flebilis auditur questus, simulacra Coloni
Pallida, defunctasque vident migrare figuras.”

Sed Divus Augustinus potius Numam Hydromantiam peregissee in Nymphæ ubi aquæ subsaltantes irriguum Egeriæ antrum complebant, intendit—Inquit enim. In illa igitur Hydromantia curiosissimus Numa Rex, et sacra didicit, quæ in libris suis Pontifices haberent, et eorum causas, quas propter se neminem scire voluit, quid mihi ergo Varro illorum sacrorum alias nescio, quas causas velut physicas interpretatur, quales si libri illi, illa habuissent, non utique arsissent, aut et istos Varronis ad Cæsarem Pontificem scriptos, atque editos Patres Conscripti similiter incendissent. Quod ergo aquam egresserit, idest exportaverit Numa Pompilius, unde Hydromantiam faceret, ideo Nympham Egeriam conjugem dicitur habuisse quæmadmodum in libro Varronis exponitur. Ergo in antro Egeriæ ubi perennis surgebat fons, Hydromaticus Numa divinabat. Sicut Boetius in Bibliotheca refert. Incidit in fæminam sacram, cujus natura divina et admirabilis; aquam, nam puram infundens cuidam poculo videbat in aqua imagines futurorum, quibus inspectis futura prædicebat. Quod Pausanias in Achaicis, et Apuleius in Apologetico firmant, simulque Isidorus, lib. 8, originum, c. 9. Hydromantia est in quæ inspectione umbras Dæmonorum evocare, et imagines, vel ludificationes eorum videre, ibique aliqua ab aliis audire, ubi adhibito

sanguine etiam inferos perhibent suscitari. Hactenus ille ex quo optime colligimus Hydromantiam, et Necromantiam ex aqua, et Sanguine idipsum interpretari juxta Divi Augustini ex Varrone Censuram.

Hinc animadversione indiget Numæ adinventum circa Vestæ cultum. Inquit Suidas—nam Numa Virgines Vestales ignis, et aquæ curam habere demandavit, totidem fære verbis hoc leges in Georgio Cedreno. Lipsius quæ hæ aquæ curæ! Opinor non aliam, quam quod fonti Camænarum præessent, exque eo solo aquam ad sacra peterent. Plutarchus apud eundem ait. Fontem qui locum irrigat, aquam sacram Virginibus Vestæ attribuisse, ut ex eo quotidie haurientes purificarent, et aspergerent sacram ædem.

Ovid in Fastis, lib. 3, De Rhea Silvia.

“Silvia Vestalis, quid enim vetat inde moveri,
Sacras lavaturas mane patebat aquas
Ventum erat ad mollem declivi tramite ripam
Pomitur e Summa fictilis orna coma.”

Ad Hydromantiæ exercitium inquit Augustinus, quod licet ipse non explicat, imo dicens. Quibus hæc artibus fiant ipsi viderunt, damnat et silet: ejus Scholiastes vives modum enarrat. Hydromantia non fit simpliciter; Nam, et in ampulla vitrea imposita aqua, quæ a puero inspicitur, quam Gastromantiam dicunt a Tumore, et ventricositate ampullæ; tum et in pelvim, aqua infusa, quæ Lecanomantia dicitur—hactenus ille ex Psello de Dæmonibus, Varrone de Trallibus, Pausania de Æginensibus Achaicis, ac Strabone, qui in Asia hujus peritissimos plurimos esse tradit. Lucanus, lib. 6, Pharsaliæ Aquæ ac Cruoris in impia Magorum arte meminit.

“Pectora tum primum ferventi sanguine supplet
Vulneribus laxatu novis, taboque medullas
Abluit, et virus large lunare ministrat
Huc quicquid fætu genuit natura sinistro
Miscetur, non spuma canum quibus unda timori est
Viscera non Lycis,” &c.

Nemesianus, De Aqua in Magicis, Eclog. 4.

“Ter vittis, ter fronde sacra, ter thure vapore
Lustravit cineresque aversa effudit in amnem.”

“Stant aræ circum, et crines effusa sacerdos.
Ter centum tonat ore Deos, ærebumque chaosque
Ter geminamque Hecatē, tria virginis ora Dianæ
Sparserat et latices simulatos fontis Averni.”

Virgil, lib. 4,
Æneid.

“Lustralem sic triste facem cum lumen odorum
Sulphure cæruleo, nigroque bitumine fumat
Circum membra votat doctus purganda sacerdos
Rore pio spargens, et dura fugantibus herbis
Numina terrificumque Jovem, Triviamque precatus
Trans caput aversus manibus jaculatur in austrum
Secum rapturas cantata piacula tædas.”

Claudianus,
lib. 1, Pa-
neg. 4.

“Cumque manus puras fontana perluit unda
Vertitur, et nigras accipit ore fabas.”

Ovidius, lib.
6, Fast.

“Forte Deum variis per noctem territa monstribus
Virgo thoris primi jubar ad placabile phæbi
Ibat et horrendas purgantia flumina noctes.”

Valerius Flac-
cus, lib. 5,
Argon.

Superstitiosimas gentium vanitates Depromit, et multis olim modis divinatio fiebat inquit, nam vel ex terra petebatur, et erat Geomantia, vel ex igne et Pyromantia, quæ eadem ignis picina, cujus auctor, ut inquit Plinius, Amphiareus, vel ex fumo, quæ Capromantia, vel ex avibus quæ Auguria, vel ex extis, quæ Auruspicina, in qua multum Hetrusci valuerunt, et Janus apud Æleos Apollinis filius, et post eum Trasibulus, qui canem inspiciebat, sectum jecur ostendentem, vel ex cribro quæ Coscionamentia, vel ex Securibus, quæ axiomantia, ex herbis Botanomantia Sagarum ars, vel ex mortuis, quæ Necromantia, seu Neciomantia, vel ex astris, quæ Astro nomia in qua, qui peritissimi dicuntur Chaldæi. Etiam si Chaldæa non sunt nati, ex Sortibus Cleromantia, ex manum linementis chyromantia, ex facie ipsa, et filo totius corporis Physiognomia, vel ex piscibus, quæ Ichthyomantia, quæ objecta est Apuleio,

vel ex palpitazione oculorum, quæ Saltatio, et Palmicum Augurium, tum somniorum conjecturæ et omnia, quæ et fulgetræ monstra, voces, et sternutamenta, et Dæmonum evocandorum mille artes, quas satius est, nominari quidem, quæ omnia sanguine, et aqua indigere tradit Psellus, et ante Jamblicus de Sacrificiis, Porphirius, Proclus, Prudentius, cæterique quamplures, quorum oraculis de aqua adduximus, nunc nonnulla Sanguine nec absre, quia D. Augustinus ex Varrone inquit. Numa Hydromantiam facere compulsus est, ut in qua videret Imagines Deorum, vel potius ludificationes Dæmonum, a quibus audiret, quod in sacris constitueret, atque observare deberet. Quod genus Divinationis idem Varro a Persis dicit allatum, quo et ipsum Numam, et postea Pythagoram Philosophum usum fuisse commemorat; ubi adhibito Sanguine etiam inferos perhibet suscitari, Hactenus ille, et Ovidius, lib. 7, *Metamorph. De Medæa*.

“Sacra facit cultosque in guttura velleris atri
Conijcit et patulas perfundit sanguine fossas.”

Horat., Sat. 8.

“Scalpære terram
Unguibus et pullam divellere mordicus agnam
Cæperunt, cruor in fossam confusus ut inde
Matres elicerent animas responsa daturas.”

Lucan, lib. 6.

“Hæc facit ubi caput, spumantiaque ora levavit
Protinus astrictus caluit cruor.”

Sen., in
Ædipo.

“Vocat inde manes, teque qui mares regis
Carmenque magicum voluit, et rabido minax
Decantat ore quicquid, aut placat leves
Aut cogit umbras irrigat sanguis focos
Solidosque pecudes urit.”

Homer.

“Postquam Deos Manes votis et præcibus
Propitiavi, pecudes jugulavi in Scrobem
Fluebat in eam ater sanguis
Animæ autem mortuorum ex Herebo congrega-
bantur.”

“Principio largos novies tellure cavata
Inclinat Bacchi latices, et munera verni
Lactis et acteos imbres suadumque cruorem.”

Statius. &c.
Thebæie.

“Postquam evocavit omne serpentum genus
Congerit in unum frugis infaustæ mala
Quæcumque generat invius saxis Eryx
Quæ fert opertis hyeme perpetua Jugis
Sparsus cruore caucasus Promethei
Pharetraque pugnax Medus,” &c.

Sen., in
Medæ.

Et quamplurimi scriptores confirmavere hæc omnia supradicta, enim vero Minucius felix in Octavio ex Socrate Sosthene, ex Platone Dæmones sic prodit— Isti impuri Dæmones sub statuīs et Imaginibus consecrati delitescunt, et afflatu suo auctoritatem, quasi præsentis Numinis consequuntur, dum inspirantur interim Vatribus, dum fanis immolantur dum nonnunquam extorum fibras animant, avium volatus gubernant, sortes regunt, oracula efficiunt falsis pluribus involutu, nam et falluntur, et fallunt, ut nescientes sinceram veritatem, et quam sciunt in perditionem sui non confitentes. Sic a Cælo dorsum gravant, irrepentes etiam corporibus occulte, ut spiritus tenues morbos fingunt, terrent mentes, membra distorquent, ut ad Cultum sui cogant ut nidore altarium, vel hostiis pecudum saginati, remissius quæ constringerat curasse videantur. Hæc ille, quem ex Eritrhea Sybilla ex Trismegisto sequitur Lactantius, et Prudentius in Hymno D. Vincentii Martyris.

“Adsit et illic spiritus
Sunt sed magistri criminum
Vestræ et salutis aucupes
Vagi, impotentes sordidi,
Qui vos latentes incitos
In omne compellunt scelus.”

Horum ergo Dæmonum cultorem fuisse Numam, dum Hydromantiæ, ac Necromantiæ studebat, compertum est. Nam Lares apud Plutarchum, Penates

pænes Dionysium Dii Patrii, quorum Livius meminit, Trojæ Numina apud Zonaram, Diique Indigetes apud Messalam Corvinum, etiam Ægeria, de qua ejusque Vafritiæ scribunt Poliaenus et Valerius quidnam fuere quam Dæmones? D. Augustinus ad Marcellinum ait. Numam Pompilium curiositate illicita ad Dæmonum pervenisse secreta. Quod Lactantius firmat—Tandem hæc superstitio in librorum nonnullo servabatur volumine, quod post obitum secum humari jussit, ne posteritas illo suffultus mendacium retorqueret in falsæ Religionis auctorem—fuerunt itaque Numæ libri in janiculo agro reperti post Numæ obitum, anno 535. P. Cornelio L. F. Cæthego, M. Bebio Q. F. Pamphilo Coss. At Lucius C. Bebius Pamphilus, quem Cassius Hemina et M. Emilius Læpidus præscripsit, quem Hemina, lib. 4, Annal. apud Plinium, lib. 13, c. 13, siluit, et rem sic enarrat Cn. Terentium scribam agrum suum in Janiculo repastinarum offendisse Arcam, in qua Numa qui Romæ regnavit situs fuisset, in eadem libros ejus repertos. Valerius, lib. 1, De Religi., c. 1, Nu. 12. Plinium et Heminam secutus eosdem Consules assignat sed duas inscriptas Arcas depromit dicens. In agro L. Petilii Scribæ sub Janiculi cultoribus terram altius versantibus duabus arcis lapideis repertis, quarum in altera scriptura indicabat corpus Numæ Pompilii filii fuisse. In altera Libri reconditi erant Latini septem de jure Pontificum, totidemque Græci de disciplina sapientiæ, Latinos magna Diligentia asservandos curaverunt; Græcos quia alia ex parte ad solvendam Religionem pertinere existimabantur, L. Petilius Prætor Urbanus ex Auctoritate Senatus per Victimarios igne facto in conspectu populi cremavit. Noluerunt enim prisce viri quicquam in hac asservari civitate qui animi hominum a Deorum cultu avocarentur. Plutarchus Numam id jussisse tradit, tanquam ultimum sui testamentum. Corpus ex præcepto ejus, ut fama est non cremaverunt, verum duas arcas lapi-

deas fuerant, quas condiderunt sub janiculo, quarum in una cadaver ejus positum fuit, in altera Libri Sacri, quos ipse ut in Græcia Legum scripturas tabulas, quos Cyrbas vocant, conscripserat, et quæ in iis expressa erant quia ea tradiderant, dum viveret Pontificibus omniumque arte et sensu imbuerat eos sacras tabulas una cum corpore jusserat humari censens non tuto Arcana mortuis committi litteris.

At Lactantius Firmianus, lib. 6, de Falsa Religione, c. 22, Ægeriæ Nymphæ conjugis septem libros de Jure Pontificio, totidem Græcos scripsisse refert. Divus Augustinus Hydromantiam in illis obsignasse scribit, ac Dæmonum cultum; in illa igitur Hydromantia Curiosissimus Numa Rex Romanorum sacra didicit quæ in libris suis Pontifices haberent, et eorum causas, quas præter se neminem scire voluit. Itaque eos seorsim scriptas secum quoad modo mori fecit, quando ita subtrahendas hominum notitiæ sepelliendasque curavit. Aut ergo Dæmonum illic tam sordidæ et noxiæ cupiditates erant conscriptæ, et ex his tota illa Theologia civilis etiam apud tales homines execrabilis appareret, qui tam multa in ipsis sacris erubescenda susceperant, vere execrabilis quia superstitiosa præscripserat, et ut ait Lactantius, lib. 2. Quibus libris Religiones non eas modo quas ipse instituerat, sed omnes præterea dissoluit, quare ad Senatum delata decretum est ut hi libri abolerentur ita eos Q. Petilius Prætor Urbis in concione populi concremavit.

Causa comburi jussisset eos Senatus, &c. The cause for which the Senate ordered that they should be burned was on account of the superstitious and diabolic notions contained in them, unfit to be divulged, and only apt to demoralize the people, as Plutarch says, that the commentaries were found in the second tomb of Numa, and that Pretor Petilius had read them, and swore in the Senate, that there was neither reason, common sense, nor decency in permitting the circulation of such books, and for

those reasons, already condemned by the Comitium, they were burned. Valerius Maximus asserts, that in order that these books should not contaminate the minds of the people, by corrupting and withdrawing them from the worship of the Gods, by the Senate's authority, they were publicly burned by the man who prepared the fires for the sacrifices. These ancient men disliked to preserve in their city anything tending to remove the people from the adoration of the Gods.

Cassius Hennina, in lib. 4, Annal., raves about the Dogmas of Pythagoras. In those books were written the Pythagorean Philosophy, and they were burned by the Prætor Petilius because they were philosophical works. Piso Censorius, in his works, lib. 1, and Plutarchus said, that they were seven books on the Pontifical Jurisdiction, and seven others on the Pythagorean Philosophy. Valerius Antias says that they were two books on Pontifical Jurisdiction, written in Latin, and two others in Greek, containing the Philosophy. St Augustin, writing to Marcellinus, condemned those delirious oracles, saying that Numa, by the advice of Ægeria, learned those injurious Hydromantic Mysteries which were found written in those books. But enough of these books, and if anyone is curious to know more about them he will find it in Livy, lib. 10, Decad. 4, and other ancient writers.

I may say here that the Roman Cathol. Apostol. Popes, the successors of St Peter, must have found a copy of those books somewhere, and that will account why, for several consecutive centuries, they have practised Hydromancy, and all the other *mancies* so successfully, one after the other, to the astonishment of the fools who are still believing in them. When I shall arrive towards the year 999, I shall speak of them.

THE OATH.

The oath was forbidden to the ancient *Pontifices* of Paganism. The present Pope, Antonelli, and all the other rebel Bishops who continually assert the story of the Donation of St Peter's patrimony, every one and all of them are perjurers, because the ancient Pontifical institutions particularly forbid on any account to their Diales, or Priests, and *a majori* to the Pontifices, to swear either by Heaven or Hell, or any other thing, or to state anything unless it was truthful. How can all those protesting Bishops support and swear to the gift of Constantine of St Peter's Patrimony to the Holy See? In proper time I shall prove it a lie, a complete false assertion.

Dialem Jurare fas nunquam fuisse.

And Gellius quotes the words from the perpetual edicts of the Prætor who ordered that the Ministers of Jupiter or of Vesta should never swear, and at least that he never would compel them to swear during his jurisdiction; and the reason why it was not permitted to the High Priests or to Ministers to bind themselves by oath was because the oath was required from the downright swearers, whom nobody believed.

Unde Gellius verba Prætoris ex edicto perpetuo de Flamina Diali, et Sacerdote Vestæ, sic proseripsit Sacerdotem Vestalem, et Flamen Dialem in omnia mea jurisdictione jurare non cogam. Non licuisse itque flaminibus jure jurando se obstringere, ratio fuit, quia juramentum exposcitur cum deieranti non creditur.

Unde vel in legem jurare, ut Tullius pro Cluentio et Cælio tradit. Vel per ignam, et aras, ut sæpe Livius refert, vel per alium Deorum, ut Grippus Piscator apud Platonem in Prudente.

In affairs of law it was permitted, as did Tullius,

in the defences of Claentius and Cælius, as it is referred frequently by Livy, that he swore either by the fire, or by the altars, or by some of the gods, like Grippus Piscator in the *Prudent. of Plautus*, &c. and so did every poet or orator, &c.

Nam Callimachus ait—Juravit quidem, sed ut aiunt amatoria Juramenta Deorum non subeunt aures. Non parturientes enim vero Sophocles jocans, inquit, Juramentis mulier fugit acerbam parturiginem liberorum, ast ubi malum abierit eisdem in retibus capitur a cupiditate victa. Non scortorum, neque vana loquentium. De quibus Dephilus ait. Idem est Juramentum Meretricis et popularem captantis auram uterque jurat apud illum quo cum loquitur. Neque Impositoris et Furis. Unde Sophocles utrumque premit dicens, nullum jusjurandum grave est furi et impostori.

Unde Callimachus in *Perseide* inquit—Jusjurandum, nec justum, nec injustum usurpandum est, quia teste Æschilo Juramenta non fidem afferunt viro, sed vir juramentis. Et Socrates ad *Demonicum* propter pecunias nec juret, omnino admonet, tradit *Epitectus* in *Enchyridio*, et concludit *Eusebius* penes *Stobatum*. Multi homines adhortantur, ut jure jurando probi sint et fideles, ego vero ne principio quidem facile jurare Religiosi viri officium existimo: ob religiositatem ergo *Flaminibus* jurare nefas censebant; eorumque verba tanquam oracula habebantur. What a difference between the priests of old, and the moderns, I might say almost of any sect, but particularly the so-called Christian priests, the High Venerables, the columns of the Roman Catholic Church: with few exceptions, not only their oath or their word of honour is insufficient, null and void at their pleasure, but their writings and deeds, signed and sealed, when it suits them, by the aid of the quibbles of the various laws, and their subtilty and cunning dispositions, they will try to evade and nullify them. We are at a period when neither Papal oaths, deeds, bonds, or even bank-notes have any value.

PRIEST OF JUPITER.

The Flamen Dialis, or Archpriest of Jupiter, used to wear long, straight hair, and what was exuberant after a certain length they used to cut it, and bury it under a propitious tree, with the cutting also of their nails. The albaspina, aubépine, for instance, was a good or sacred tree. Numa instituted these particular priests to devote their constant services to the worship of Jupiter. They were splendidly dressed, and used to sit in *Curuli Regia Sella*. The first of them had two assistants, one to do honour to Mars, and the other to Quirinus: so say Livy, Plutarch, and Dionysius. Varro says that there were many more: they used to derive their names from the Divinity to whom they were consecrated to do homage and sacrifices. It was considered a great honour even by the Emperors to be enumerated amongst the xv Flamina Diales, the last of whom was addicted to Pomona, and was the infimus; and Sextus Pompeius, and D. Julius Cæsar, both of them were Divinized, and had obtained the sacerdotal title of Pomonalis Dialis.

Itaque unusquisque Imperatorum cum inter Deos referretur Flaminem Numinis novi insignitum nomine habebat, colebaturque focus, et aris quorum primum D. Julium Cæsarem eo usum honore haud vita functum tradit Suetonius in ejus vita, et Tullius amarulenter M. Antonium carpit Julii Cæsaris flaminem ab adalatione inter Divos relati inquit enim in 2. Antonianar. Ergo flamen ut Jovi, et Marti ut Quirino, sic D. Julio, M. Antonius, cujus fastigium preter rationem Suetonius Tranquillus inculcat dicens. Non enim honores modo nimios recepit, ut continuum Consulatum, perpetuam Dictaturam, Præfecturamque morum, insuper Prænomen Imperatoris Cognomen Patris Patriæ statuam inter Reges, sugestum inter orchestra, sed ampliora humano fastigio sibi decerni passus est sedem auream in Curia, et pro Tribunali,

tensam et ferculum Cirensi Pompa, Tempa, Aras, Simulacra juxta Deos, Pulvinar Flaminem Lupercos, appellationem Mensis e suo nomine, &c. Porro a Julio consuetudo ista invaluerat ut omnibus pene Augustis, quibus mortuis ob merita in Reipublicam divini honores decernebantur simul Flamines cum Sodalibus constituerentur. Prudentias in Symmach.

“Posteritas mense atque adytis et flamine et Aris
Augustum coluit, vitulo placavit et agna
Strata ad pulvinar jacuit.”

This Consular Priest sometimes was compelled to resign his office if any accident happened in his sacrifices, or if his second wife died, or if he committed any blunder in the exercise of his office; and Fabius Pictor and Massurius Sabinus said that these Priests never quitted their *tuniques* nor their caps, and if they fell from them while officiating they were dismissed. It was also considered a high punishment to deprive them of their caps or their *tuniques*, as they were bound to be constantly covered.

In Appianus Alexandrinus, lib. 1, de Civil. Rom. Bellis, Cinna and Antonius, the familiar of Sylla, condemned the Arch-priest of Jupiter Merula to die by degrees by cutting his own veins. They previously removed the cap, which was done to any of those Consul-priests, before they were conducted to the scaffold.

In such cases the Pontifex Maximus would wear that cap himself, and exercise the office of the Flamen Dialis; even in cases of indisposition of any of the Diales the Pontifex Maximus would assume momentarily that office, as stated by Tacitus in lib. 3, Annal. Under the Consulate of Cinna, by a Senat. Consultum, was ordered the suspension of the Flamines Diales, on account of their jealousies and quarrels, and Rome remained without these Arch-priests for 72 years. To settle the contests for supremacy, it was necessary to fix that the

three first ordered by Numa should have the pre-eminence, that is, the *Dialis Maximus*, who was the one dedicated to Mars, and then the *Quirinal* followed as second, and so on; the first being taken from the *Patricians*, and the minors from the people. Tacitus, in lib. 4, describes, also, the wives of these *Consular Priests* splendidly covered with a rich hood, in the top of which was stuck a branch of the *aubépine*, or *May-tree*, as stated, also, by *Massurius*.

AUGURUM COLLEGIUM A NUMA STATUITUR.

Collegium illud Augurum, urbis columen ab *Antio Valerio* dictum. Deorum omnium oraculum a *Vannonio Jovis Optimi Max.* Internuncium a *Tullio* in *Philippicis* velut auspicatissimum felicitatis perpetua omæn aggredimur: Enim vero Augures Antiquitus Reipublicæ sceptrâ tenebant, sicut in 9, *Aeneid.* ostendit *Virgilius*, cum *Nisus* et *Eurialus Autulorum* castra devastant—

“ Sic memorat vocemque premit simul ense superbum
Rhamnetem aggreditur, qui forte tapetibus altis
Extinctus toto proflabat pectore somnum
Rex idem, et Regi Turno gratissimus Augur.”

This college of the Augures was instituted by *Romulus*, and confirmed by *Numa*, and the other Kings, &c. Cum ergo tam reipublicæ commodum afferret in augurandi experimentum, *Numa* primum *Romuli* secutus vestigia, tres augures selegit, ut *Tribuum* in *Centuriis* singuli essent, quod *Alexand.* ex *Livio*, Dec. 1, lib. 10, animadvertit, et ex his *Giraldus* subinfert. Augures summo in honore habitos, modo apud Romanos, se et apud Græcos et Barbaros plerosque. Nam *Chaldæos* primum, et *Pisidas*, et *Cilices*, deinde *Hetruscos* et *Græcos*, mox *Latinos*, et *Romanos* augurandi disciplina excelluisse et Augures quidem tres primum *Romæ* fuere propter tres ipsius *Tribus* *Luceres*, *Rhamnenses*, *Tacienses*, mox vero addito quatuor extiterunt. Sed cum post

plebs admissa est in partem bonorum Urbis, Quinque Plebei Augures creati, et Patricii quatuor, atque ita novem numero fuere, idque M. Valerio et Q. Apuleio Coss., hæc ille ex Livio, Dionysio Halicarnasseo, lib. 2, Plutarch. in Prob. Vol. Max., lib. 2, de Relig. Tullio de Divinat. et Varrone, ac Festo Primi ex Plebe Augures fuerunt. C. Genucius, P. Ælius Paetus, M. Minucius Fessus, C. Martius, et J. Publius. Tandem a Sylla Dictatore Collegium propagatum ferunt usque ad Undecim, quod Lucius Florus in Epitome Livii, lib. 89, sic tradit. Sylla Dictator factus, quod nemo unquam fecerat cum fascibus Vingtiquatuor processit, rebusque novis Reipublicæ statum confirmavit Pontificum, Augurumque Collegium ampliavit ut essent quindecim. Sed divinationis modum tempus est aperire; Enim vero Tullius de Divinat., lib. 2, advers. Deistarum, cum augurandi artem disciplinam dicat, non divinationem sicut D. Augustin. ad Marcellin., c. 30, tradit eamque expendit ab ipsa rei natura incipiens. Quæ est igitur, inquit natura, quæ volucres huc, et illuc passim vagantes efficiat, ut significant aliquid, et tunc vetent agere, tum jubeant, aut cantu, aut volatu! Cur autem aliis a dextera aliis a læva datum est avibus, ut ratum auspicium facere possint? quæ ut lucem præferant verba, facem desumo ab Alexandro qui lib. 19, c. 19, habitum, gestum, ac gesta Auguris ex Varrone, Dionysio, Livio, ceterisque vetustioribus præscripsit dicens: Sedebat Augur velato capite duplici toga augurali, quæ Læna dicta est, vel trabea amictus ex purpura et cocco cum captabat auspicia, et litico cœli regiones notabat. Post effusas preces oculis in Cœlum fixis sedere convenit momentis omnibus paratum intentumque toto animo affixum facto silentio ubique, nequid videretur, audireturque, quod auspicium dirimeret, quod de Cœlo servasset captataque auguria et signa missa forent. Quibus missis ex avibus, quæ Oscines, quæ Præpetes vel Inferæ, et an tacitæ vel strepentes advolarent, et si dextra, vel sinistralia quæve admissive essent, et

quæ Arculæ et quæ Cliviæ, aut inebræ quæ vetarent; tum si motur pronus, vel obliquus supinus aut rectus, aut in latera referebat, conveniebatque ex templo Augurem adire et augurium firmari, namque unum vidisse auspicium non erat satis. Adnotatumque exemplis est, non ubique, et passim Auguri captare Auspicia licere, quia nisi in præscriptis destinatisque locis, quibus Thesca nomen, aut in Arce, vel ad veteres Curias Augures auspicia captare fas erat, &c., et cum certa dies auspiciis dicata esset post mediam noctem ad mediam diem futuram auspicari licere. Septima autem, aut sexta diei hora non decebat, namque incipiente, aut crescente die, non autem desinente justa auspicia fuere, licet priora sint: siquidem Cornicis, aut Columbarum auspicia Aquila superveniente irrita fiunt, Aquilarum vero augurium fulmine adveniente nullum est. Hactenus ille—

Nonnulla nihilominus auspicamur ex probis, scitisque scriptoribus animadvertere. De Velato capite litico, ac trabea plerique meminere, Livius, lib. 1. De Numa inaugurato ad Regnum: Augur ad lævam ejus capite velato sædem cæpit dextra manu baculum sine nodo aduncum tenens, quem Liticum appellaverunt. Idem Titus, lib. 10. Cui Deorum hominumque videri potest inquit, eis viris, quos vos sellis curulibus toga picta, et corona triumphali laureaqua honoraretis, quorum domos spoliis hostium affixis insignes inter alias feceritis, Pontificalia, atque auguralia insignia adiicere? Qui Jovis opt. Max. ornatu decoratus, curru aurato per urbem vectus in Capitolium ascenderit, si conspiciatur cum Apice et Litico capite velato victimam cædat, auguriumque ex Arce capiat, et tandem quia in Numa paulo ante multa edixi sufficit Virgilii locum apponere ubi in 7, Æneide de Pico inquit—

“Ipse Quirinali Litico parvaque sedebat
Succinctus Trabea.”

Nihil dicam de avibus quæ Oscines, quæ Præpetes

vel inferæ, quæ Arculæ, quæ Cliviæ, aut Inebræ designabantur prosperæ, et quæ adversæ auguriis ad meam rem satis est quod scripsi.

Igitur Vestæ primum Templum Romæ Numa erexit, et ceremoniarum arcana tradidit Virginibus, quas ipse legit ad Ignis perpetui obsequium, et quamvis non desint qui totam ad Romuli solertiam provinciam tribuant, nihilominus Dionysius Alicarn., lib. 2, Antiq. Rom. Numam id effecisse sic tradit. Veste Numa primus apud Romanos templum statuit, et Virgines sacrorum ministras assignavit. Itaque Publius dum Vestalia festa recenset Templum a Numa primum excitatum accinit.

“Dena quater memorat habuisse Palilia Romam

Cum flammæ custos, æde recepta Dea est
Regis opus placidi, quo non metuentius ullum
Numinis imperium terra Sabina tulit
Quæ nunc ære nitent stipula tunc texta virebant
Et paries lento vimine textus erat
Hic locus exiguus qui sustinet atria Vestæ
Tunc erat intonsi Regia magna Numæ.”

In Fastis, lib. 6. “Vesta eadem est et terra subest vigil ignis utrique
Significant sedem terra, focusque suam.”

Phornutus,
De Natura
Deor.

Ignis perpetuus Vestæ dicatus est, quod videatur plurimis et ipsam esse ens, nimirum Ignis iste perpetuus Vestæ consecratus ostendit ipsam esse causam ejus ignis, qui in mundo est, quasi ejus vi extortus sit, est et elia causa perpetui ignis, nempe quod terra faceunda mater sit animalium omnium, et suam vitam ab igne habeat.

Legimus numam Vestæ templum orbiculare velut Telluris signum sacrasse idque tradit Phornutus De Nat. Deor. juxta Deæ simulacrum quod rotundum censebant. Forma Vestæ sicut Pictura indicant rotunda est, et per medios collocantur humeros, si quidem et terra rotunda est et in hunc modum conglobata ponitur.

Sextus Pompeius rotundam ædem Vestæ Numa Rex consecrasset videtur, quod eandem esse terram, qua Vita hominum sustineretur, crediderit. Ad quæ Pomponius enarratis quampluribus Vestæ Ædibus hanc Romæ Numam excitasse rotundam sic ab ovo denunciat. Vestalem ignem cum Penatibus Æneas e Troja in Latium tulit condito Lavinio, Vestæ Ædem sacravit. Postea Ascanius condita Alba, templum Vestæ ædificavit in montis Albani parte, cui suberat lucus in quo Ilia Romuli matre a Marte compressa fuit. Vestæ Ministræ Virginitatem servabant. Mos Latinis fuit generosas ex castas Virgines legi. Post multos annos Romulus castissimus sacrorum ceremonias constituit, et ut Varro tradit Sacerdotes LX, qui publica sacra facerent per Tribus, et Curias a virtute, et generis nobilitate. Inopes et aliqua parte corporis, debiles Sacerdotes fieri vetuit et in Curiis singulis Vesta quædam communis erat. Templum Vestæ Romulus condidit et Virgines legit, sed frequens opinio Numam Pompilius asserit. Credibile est Romulum, qui in omnibus Curiis Vestam esse voluit separatim non posuisse Rotunda Effigie, Templum est inter Capitolium et Palatium, et in eo servabatur perpetuus ignis, qui Vesta nihil est aliud quam purus ignis. Eamque enarrationem a Dionysio habes in lib. 2, De Antiq. Rom. Ignis dicatum est Vestæ, quod cum Dea hæc sit Tellus mediumque mundi locum obtineat, sublime micantes ignes ipsa ex se accendit hæc ille, et ex Platone firmat, accinitque Ovidius in Fastis, lib. 6, qui templi formam ad instar orbis librat ea qua arte sapientissimus Archimedes Siciliæ, imo Orbis totius in arte Princeps ostendit.

“ Forma tamen templi quæ tunc manet, ante fuisse

Dicitur, et formæ causa probanda subest

Vesta eadem est, et Terra subest vigil ignis utrique

Significant sedem terra focusque suam

Terra pilæ similis nullo fulmine nixa

Ære subjecto tam grave pendet onus,

Ipsa volubilitas libratum sustinet orbem
 Quique premat partes, Angulus omnis abest
 Cumque sit in media rerum Regione locata
 Et tangat nullum plusve, minusve latus.
 Ni convexa foret parti vicinior esset,
 Nec medium terra mundus haberet onus.
 Arte Siracusia suspensus in ære clauso
 Stat globus immensi parva figura Poli
 Et quantum a summis, tantum secessit ab imis
 Terra, quod ut fiat Terra Rotunda facit
 Par facies templi: nullus procurrit in illo
 Angulus a pluvio vendicat imbre tholus."

Sic templi rotunditatem indigetat, ut ne Angulus formam orbicularem irrumperet a pluvio et tholo aerem lumenque capit. Nonnulli vero præter Ignem in Æde Vestæ aliquod arcanum fecisse censent, quod tantum verosimile probat Dionysius Halicarn., ab eventu L. Cæcili Metelli dicens. Alii tradunt præter Ignem arcana quædam sacra in Fano Deæ esse deposita, quorum notitia sit penes solos Pontifices, et Virgines, ac pro argumento non levi afferunt, quod in ædis incendio contigit, quando primum Romano cum Pœnis ob Siciliam bellum cæperunt. In illo enim incendio Virginibus metu diffugientibus Pontificus unus L. Cæcilius Metellus vir consularis (his qui devictis in Sicilia Carthaginensibus in celebri illo triumpho 138 Elephantorum traduxerat), posthabito publicæ utilitati privato periculo irrupit in ardens Penetræ sacraque a Virginibus deserta a flammis eripuit. Quamobrem maximos in civitate honores est promeritus, sicut ex ælogio patet quod scriptum est ejus statuæ in Capitolio. Hæc ille, cui consentiunt fere omnes, obdubitantque precipue Plutarchus, alii alia asserunt, quorum oracula Lipsius de Vesta, c. 9, erudite admodum congerit; ideo plura prætermitto, &c.

Veritas si lucem præfert ex antiquissimis quibusvis historiarum scriptoribus post Trojæ excidium Palladio stetisse compertum est. Unde Trojanum

Romæ asservari fidem non obtinet, scribit enim vero Strabo in 6 Gograph. cum Cassandra violaretur in Templo Palladium sese avertisse, quod factum ab Euripide, Homero, cæterisque recensitum post Æneæ fugam auspicor, et juxta Æmilii Probi, sive Asconii Pediani de orig. Gent. Rom. sensa aufugit ipse primum qua nocte Achivi Trojam diripuerunt. Præterea Varro in lib. quos de Familiis Trojanis scripsit tradit Nauticorum Familiam Romæ fuisse quæ Palladium custodiret, et sacra retineret. Cujus verba ut innotescant, animadvertite pauca, quod scilicet Nautia gens a Nantæ Æneæ Comite Palladis Sacerdote sacra Minervæ faciebat, ut Dionysius Halicanass., Lib. 6, tradit floruitque anno ccxx, ut Streimnio placet, ex cujus stirpe quamplures recenset, feruntque S. P. Nautius Rutilius, S. P. Nautius, S. P. F. Rutilius Cos. cum Sexto Furio ann. cclxv, meminitque Dionysius, lib. 8, Cassiodorus et Livius. Insuper C. Nautius S. P. F., S. P. N. Rutilius Consul. cum P. Valerio, ann. cclxxviii ut Dionysius, lib. 9, et Cassiodorus, simulque Livius 2, tradunt. Itemque secundo Consul fuit cum L. Minucio, ann. ccxcv, Dionys., lib. 20, Livius, lib. 3. Alter Nautius Rutilius Trib. Mil. Cons. Pot. fuit ann. cccxxxix teste Livio, lib. 4, et tandem ut ceteros omittam ultimus Nautiarum fuit Consul cum M. Claudio anno cdlxvi, ut Cassiodorus adnotat. Ergo familia hac superstite Palladium non apud Vestæ servabatur Ædem. Enim vero Nautia Gens Vestam adire præ mulierum pudicitia haud poterat, et cum apud se Palladion haberet, Vestales ad hujus numinis tutela excludebatur. Cum autem scriptores id agunt, expende de aliqua imagine Palladii, silicet Minervæ, sic dictæ a Pallante Palude, unde orta est; uti Festo Pomponio placet vel ab hasta concutienda, Saltuque in bello sicut Plato ait, vel ut Arcades fabulantur a Pallante Lycaonis filio a Jove missa, ut cum ejus filia ejusdemque in ædibus educaretur. Nec mirum quia in Dei cujuscumque æde Imagines, ac signa plurimo-

rum reposita legimus penes Pausaniam, Achillem Tatium; unde et in æde Vestæ Minervæ signum reponi potuit, non in aperto, sed in adyto et arcana interiore cellula, quia foris nulla imago neque Vestæ, neque ignis ab Ovidio traditur. Nonnulli ad Dolia se convertunt, eaque in adytis servasse Virgines tradunt, de quibus sic Pomponius de Sacerdotiis inquit. Sunt qui dicant in templo servari duo Dolia non magna, alterum clausum, alterum apertum, in quo nihil est. Plutarchus in Camillo. Qui plus in his rebus volunt sapere duo Dolia haud magna recondi aiunt, atque unum ex his plenum esse obsignatumque, alterum vacuum, utrumque tamen solis Virginum oculis usurpandum. Multa de Doliis dicerem sed satis est enunciare duo Dolia quæ olim in sacello quodam Romæ ad Cloacam maximam via quæ ad Carinas ducit habebantur, quo quidem in loco spuere nefas erit, quod quidem sacellum Doliolo Plutarchus vocatum ait: nempe nihil aliud ut nonnulli tradunt, nisi duo fuisse Dolia, alterum in quo Numæ sacra quædam olim reposita fuerint, alterum inane, sed in quo Gallorum Senone irruptione sacra, quædam a Vestalibus virginibus abscondita, servataque fuerint, cum ipsæ metu perculsæ, deserta urbe fuga sibi consulissent. Hæc ille de Doliis Numæ. At ego ad Divinationem per Hydromantiam Doliis usum fuisse, ut tradit D. August., quoque in lib. 7, de Civit. Dei. Dionysius Halicarn. ait has virgines necesse est per xxx annos manere puras a nuptiis, deamque sacrificiis, et ceteris ex lege ceremoniis colere, &c.

Juxta portam Collinam ibi extabat terrestre supercilium quod vocatur Tumulus, sive Campus Sceleratus ob Virginis Vestalis incestum ait Festus, quod in eo puniebatur. Livius eo anno Mucia Vestalis facto judicio viva sub terra ad Portam Collinam dextra via, strata, defossa scelerato Campo, ab incesto id ei loco nomen factum. Deferebatur itaque Vestæ Sacerdos in Sandapilo per Urbem velut extincta feretro. Enim

vero ait Dionysius, quod vivæ funebri ritu, et pompa deferebantur. Sic tandem vittis ac Sacerdotalibus signis a Pontifice denudatis vivæ cum Lucerna lacte, et melle inhumabantur. Audi Plutarchum in Numa, Strupi comperta juxta Portam, quæ dicitur Collina viva defoditur Tumulus ibi intra muros terreus est, in Longum porrectus, in eo aedicula subterranea extruitur modica gradus habet, quibus descenditur superne. In ea lectus ponitur stratus et Lucerna accensa eorum quoque, quæ ad victum sunt necessaria pauca, ut panis, aqua in ampulla, lac, oleum, quasi corpus abominentur maximis consecratum cerimoniais fame conficere. Damnatam Leticæ induunt, atque undique obnubunt eam vinciuntque loris, et ne vocem quidem mittere illa, quæ valeat exaudiri queat. Ita eam per forum devehunt. Decedunt autem via omnes taciti proseguunturque sine voce, atque ingenti cum mœstitia neque est spectaculum illic ullum magis horrendum, nec tristior facies civitatis ulla alia est die. Ubi ad locum illum est Leticæ delata apparitores ei vincula demunt. Pontifex Maximus ante supplicium preces quasdam arcanas, tenses ad Cœlum manibus peragit, inde adducit obvolutam atque in scalis, qua descensus est in domunculam constituit, tum avertit se cum aliis Sacerdotibus: postquam ipsa descendit, retrahuntur scalæ et aedicula multa injecta desuper humo, contegitur, donec complanatum solum ageris sit. Vides Livium et Ovidium et alios qui scripserunt de punitione, &c. Stupratores Virginium virgis adeo plectebantur, ut inter plagas expirarent Suetonius tradit Domitianum jussisse. Stupratores virgis in Comitio ad mortem cædi. Plinius Secundus de Celere Romano Equite, quem stuprum Corneliæ intulisse dixere inquit. Præterea Celer eques Romanus, cui Cornelia objiciebatur, cum in Comitio cæderetur virgis in hac voce persisterat. Quid feci? Nihil feci.

Cum defecisset ignis Urbs turbata erat, et inquisitio a Pontificibus habita, nam forte parvum caste sacrum

focum Sacerdos tractavisset. Fertur tum vero Æmiliam insontem quidem, sed in tali casu inopem Consilii Sacerdotibus, cæterisque Virginibus inspectantibus ad Aram manus tendentem dixisse—Vesta Romanæ Urbis custos, si tua sacra sancte et rite per xxx ferme annos obii puro animo, et casto corpore, ades mihi nunc, et fer opem, neve despiciam tuam Sacerdotem miserrimo perituram exitio, si quod nefas admisi in eo supplicio tollatur Civitatis piaculum. His dictis avulsam Carbusinæ Stolæ quam erat induta Laciniam injecisse aræ, post eas preces e frigido cinere, ac ne scintillam quidem retinentem multam per carbasum emicuisse flammam, ita ut nec procuratione ulla, nec instaurato igne Civitati opus fuerit. Hactenus ille, a quo et Valer. Max., lib. 2, c. 1, nu. 7, factum depromit, firmatque id ipsum Dionysius Halicarn., exemplo Tuciae Vestalis, quæ aquam in cribro vacuo exportavit a Tyberi. De qua Divus Augustin. de Civit. Dei ad Marc., lib. 20, c. 16, sic ait. Virgo Vestalis de cujus corruptione quæstio vertebatur a qua impleto cribro de Tyberi, neque profuente, abstulit controversiam. Valerius, lib. 8, De Judiciis publicis, c. 2, nu. 4, enarratis, A. Gabinii, et Claudii Pulchri auxiliis, quæ extant apud Tullium, lib. 4, ad Atticum, Livium, Polybium et Zonaram inquit; Eodem auxilii genere Tuciae Virginis Vestalis incesti criminis reæ castitas infamiæ nube obscurata emersit, quæ conscia certæ sinceritatis suæ spem salutis ancipiti argumento ausa petere est. Arrepto enim cribro Vesta, inquit, Sacris tuis castas semper amovi manus, effice, ut hoc hauriam e Tyberi aquam, et in Ædem tuam perferam audacter, et temere jactis votis Sacerdotis rerum ipsa natura cessit. Dionysius ad Pontificum pedes eam effudisse aquam testatur, et Plinius, lib. 28, c. 2, hoc evenisse anno Urbis dcix, quo tandem disparuisse accusatorem, tanquam ad Inferos abreptum, ut pœnas lucret tradit Dionysius Halicarnasseus dicens. Accusatorem ejus multum, diuque perquisitum, nec vivum

usque comparuisse, nec mortuum. Interim vide Eutropium, lib. 4, c. 4. Ah! here I must rest for a while, as I am tired even of these beautiful classic readings; besides that I have gone out of my prefixed sphere, as I intended only to show how the Pagans, or Gentiles, instituted their Priests and their Pontifices. These last shall have their chapter, as I have got plenty of materials to dress them in their classic style. I only regret that I am compelled to cut it short on account of the times we live in, and for fear of losing the opportunity of wishing a good voyage to Palestine to Antonelli, and to his Sacripantes and Co. But as I have expatiated so far as to reproduce two ancient miracles, perhaps it is better if I take a chair and meditate a little upon them, and compare them with those of the present century. These two old miracles seem to have been done with perfect success, and were authenticated by the priests and people, and reported by the above-named learned authors, who were sagacious and honest enough to write what they thought to be the truth; but a trifling idea insinuates itself into my mind, that I can hardly believe that fire revived again without the assistance of some chemical agent; and so it might have been done with the carrying of the water in the sieve, if it had been prepared with anything transparent or pellucid like a fine oilskin, fine enough to deceive the sight of the circumstant priests. I will say nothing more about them, because they were cleverly done, and with great result; therefore I only will ask Mr Dupanloup, the best and most modern necromant, the successor and candidate to the Hydro-Necromantic Pontifical chair, if he can work two miracles so cleverly performed as these two old ones now that chemistry has made such progress as to enable Bosco and the other Wizards of the North almost to pass as the Demigods of Mythology. My doubts arise from the awkwardness of the last three

or four miracles that were made partly by you and part by others since the year 1851. At the time of the Great Exhibition, I saw a lamp which could be lighted only by touching a spring, and this would most certainly be a very good contrivance to apply it to a good number of large torches placed on the altar upon which you celebrate, and when the church is full of believers you could just touch the spring and light them all, to the great surprise and astonishment of the people, who would follow you, and, you may depend upon it, even if you placed yourself at the head of a great rebellion. Now that I have given you the hint of the ability of the Pagans to make miracles in a masterly way, I shall not be surprised if you do not surpass yourself in doing something extraordinary on the first opportunity you may have of astonishing the marines. I would recommend you to be quick, otherwise, the water-melon season soon passes, and you will not have an audience. As you are an Archbishop, of course you must be a prodigy of nature, if not an abortion, *sui generis*, endowed with extraordinary intellect; but, nevertheless, if you want any inspiration for a new miracle, you might call on me, and amongst my collection of paintings you will see one of Salvator Rosa, which was done by him to satisfy the caprices of the friars in whose convent he sheltered himself, and by that way he paid the hospitality he received, while the reaction was taking place at Naples after Masaniello's revolution. You will see, I say, St Francis preaching to a splendid lot of vario-coloured fishes, who float around him with open mouths, shaking their tails in the air with that same merry nonchalance as you would do if you could sing victory like you did in the year 1850. This painting might inspire you with something profitable to the holy shop, and you might gain a new red hat. I must put aside the Vestales and name, hereafter, the Sacerdotes Salios,

who were instituted also by Numa, and their rights and duties, and then pass on quickly to the creation of the Pontifices Maximi.

NUMA SALIOS XII, LEGIT EISQUE PELTAM, SIVE ANCILE CÆLITUS DELAPSUM, UT SALTU ET CHOREIS VENERARENTUR TRADIT.

Sapientum ratio arcano quodam intelligentiæ imperscrutabilis suffulta numine non semel mortalium animos cum astris componens harmoniam effingit, sicut Aristoxenus apud Tullium 99: Tuscul., lib. 2, edocuit. Non Aristotilem sequutus, sed Pythagoram, Architam Tarentinum, Archimedem, ac Empedoclem Agrigentinum duo Græciæ Magnæ columina, ac duo Siculorum sapientum numina qui Cœlorum orbes armonica quadam concinnatos simetria Musicos dixere, et animos a superbis delibatos, ut virtutum sectantes ordinem undique personarent Altissimo. Hinc Numa, ut Jovi obsequiam lubenter præstaret Ancile e superis obtento Saliorum edixit Arcana, quæ si Pontificum annalibus, ac Fabio Pictori credimus, tantum Choreis, Saltu, Carmine, Sonituque præstabant. Festus Pompeius dixit. Salios a Saliendo, et Saltando dictos esse, quamvis dubitari non debeat, tamen Polemon ait Arcada quemdam fuisse nomine Salium, quam Æneas a Mantinea in Italiam deduxerit, qui Juvenes Italicos saltationem docuerit. At Critolaus Saonem ex Samothrace cum Ænea Deos Penates, qui Lavinium transtulerit saliare genus saltandi instituisse, a quo appellatos Salios, quibus per omnes dies ubicumque manent, quia amplæ ponuntur cænæ, si quæ aliæ magnæ sunt Saliarès appellantur. Hactenus ille, quorum Auctores tamquam fabulæ actores premit Plutarchus in Numa. Dicti Salii sunt, non ut nonnulli fabulantur ex nomine Salii viri Samothracis, vel Mantinæi (qui armatum tripudium tradit) verum ab ipso potius tripudio, quod Saltando obeunt. Nec aliter Varro, lib. 4. Ling. Lat. et Ovidius Fastor., lib. 3.

“Jam dederat Saliis (a saltu nomina dictu)
Armaque et ad certos verba canenda modos.”

Virgilius, lib. 8, *Æneid.*, ubi in gratiam Augusti fingit expressas in Clypeo *Æneæ* res Italas, quem fabricasse Vulcanum futurorum præscientem Arcana.

“Hinc exultantes Salios, nudosque Lupercos
Lanigerosque apices, et lapsa ancilia cœlo
Extuderat.”

We shall see in course of time that the Pontifices Maximi were always either the Kings, the Consuls, or the Emperors, and that Christianity entirely borrowed the title and functions of them, and deposed them occasionally by presuming above the Kings and Emperors, and besides that, occasionally the Rom. Catho. Pont. put themselves on a par and sometimes above God; as if the first monstrous impudence was not enough to satiate their selfishness. However these Sacerdotes Salii were elected from the Patricians of Rome, as it was a great honour to be one of them, and they were dedicated to the culte of Mars Gradivus, who was the son of Juno, whose *viro fœcunda Martem peperit*. She was the oldest of all the Immaculates. I leave the story as it is, without remarks, to avoid saying anything of the young and old Immaculates, and pass under silence also the *Cœnas Saliarum*, though I am much tempted to quote the old Ode of Horace, which though beautiful to me now, yet thirty-six years ago it was a troublesome rock.

“Nunc est bibendum, nunc pede libero
Pulsanda tellus nunc Saliaribus
Ornare pulvinar Deorum
Tempus erat Dapibus Sodales,” &c.

Tempus quo missum Ancile tradunt, Numæ regnantis anno VIII. Pomponius, Juba, Cæterique volunt inter quos Plutarchus ait. Octavo Anno Regni Numæ Pestilentiam Urbem vastasse, et cœlitus Ancile inventum protinus depulisse morbum.

Anno Urbis condit. 46, orbis 3342. Ante Christum natum 706. Olimpiades xviii, anno 2, completo, scilicet anno Olimpiaco 69, quo vicit in stadio Tellis Sivonius. Ezechiae Regis 21, et Aposandri Archontis Decennalis vi, apud Athenienses, anno i.

I do not think that I have said enough of the Sacerdotes Salii, and of their pedigree, and of their Crooked Staff, which, as it had been of some use to the old Ministerial Pagan Pomp, the Roman Catholic Bishops adopted it for the same purpose; and, besides that, it had been of some service in several prelatial unchristian rows. I shall only name the Pelta, or Clypeus, here, though I have ready descriptive materials of those used by the Salios, and of those of the Amazones. Therefore I return to the Salios, and shall speak of their number, and when I come to their stick, you Bishops must mind and pay attention; if I am wrong you will correct me, if I am right you ought to applaud this little bit of learned antiquity, which extols your dignity and brings it back almost, I was going to say, to the companions of the celebrated Noas; but I see that there is a trifling distance of above 3,000 years, and perhaps much more, therefore I drop it.

De Saliorum numero de quibus Dionysius Halicarnasseus, lib. 2, Antiq. Roman. inquit, Numa e Patriciis delegit juvenes, decore conspicuos duodecim numero, qui sacra in Palatio celebrant nomine Palatinorum; hæc ille et Annæus Lucanus, lib. 9, Pharsaliæ Patricios fuisse recenset; Æmilius Probus, sive potius Pedianus de viris illustribus nimia brevitate enarrat numerum, ac Principis nomen: Nam in vita Numæ sic scribit Salios Martis Sacerdotes, quorum primus Præsul vocatur xii, instituit unicuique Peltam tradidit, ut gestarent in Choræis, ideo ait Plutarchus, præter cæleste illud monstruose emissum Mamurius xi reliquas perfecit, Ædes Saliorum in Palatio fuere, de quibus meminit Tullius, lib. 1, de divinitate, et portentum de Romuli

Lituo reserat; Romulus Lituo regiones direxit, tum cum Orbem condidit, qui quidem Romuli Lituus, idest incurvum, et leviter a Summo inflexum bacillum, quod ab ejus Litui, quo canitur similitudine nomen invenit, cum situs esset in Curia Saliorum, quæ est in Palatio, eaque deflagrasset inventus est integer : hæc Tullius, ad quæ in fallor hæc expansionis ratio quadrat : est Mons Palatinus iv, Urbis Regio, ait Varro a Palantibus qui Aborigines ex agro Reatino dicebantur, vel a Palante proavo Evandri, ut Virgilio placet, sive a Pale Pastorum Dea, ut tradit Fulvius, vel potius Nevio teste a pecudum Balatu nuncupatus. Ibi prima Imperii sedes, quamvis apud Fulvium Sabinatem M. Cato de Origine Urbium scribat Saturnum incoluisse, Capitolium, Italum Aventinum, Romam Palatium, Cœlium Tuscum, Cœlum, et Viminalem, certum est Romulum ædificasse Palatium, et Exquilias : Ibi postea templum Jovi Statori excitavit. Lupercal, ob Lupæ Lactantis Romulum Remumque premium ut in Fastis tradit Ovidius, et Lactantius Firmianus adversus Gentes, et tandem templum ; Post modum Numa Templum Fidei fecit et Vestæ, ac Saliorum Curiam, ubi Palladium, Ancilia, Romuli Lituum, cæteraque fatalia Urbis reposuit. Hinc Palatini dicti apud Dionysium, Arconem Horatii Scholiastem, Lactantium Dioclem ac Verrium estque Romæ rude monumentum Saliorum ubi sic ait—

MANSIONES SALIORVM PALATINORUM VETERIBUS
OB ARMORUM ANCILIVM CVSTODIAM CONSTITVTAS
LONGA ÆTATE

NEGLECTAS PECUNIA REPARARUNT.

MEMINITQUE PALATINORUM SALIORUM P. VICTOR,
AC SEXTUS RUFFUS.

Et hec instituisse Numam Compertum est : post modum Tullus Hostilius nonnullos adjecit, nomenque diversum suis imposuit, et usque ad xxiv cumulavit,

Livius, Tullius in re trepida duodecim novit Salios, fanaque Pavori et Pallori, at non semel Quirinales dicti, nonnunquam Collini, et Agonenses. Servii vetus fragmentum apud Ovidii Scholiastem rem aperit. Duo sunt genera Saliorum, ut in Saliaribus Carminibus invenitur, Collini, et Quinnales a Numa instituti, ab Hostilio vero Pavorii et Pallorii, hæc ille, et Dionysius Halicarnass., ubi Palatinos a Numa institutos tradit, cæteros ab Hostilio dicatos autumat dicens, Agonales, sive ut quidam appellare volunt Collini Salii habent in Collino tumulo sacrarium post Numam instituti a Rege Hostilio, sicut bello Sabino voverat. Estque Agon teste Fulvio Sabinatæ in centro Urbis, quem Agonem nominant, quod in eo olim Agonalia fierent, quæ erant Jani sacra a Numa Rege instituta ad diem ix Januarii Agonio Deo, qui rebus agendis præsedebat, et Agonalia ejus diei festa nuncupabatur. Ex verbis Livii esse circum flaminium nonnulli contendunt, eumque sequitur Pandulfus Lateranensis Ecclesiæ Hostiarius, quod Pediarus Asconius sub Nicolao V Pontifice adinventus inculcat, traditque Agonem circum fuisse, ubi Romulus Equiria in honorem Martis Genitoris instituit; nunc vero Templum Sanctæ Mariæ in Aquiro præstat. Festus Pompeius Locum sic dictum ait, quia præter angulum præcurrebant. Hinc Romæ mos Quirinalis Agonis, et Collina Porta Ægonensis Agonium idest Ludum, ab hoc dictum quia locus, in quo Ludi initio facti sunt fuerit sine angulo; hæc ille et plura de Agonalibus Varro, Ovidius in Fastis, Suetonius, Dionysius et Pedianus. Hinc Salios Herculi plerique dicasse Numam autumant, præcipue Octavius Herseus in libro, qui dicitur De Sacris Saliaribus Tyburtium, cujus meminit Vectius apud Macrobius, lib. 3, Satyr. Multa de Saliis dicerem sed nunc satis est.

DE PONTIFICE MAXIMO, ET DE PONTIF. JURE.

Pontificem Maximum a primæva Urbis origine Sacerdotum fere omnium Principem, eoque dignum fastigio existimabarunt Scævola, ac Cæsar, et ipsi præstantissimi Pontifices, ut Cœlorum posset culmen pertingere, arcana Numinum oraculis pandere, Jovis fulmen avertere, Deorum omnium vices præferre, ac omnia posse. Unde Pontificis nomen, omenque præfertur; hinc Agellius Not. Attic., lib. 1, c. 13, P. Crassum Mucianum, ut summæ felicitatis compotem ostenderet, inquit. Is Crassus a Sempronio Asellione, et plerisque aliis Romanæ historiæ Scriptoribus traditur, quinque habuisse rerum bonarum maxima, et præcipua, quod esset ditissimus, quod nobilissimus, quod Eloquentissimus, quod Juris Consultissimus, quod **PONTIFEX MAXIMUS** hæc rerum bonarum corona, dignitas Pontificia quam Sacrosanctam appellat M. Varro in suis Pontificalibus et divinarum antiquitatum libris. Cœlestem ac Divinam Trebatius quem Labeo Antistius, et Actejus Capito secuti sunt penes Servium et Fulgentium, eamque cœlo sublimiorem Numinibus dignam indigetant; et rerum est quod Tacitus, lib. 3, Hist. Aug. cum de Dialibus duobus Julio Bleso et Servio Maluginensi in Provincias cum Imperio missis loqueretur. Deum munere Summum Pontificem etiam summum hominum esse. Id genus Sacerdotum sive Doctores Sacrorum, Administratores, Interpretes a vero non aberraverit, et ut ultima verba Dionysii intelligantur apud Pontifices (inquit Tullius, lib. 3, de Orat.) divinarum humanarumque rerum notitia Pontificibus solis cognita primum atque prospecta, T. Corruccianus Pontifex Maximus, ex omnibus qui civilem scientiam nacti sunt, primus illam publice professus est, traditque Grutherius, lib. 1, hunc secutus est P. Licinius Crassus, quem Tullius ipsi Corrucciano antepōnit. Post hos P. Scævola, et P.

Scipio Nasica, cæterique Pontifices de jure responderunt, ex quibus Q. Mucius, P. Filius; Idem Pontifex Maximus jus Civile primum Constituit, cujus Auditores Maximæ autoritatis Gallus Aquilius et Sextus Papirius, aliique a Pomponio diligentius numerati: Simulque Coccejus Nerva Tiberii Principis Cosultissimus familiaris, legum oracula toto terrarum in orbe evulgavit. Unde divinitate velut compotes fuisse apprehendo et rectitudinis semitas, legumque divinarum itinera percurrentes ad Numinum faustissime culmen pervenisse idque exprimo Zoroastris oraculo compertum facio—Exquire animæ viam, ubi corpori inservieris eandem rursus in locum a quo fulsisti extolles Sacro Sermari opus adjuugeus sensus licet, perdifficilis utpote oraculo consonans nihilominus sacrum sermonem, ac verbum rerum divinarum notione præditam animas ad originem unde fluxere primitus potenter transferre prodit, quod Psellus sapientissimus tradit, clariusque expendit Plethonis præscriptum in illud ubi sic ait. Huic corpori opera navata in eundem locum a quo defluxisti excitabis eundem, videlicet animæ ductum, conjungens, et opus sacris verbis Sacrosanctum igitur Verbum hoc loco intelligit quod sit de pietate, opus vero sacrificium. Dicit itaque oraculum ad hanc animi erectionem utendum esse una cum sermone, qui fit de cultu divino, etiam sacris mysteriis, quod ad Pontifices pertinere nulli incompertum arbitrator.

Numa itaque Rex, ac majorum more Pontifex, Pontifices instituere antumavit, ut quamplures mente sublimiores e propinquo Numinum arcana perciperent, ac Reipublicæ ministeria exercerent, qua de institutione Tullius orat. xxix, pro domo sua ad Pontifices inquit. Cum multa divinitus Pontifices a Majoribus nostris inventa, atque instituta sunt, tum nihil præclarius, quod vos eosdem, et religionibus Deorum immortalium, et summæ Reipublicæ præesse voluerunt—ut amplissimi, et clarissimi cives Rempublicam benegerendo religiosissime Religiones sapi-

enter interpretando Rempublicam conservarent, quod si ullo tempore magna causa in Sacerdotum populi Romani iudicio, ac potestate versata est: hæc profecto tanta est, ut omnis Reipublicæ dignitas, omnium civium solus, vita, libertas, aræ, foci, Dii Penates, bona fortunæ domicilia vestræ sapientiæ fidei, potestatique commissa creditaque esse videantur.

Et ut a nomine incipiamus Dionys. Halicar., lib. 2, antiq. Rom. inquit: Ultima in Sacris ordinibus a Numa institutis classis est, Maximi apud Romanos Sacerdotii cuius potestas est amplissima: hi ab uno suorum operum reficiendo silicet Ponte Sublicio ipsorum lingua vocantur Pontifices summa autoritate præditi, hactenus ille juxta Varronis mentem qui lib. 4, ling. Latin. ait Pontifices ego a Ponte arbitrator, nam ab iis Sublicius est factus primum, et restitutus sæpe cum ideo sacra, et uls, et eis Tiberim non mediocri ritu fiant, firmat id ipsum Pomponius; dicitur enim hunc ex oraculo totum pontem absque ferro fuisse claveis ligneis junctum, lapideus, multis sæculis post ædificatur ab Æmilio Questore fuit.

“Sacra Ponte in hoc sublicio agebat Pontifex, et Vestales Idibus Maii,” &c.

Extat Pons Sublicius ad radices Aventini juxta Navalia ab Anco Martio primum conditur, et Sublicius dictus a Sublicibus lignis, quibus compactus erat, Sublices enim lingua Volsca magni trabes vocantur inquit Fulvius Sabinus. Fuisse tamen ante Urbem conditam, Pontam Sacrum scribit Dionysius Halicarnasseus, dicens, nam cum per cædes hominum Saturno sacrificarentur ad placandam Dei iram hoc more sublato ab Hercule factum est, ut pro hominibus, qui in Tyberim deicebantur simulacra eorum scripca dejicerent, quos Argeos vocabant. Hunc Pontem Horatius Cocles in bello Porsennæ impetus hostium solus sustinens a tergo intercidi jussit, ipseque armatus natans ad suos se recepit eundem postea Æmilius Lapideum fecit. Unde Lapideus, et

Æmylius ab eo nuncupatur dicitur, qui postea Tyberis inundationibus Læsus a Tiberio Cæsare restitutus Antonius Pius Imperator marmoreum fecit, ut scribit Fulvius ex Capitolino, et Plinio de Viris Illustr. In via Flaminia distabat ab Urbe ultra primum lapidem; ubi Lupanaria erant, vel impudicæ præcipitabantur, audi Juvenalem Satyr. 6, v. 38.

“Certe sanus eras, uxorem Posthume ducis?
 Dicque Tisiphone, quibus exagitare colubris?
 Ferre potes Dominam salvis tot vestibus ullam?
 Cum patent altæ caligantesque fenestræ?
 Cum tibi vicinum se præbeat Æmylius Pons.”

Sed hæc a Ponte nomenclatura plausa scriptorum veterum evulgata, cum Pontificibus haud placeat, neque mihi omnino placere potest, enim vero tempore quo Numa vixit Pons Sublicius Tyberis verticem non comprimebat, quia ut ex multorum scriptis prodit Plutarchus in Numa. Sublicium referunt ab Anco Martio Numæ ex filia nepote fuisse excitatum. Itaque a Numa vix potuerunt Pontifices nuncupari Ponte nequaquam existente.

Alia est nominis ratio, quam Q. Scævola Pontifex Max., penes Varronem, lib. 4, ling. Lat. exhibet. Pontifices dicti a Posse et facere. Plutarchus in Numa. Sunt quia dictione posse deducunt exemptis quibusdam litteris, præcipiente Sacerdotibus Legislatore, Sacrificia facere quæ possent, nec si quod intervenerit majus impedimentum fatigante eos, forsan Pomponius rem magis aperit. Quidam scribunt ab eo quod potentia sacra perficiant, quod veteres cum posteritati divinitus commendasset, Plutarchus animadvertit. Aiunt Numam inter eos Pontificem Maximum fuisse, unde ducto vocabulo quod Deos curent, qui potestatem et arbitrium habent omnium rerum. Nec aliter quam sæpissime Tullius admonet: unde probatissimi quique scriptores veterum non semel Pontificum pro potestate usurparunt præcipue Symmachus, lib. 7, epist. 27, ad Macedonium. Qui-

dem fieri oportere consentio, sed non catenus ut Pontificium tuum in damna nostra protendas. Solinus, c. 26, Devotionis, quam peregre prosequabantur Pontificium mox intra suos fines receperunt. Asseritque A. Gellius, lib. 1, c. 13, ut Juretus juxta Aldi editionem animadvertit. Arnobius, lib. 2, adv. Gen. Unius Pontificium Christi est, dare animis salutem, et spiritum perpetuitatis apponere. Gelasius Pontifex, Epist. 1, ad Orientales Episcopos. Cum ne examinandi aut recipiendi cum haberet ipse Pontificium. Calcidius in Timæum Platonis. Effecti operis Pontificium, et auctoritatem manibus magis, quam dispositioni mentis solemus adscribere, et denuo Symmachus vir eloquentissimus, lib. 3, Epist. 17, Iterumque, lib. 10, Epist. 44, ad Theodosium Imperatorem factu optimum credidi, ut æternitati vestræ causæ istius Pontificium reservarem, et clarissime Pontificium pro potestate Juretus, Codex Theodosianus, legesque Longobardorum posuerunt. Ergo Pontifex a Pontificio, sive potestate dictus fulget in Templis, nec est ratio, ut de Ponte autument, quamvis non in Tyberi, sed Congregationis in Scrobe Pontis meminerit Prudentius in Hymno D. Romani Mart., velut victimarum alicujus receptaculum, quo utebantur Flamines in Pontificis inauguratione.

“Hic ut statuta est immolanda belva
Pectus sacrata dividunt venabula
Eructat amplum vulnus undam sanguinis
Ferventis, inque texta Pontis subditi
Fundit vaporem flumen, et late æstuat.”

Ergo Pontifices potissima in Reipublicæ florentis Religione Numa selegit, quatuor primitus ex Patriciis Urbisque Proceribus, immo ipse Principatum obtinuit, ut Plutarchus in Numa refert. Etiam Sacerdotum quos Pontifices vocant, abscribunt ordines, et primordium Numæ, aiuntque ipsum inter eos Pontificem maximum fuisse, Æneam secutus, quem Pontificem præfuisse enarrat Macrobius

Saturnal., lib. 3, c. 2, dicens—Pontificem Æneam, vel ex nomine referendorum laborum ejus ostendit, et ipse Æneas penes Virgilium, lib. 12.

“ Non ego nec Teucris Italos parere videbo
 Nec mihi regna peto, paribus se legibus ambæ
 Invictæ gentes æterna in fœdera mittant
 Sacra Deosque dabo, Socer arma Latinus habeto
 Imperium solenne socer, mihi mœnia Teucri
 Constituent, Urbique dabit Lavinia nomen.”

Deinde ut posteritati consuleret, teste Pomponio, Pontifices a Patribus legit, et ex his Pontificem Maximum fecit Martium Martii filium, et ipsius Numæ generum, et antea Livius Pontificem deinde Numa Marcium Marci filium ex Patribus legit, eique sacra omnia exscripta, exsignataque attribuit; cum deinde inquit forsitan Numæ Pontificatum præmisit, et Fenestella de Sacerdot. Rom., cap. 8, numerum tradit, fuerunt ab initio Pontifices, num. iv, post vero Maximorum quorumcumque honorum partem plebs tribunitiis rogationibus obtinuit ad Sacerdotia quoque Sacrosanctasque potestates patere sibi aditum voluit, quatuor ergo alios creari ex plebe Pontifices placuit. M. Valerio et Q. Apuleio Coss. omnes nihilominus Senatorum ex ordine legit, neque Populo jus nuncupandi Pontificem sed ipsismet Pontificibus tradit, asseritque Dionys. Halic., lib. 2, Aut. Rom. [This law we shall see adopted by the Rom. Catho. Bishops in the eleventh century, when they emancipated themselves from the Emp.] Quorum si quis e vita excesserit in defuncti locum alius solet subrogari, non populi suffragiis sed qui maxime Collegio videtur idoneus ex omnium Civium numero elegitur, et civium nomine Patricios intelligendos procul dubio esse conjicitur ex Tullio, qui ex Patribus selectos adscribit, et expressius ex Tullio orat. pro domo sua ubi sic ait: Itaque Populus Romanus brevi tempore neque sacrorum, neque flaminem, neque auctores

Centuriarum, et Curiatorum, Comitiorum silicet, Pontifices auspiciæque Pop. Rom. sic Magistratus Patricii creati non sint intereant necesse est. Attamen temporum varietas Reipublicæ detrimentum præfert, et Sacerdotum ordines evertit anno Urbis CDLIV. Q. Apuleio Pansa, et M. Valerio Corvo Coss. Veterum mos descivit ab Urbe. Enim vero inquit Livius, lib. 20, Dec. 2. Inter Appium Claudium, et Publium Decium Murem certamen efferbuit, et cum undique tranquillæ res essent, certamen injectum est inter primores Civitatis Patricios, Plebeiosque ab Tribb. Pleb. Q. et Cn. Ogulnys, qui undique criminandorum Patrum apud Plebem, occasionibus quæsitis Rogationem promulgarunt, ut cum quatuor Pontifices insuper de Plebe adlegerentur. Inde Decius concionem egit, et retulisse dicitur parentis sui speciem qualem eum multi, qui in concione erant viderant incinctum Gabino cultu super telum stantem, quo se habitu pro Populo, ac Legionibus Romanis devovisset. Inde Plebeorum fastos, fascisque enarrans inquit: Noli erubescere Appi Collegam in Sacerdotio habere, quem in Censura, quem in Consulatu Collegam habere potuisti cujus tam Dictatoris Magister Equitum, quam Magistri Equitum dictator esse potes. Enim vero L. Sextius primus de Plebe Consul est factus. Cajus Licinius Stolo primus Magister Equitum, C. Martius Rutilius primus, et Dictator, et Censor. Q. Publius Philo primus Prætor; his plerisque dictis ille diei intercessionem sublatus, postero die deterritis Tribunis ingenti consensu lex accepta est, et ex Plebe Pontifices creantur Suasor legis P. Decius Mus, P. Sempronius Sophus, C. Martius Rutilius, M. Livius Denter, nec finis ampliandi Pontificum subsellia fuit, post modum etenim teste L. Floro in reliquis T. Livii Decades quæ desiderantur Epitome, lib. 89. Sylla Dictator factus, quod nemo umquam fecerat cum fascibus viginti quatuor processit, rebusque novis Reipublicæ statum confirmavit Tribunorum

Plebis potestatem minuit, et omne jus legum ferendarum ademit Pontificum Augurumque Collegium ampliavit, ut essent quindecim. Victor deinde Cæsar Collegiorum omnium alterum adauxit, et ipse Pontificis Auguris, ac quindecim viri nomine coaptatus in omnia Collegia Sacerdotium prætulit. Sic usque ad Gratiani Imperatoris tempus (ut Zosimus docet) perseveravit Pontificum numerus et Plebei ac Patritii simul sacra litabant.

Institutionem itaque ac Numæ respectum enarrat Livius, lib. 1, Dec. 1. Pontificem deinde Numa Martium Marci filium ex Patribus legit, eique sacra omnia exscripta exsignataque attribuit, quibus hostiis, quibus diebus, ad quæ Tempia sacra fierent, atque unde in eos sumptus pecunia erogaretur, cetera quoque omnia publica privataque sacra Pontificis scitis subiecit, ut esset quo consultum plebs veniret, ne quid divini juris negligendo patrios ritus, peregrinosque asciscendo turbaretur, nec cælestes modo ceremonias, sed justa quoque funebria placandosque Manes ut idem Pontifex edoceret. Hæc Livius quæ breviter Macrobius perstringit, lib. 3, Saturnal., c. 3, Inter Decreta Pontificum hoc maxime queritur, quid Sacrum, quid Sanctum, quid Religiosum. Varro Sacrum velut sacellum indigitat. Sacrum et Sacratum vel Religiosum, Virgil., lib. 4., Cæterique Sacrum Polybetem, et lib. 7. Sceptrumque sacerque tiaras. Sacrum etiam sceleste ac detestabile ita consecratum Afranius fratriis. O Sacrum Scurram et malum, Plautus in Pænulo.

“Venditque has omnes, et Nutricem et Virgines

Præsentî argento homini (si lene est homo)

Quantum hominum terra sustinet sacerrimo.”

Virgil, *Æneid*, lib. 6. Auri sacra fames.

Dionysius Aut. Rom., lib. 2.—Pontificatus fastigium ab ipso suæ originis ævo sic prodit. Pontifices Summa auctoritate præditi omnes lites sacras judicant inter privatos pariter, et magistratus ac Servo-

rum ministros, leges etiam ferunt de sacris, quæ nondum scriptis mandata, nec usu recepta sunt, si digna videantur quæ legibus, et consuetudinibus sanciantur. In omnes item Magistratus, quibus sacrificia, et Deorum cultus est commissus, et in omnes Sacerdotes inquirunt. Ministros quoque sacrorum in officio continent, ne quid contra sacras leges delinquant, &c. Sed antea ex Tertulliano in lib. de Præscriptis adversus hæreses, c. 4. Similitudinem Judeorum Pontificis, Numa Sathana edocente, quam prope imitatus sit adnotare necessam arbitror. Si Numæ Pompilii superstitiones revolvamus, si sacerdotalia insignia officia, et privilegia, si sacrificalia ministeria, et instrumenta, et Vasa ipsorum sacrificiorum, et piacularum, et votorum curiositates consideramus, nonne manifestæ Diabolus morositatem illam Judaicæ legis imitatus est? Ergo sicut primitus usque ad Samuel-em Summus Judeorum Pontifex judiciorum arbitrer prestabat, sic et in Urbe Pontifex Maximus summa auctoritate præditus, ait Dionysius omnes sacras lites judicabat. Livius dixit: Pontificum instituisse Collegium, ut esset quo Consultum plebis veniret, ipsique lites adjudicarent. Item in dec. 4, lib. 7, De Q. Fabio Pictore, quem refert eo anno quo creatus est Prætor inauguratum fuisse Flamineum, ita scribit: Priusquam Provincias Prætores irent, certamen inter P. Licinium Pont. Max. fuit, et Q. Fabium Pictorem Flaminem Quirinalem quale Patrum memoria inter L. Metellum, et Posthumium Albinum fuerat, &c. Unde an Diales Flamines ire in Provincias possint Pontificem arbitrio res tota pendebat, et Servius Muliginensis apud Tacitum ad Tiberium Imper. inquit. Privatis olim simulatibus effectum ut a Pontificibus Maximis ire in Provincias prohiberentur, &c. Pontifices Sibillinos libros evolvere solebant, vel jubebant, et nonnunquam ipsissimi eorum inspicientes arcana expendebant.

Aurelianus Imp. Senat., ut admoneret, scribit apud Vopiscum: Miror vos Patres Sancti tamdiu de aperi-

endis Sybillinis libris perinde quasi in Christianorum Ecclesia, non in Templo Deorum omnium tractaretis. Agite igitur, et castimonia Pontificum, ceremoniisque solemnibus, juvate Principem necessitate publica laborantem: Inspiciantur libri, quæ facienda fuerint, celebrentur, &c. Sic etiam Ammianus Marcellinus, lib. 22, refert—Scipionem Pontificem, quem Julius Solinus in Polyhistore, c. 7, optimum existimarunt, non privato tantum testimonio, sed totius Senatus Sacramento inspecto Sybillæ carmine matris Deum simulacrum Romam transtulisse ab Oppido Pessimunte bello Punico Secundo, carmine Cumano momente per Scipionem Nasicam simulacrum translatum est Romam. Tunc Claudia Virgo Vestalis, quæ ob nimium corporis nitorem, externamque pompam, purum pudica habebatur, teste Lactantio Firmiano, lib. 2, de Falsa Relig., c. 4. Navim, quam tota juvenus commovere vix poterat, cingulo alligavit amovitque, ut in pudicitiae portentum mulierem sequeretur. Hinc lectis Sybillinorum libris Sacrificia Pontificem peregissee, tradit Julius Capitolinus in Gordiano Minore, Trebellius Pollio in Gallienis, Suetonius in Octavio Augusto aliique passim. Enim vero quamvis teste, Plinio, lib. 13, c. 13, crematis sub Tarquinio Superbo duobus Sybillæ libris, tertius cum Capitolio Syllanis temporibus exhaustus est, reliqui penes Pontificem servabantur, ut cum de placanda Cerere Cracchano tumultu Ennam Decemviros ad eam propitiandam miserunt, ut Valer. Max., lib. 1, c. 1, tradit. Pontificum accessit oraculum, quo procul nihil librorum custodes agebant, de quibus Servius ad illud Virg. Lectosque sacro alma viros, inquit: Sane sciendum Primum duos librorum fuisse custodes, inde Decem, inde quindecim usque ad tempora Syllana, post creavit numerus, nam quadraginta fuerunt, sed remansit quindecim virorum vocabulum: hæc, ille et Gellius, lib. 1, c. 19, numerum enarrat, et accessum, libri tres in Sacrum conditi Sybillini appellati ad eos quasi ad

oraculum quindecim viri adeunt cum Dii immortales publice consultandi sunt, silicet ut Capito Pontifex expendit, cum Pontificis jussu publice Dii sunt consulendi, ut cum ingens pestilentia Romæ sæviret, teste D. August., lib. 3, de Civ. Dei, c. 17, ex Tullio in libris de Divinat. frustra presente Æsculapio aditum est ad libros Sybillinos, et Livius, Dec. 5, lib. 2. Ob hæc prodigia libri fatales inspecti, editumque a Decemviri est, et quibus Diis, quibusque Hostiis sacrificarentur, et, ut supplicatio prodigiis expiandis fieret; quæ omnia tunc jubente Pontifice exequiebantur. Præterea Pontifex Vestales sorte inter quamplurimas jacta capiebat, sicut Gellius et Pomponius tradunt, et Penetræ ubi teste Varrone, lib. 5, Ling. Lat. Virgines sacrificabant Palladio sacrum et Doliis nullo adeundum viro Pontifices ingrediebantur, statisque diebus sacra peragebant, quo forsitan fractus Pontificatu Heliogabalus Imperator, ut inquit Lampridius in ejus gestis: in Penam Vestæ irrupit, et penetræ sacrum auferre conatus est additque Herodianus, lib. 5, plura facinora impio potius Penæ, quam Pontificatu digna. Valerius Max., lib. 1, c. 1, ait, P. Licinio Pont. Max. Virgo Vestalis, quia quadam nocte parum diligens ignis æterni custos fuisset digna visa est, quæ flagro admoneretur. De Vestæ, placando Numine, ac Virginum pudicitia, quibus mulcta indicabatur Virgarum, earumque stupratores Virgis in comitio usque ad interritum afficiebant, quod produnt Livius, et Plutarchus, ipsam vero vivam humi sepeliebant cum lacte melle, ac Lucerna uti antea dixi. Pœnæ delinquentibus graves constitutæ, quarum arbitri, et exactores sunt ex lege Pontifices—Insuper Regem Sacrorum et Flaminem Pontifex inaugurabat eique Augures parebant, quod Alexand., lib. 2, c. 8, sic prodit. Pontif. Max., reliquis præest, et prope dominatur an Rex Sacrorum, Augures, et omnes Flamines, ac Vestales Virgines parent quibus mulctam indicare, et pœnam irrogare poterat. Dionysius,

lib. 5, Aut. Rom., expulsis Regibus inquit Papyrium Regem Sacrorum Pontifices inaugurarunt Livius, lib. 4, meminit certaminis, quod Cujus Servilius Pontifex Maxim. cum L. Cornelio Dolabella in locum C. Cornelii Dolabellæ Regis sacrifici suffecto, et concludit Religio inde Pontificibus fuit augurandi Dolabellæ P. Cornelium Siculum inaugurarunt, qui secundo loco inauguratus erat, silicet centuriatis comitiis, quæ a Pontifice Maximo siquidem in urbe esset, sin minus ab uno quodam Pontificum habebantur, sicut Livius, lib. 5, Decad. 3, M. Cornelium Cethegum Pontificem comitia jussisse scribit.

Quæve ad Nuptias pertinebant Pontifices firmabantur calculo enim vero Nuptiæ plenæ Numine censebantur, et Sacræ ut penes Stobæcum Vates quamplures edixere; unde Tacitus, lib. 1, hist. Consultos Pontifices, an concepto ne dum edito parturitæ nuberet? ab impio Nerone tradit. His addenda sacra quæcumque Romanorum, quæ per minores Pontifices curabantur, Reipublicæ silicet gesta perscribere sepulturæ loca designare, Kalendas indicere, in Curia Calabra Junoni singulis Kalendis sacrafacere, novamque lunam observare, insuper adoptionem comprobare, de quibus Tullius in Orat., pro domo sua in Sex. Clodium—Dixi apud Pontifices istam adoptionem nullo decreto hujus Collegii probatam contra omne Pontificium jus factum pro nihilo esse habendum. Pontifices insuper templa inaugurabant, cum primum, silicet erigerentur, qua de re penes Tacitus, lib. 4, hist. comperta est lectio, ubi de reficiendo Capitolio per L. Vestinum sic ait. Undecimo Kal. Junias, serena luce spatium omne, quod Templo dicabatur, evinctum vittis, coronisque ingressi milites, quibus fausta nomina, felicibus ramis; Deinde Virgines Vestales cum pueris, puellisque patrimis matrimisque aqua rivis, et fontibus amnibusque hausta perluere. Tum Helvidius Priscus Prætor præunte Plauto Æliano Pontifice, lustrata bove, taurisque arca, et super cespitem redditis extis

Jovem, Junonem, Minervam, Præsidesque Imperii Deos precatus, uti cæpta prosperarent sedesque suas pietate hominum inchoatas divina ope attollerent; vittas quibus ligatus lapis innexisque funes erant contigit, &c.

Et ut cætera omittam omne sacrum sive monstruosum deferebatur Pontifici, ut ipse decerneret, &c.

His itaque leviter enarratis ad Pontificis Consecrationem vertere calamum est operis pretium. Enim vero inter Principes Unus Maxime præferebatur, sicut inter Deos Jupiter Optimus Max. tamquam omnium Princeps, et Imperatores, teste Fulvio Sabinæ, quia Pontificatum gerebant, et ipsi Maximi dicebantur. Nam hoc Maximi nomen licet Prætor Urbanus inter Prætores quam sæpe præferat abs re factum arbitror, quia Tullius in Orat. quam in Pisonem Prætorem primum dixit. Sic Maximus Curio inter Curiones, Virgo Vestalis Maxima, quæ tamen a Tacito Vetustissima, ab Ovidio in 4 Fastor. Nata Maxima; sic etiam Suetonius in Domitiano, c. 7. Damnatam ab eo Corneliam Virginem Maximam tradit, quæ perperam in Plinii, 2 epist., lib. 4. Unde Lipsius, vir eruditione maxima præstans inquit.—Ordo inter eas fuit Ministeriis et ætatis, una enim quæ vetustissima Maxima dicebatur ad ætatem inquam id referendum. Sic Maximi nomen præstantissimum Pontifici omnium Principi debebatur, et Curio eademque ratione Maximus, non suffragante honoris fastigio inter Curiones tantummodo præstabat, quod ab antiquis usurpatum repert Alexander præcipue quia Sacerdotum Principem inter Græcos Archierosinem vocant Babylonii Isidis summum Antistitem Archigrammateum. Syciony teste Plutarcho in Arato, Charmium quorum Collegium Pastrophorum nuncupat, cujus meminere Apuleius in 2 Metamorph. et Hieronymus in Esaiam qui ait Pastrophorum est thalamus in quo habitat Præpositus Templi, &c. Unde ex his omnibus nomenclaturis Antistitis Magni dignitas renidet, quam Romani, ut

commendarent Pontificem Maximum dixere —
Maximi itaque Antistitis maximum consecrationis
arcanum curare exigebat præstantiæ culmen, id eo
inaugurationis instante die Pontifex infulis, vittisque
exornatus procedebat inde sub scrobe coronam cinctu
Gabino consecrandus præferens mergebatur quod sic
D. Roman. apud Prudentium enarrat.

“Summus sacerdos nempe sub terram scrobe
Acta profundum consecrandus mergitur
Mure infulatus, festa vittis tempora
Nectens corona tum repexus aurea
Cinctu Gabino serica fultus togam.”

Super hanc Scrobem pulpita sericis strata renident
intextis auro tectum crebro acumine perforatum, ut
ab Æra numinis aer frequens hiatibus evolaret in
Scrobæ præfulgens Sacrorum pompa ornabat Inde
taurus ingens sertis recinctus victimæ parat sacrum,
fulget et ipse bracteatus auro, flosculis vittisque pur-
purascentibus sicut de Hostiis Persarum tradit
Strabo, lib. 15, et Licophron in Cassandra Vaccam
vittatam vocat, quia teste Luciano de Sacrificiis
Sacrificantes primum coronant victimam, quam
absque macula legunt, ut Ovidius *Metamorph.*,
lib. 15, accinit.

“Victima labe carens, præstantissima forma
 vittis præsignis et auro,
Sistitur ante aras.”

Placent hæ Superis Victimæ, ideo Cœlorum Antis-
titi feliciter cæditur—unde Prudentius, de Pontif.
Inauguratione.

“Tabulis superne strata texunt pulpita
Rimosa rari pægmatis compagibus
Scindunt subinde, vel terebrant aeram
Crebove lignum perforant acumine
Pateat minatis ut frequens hiatibus
Nunc taurus ingens fronte torva et hispida

Sertis revinctus, aut per armos floreis
 Aut impeditus cornibus deducitur
 Nec non et auro frons Coruscat hostiæ
 Setaque fulgor bractealis inficit."

Interim Victimarius apparabat cultrum aquam, et ignem simulque molam, utpote inaugurationis ministerio opportunam, quia et ipse victimam alligans adducebat, sicut in Columna Trajani extat. Victimam adducens ad Aramsuccinctus, ideo Suetonius in Caligula, c. 32, ipsum cultrarium dixit, deinde *Popa* uti in eadem Columna observari licet, seminudus, et succinctus lauro redimitus, velatus lino ad aram denuo constringit Victimam, feritque cultro Spartianus in Vita Gaetæ percussit hostiam *Popa* nomine Antonius quam forsan Lanium, Plautus in Pseudolo nuncupat. Festus Pompeius Iecumanus: nonnulli Suetonium Cultrarium nuncupasse autumat de quo sic Ovidius.

"Nominis esse potest succinctus causæ minister
 Hostia Coelitibus, quo feriente cadit."

Ejusque muneris fuisse opimam Victimam ferire compertum est, enim vero inquit Varro, lib. 3, de re Rustica. Boves altiles ad Sacrificia publica saginati dicuntur opimi. Festus, Hostias opimas præcipuas vocat.

Opima, ac pingue parata Victima, *Popa*, astante Pontifice, cultro Victimam jugulabat, ac unico tantum ictu, quin si plurias feriebat pessimum inde omen oppetiebantur, quod Manto apud Senecam in *Œdipo*, ad Tiresiam, sic exprimit,

"Juvenca ferro semet imposito induit
 Et vulnere uno cecidit at Taurus duos
 Proessus ictus vix reluctantem exprimit."

Idem denuo Seneca—

"Colla tacturus steterat Sacerdos
 Dum manus certum parat alta vul nu
 Aureo Taurus, patuit sub ictu
 Ponderis vasto resoluta cervix."

Et hunc Romanorum morem e Vestigio prosequitur, Dionys. Halic., lib. 7, qui rem fere omnem immolandi denarrat. Sacerdotes quibus fas erat, lotis manibus et lustratis aqua pura victimis, molaque conspersis earum capitibus, votisque nuncupatis, ministros eas mactare jubebant, quorum alii stantem, tum etiam hostiam vecte feriebant in tempora, alii cadentem cultris excipiebant, mox direpti tergere concidebant membratim, delibatasque ex singulis extis, aliisque membris primitias farre obvolutas in canistris offerebant sacrificantibus, qui aris impositis succedebant, et vinum insuper infundebant, hæc ille ex Homero in Odissea, quem Eustathius expendit, moremque refert Suidas: ex quo observandum unico ictu victimam cecidisse, deinde suppositis cultris pellem detrahere frustratim cedere et ad sacrum apponere, percutiebantur primum vel vecte, vel securi, ut Columna Trajani Popas inservientes aris exprimit: et iterum longa cum clava et manubrio victimam caedentes. Ovidius 2, Metamorph. tradit, malleo nonnunquam percussisse.

“ . . . haud aliter quam cum spectante juvenca
Lactantis vituli dextra libatus ab aura
Tempora discussit claro cava malleus ictu.”

Paratis itaque undique Sacris præcipue per Camillos, Taurus ad inaugurationem Pontificiis percutiebatur, et ipse capite dimisso in scrobe guttas excipiebat in capite, ut inde per vestes emissus totum corpus infunderet, inde, os, nares, linguam manusque rore sanguinis supersticiosissima Religione rigabat, quod sic Prudentius decantat—

“ Hic ut statuta est immolanda belua
Pectus sacrata dividunt venabula
Eructat templum vulnus, undam sanguinis
Ferventis inque texta Pontis subditi
Fundit vaporum flumen et lacte æstuat.
Tum per frequentes mille rimarum vias

Illapsus imber tabidum rorem pluit,
 Defossus intus, quem Sacerdos excipit
 Guttas ad omnes turpe subjectas caput
 Et veste et omni putrefactus corpore.
 Quin os supinat, obvias offert genas
 Supponit aures, labra, nares, objicit
 Oculos, et ipsos perluit liquoribus
 Nec jam palato parcit, et linguam rigat
 Donec cruorem totus atrum combibat.
 Postquam cadaver sanguine egesto rigens
 Compagne ab illa Flamines retraxerint,
 Procedit inde Pontifex visu horridus
 Ostentat nudum verticem, barbam gravem
 Vittas madentes, atque amictus ebrios
 Hunc inquinatum talibus contagiis,
 Tabe recentis sordidum piaculi
 Omnes salutant, atque adorant Eminus
 Vilis, quod illum sanguis, et hos mortuus
 Foedis latentem sub cavernis laverint.
 Ad quæ Prudentii plura animadvertenda reor,
 primum,
 Tauri inaugurasse Pontificem sanguine.
 Secundo, Flamines ibi adstantes compagem retrax-
 isse.
 Tertio Pontificis denuo inaugurat honorem.
 Quarto Insignia Pontificis Maximi."

Hujus itaque Tauri sanguine Pontifex inauguratus
 procedebat e Scroba perfusus undique cruore forsan
 quia manibus Diis sacra illa Flamines peragebant,
 idem sub scrobis tegmine ideo coopertus in cavea
 Pontifex sanguinem excipiebat. Prudentius.

"Summus Sacerdos nempe sub terram Scrobe
 Acta in profundum consecrandus mergitur."

Philostratus, lib. 6. Vitæ Apollinis, c. 6. Dii
 terrestres foveas amant, et Sacra in Cavis terrarum.

Virgilius, ubi Æneam Sybillæ jussa rite peregis-
 se enarrat, de sacra in Averni Cavea, lib. 6 Æneid.,
 v. 236, sic decantat.

“Spelunca alta fuit vastoque immanis hiatu
 Serupea tuta lacu nigro, nemoremque tenebris
 Quam super haud ullæ poterant impune volantes
 Tendere iter pennis, talis sese halitus atris
 Faucibus effundens supera ad convexa ferebat.
 Inde locum Graii dixerunt nomine Avernum
 Quatuor hic primum nigrantes terga juvencos.
 Constituit frontique invergit viva Sacerdos
 Et summas carpens media inter cornua setas.
 Ignibus imposuit sacris libamina prima
 Voce vocans Hecatem, Cœloque Hereboque potentem
 Supponunt alii cultros, tepidumque cruorem
 Suscipiunt pateris ipse atri Velleris agnam
 Æneas matri Eumenidum, magnæque sorori
 Ense ferit sterilemque tibi Proserpina Vaccam
 Tum Stygio Regi nocturnas inchoat aras
 Et solida imponit Taurorum viscera flammis.”

Ergo dum Pontifex sub terram consecrandus mergitur
 cruor subterraneis Diis infunditur, eosque os, linguam,
 caput et vestes inspergit, non bibit, quia Tauri cruor
 venenum censetur: sed Diis inferis immolabatur ob
 fidei publicæ omen, uti Temistoclem litasse tradunt
 et Œdipum, Tiresiam, ac Manto, cum primum de
 Regni monumento futura præscire tentarunt. Unde
 Tiresias eos alloquitur apud Senecam, in Œdipo,

“ . . . hoc prospere admove
 Et sparge salsa colla Taurorum mola
 Placido ac vultu sacra, et admotas manus
 Patiuntur.”

Ergo sanguis ille consecrationes dicebatur, nam
 certe a Sanguine ait Stuchius vox Santi, et Sancire
 videtur deducta, propterea quod Sanguine res quævis
 sanctificari, atque sanciri putabatur, ergo Pontifex
 sanguinem excipiebat undique, ut consecraretur ab
 illo, et Lucianus Gentium Sacrificia irridens ait:
 Sacrificus ipse sanguine foedatus, neque aliter, quam

Cyclops ille pecudem incidit, intestina educit, cor revellit, cruorem aræ circumfundit, a quo et omen exceperisse compertam est.

Aliæ sunt Infulæ Sacerdotum, aliæ pecudum, et vittimarum de quibus Varro., lib. 6, Ling. Latin. inquit: Infulas dictas apparet in hostiis, quod velamenta e Lana, quæ adduntur Infulæ infra hostiarum cornua velamenta erant. Itaque cum ad sepulchra ferunt frondes, atque flores, addunt tunc Lanas, sed velatas frondentes comas. Fuit insuper Infula ornatus militum, et Pretoriæ dignitatis insigne, erant quoque Curules Infulæ, &c.

Et Prudentius, de Christi Miraculis, hymno 9. Sacerdotum Infulatum exprimit.

“Christus est quem Rex Sacerdos ad futurum protinus
Infulatus concinebat voce chorda et timpano
Spiritus cælo influentem per medullas hauriens.”

Sed notandum infulas Pontificis maximi Albo-galerum ornantes se extendere tanquam concinnas. Erat Galerum ex pelle hostiæ Jovi cæsæ, et a Galea nomen desumebat, nam inter Cassidem, et Galeam Inquit, Isidorus, lib. 18, c. 14, differentia intercudit, quia Cassis de Lamina est, Galea de Corio, unde Tacitus de Germanis scribens ait. Vix uni alterive Cassis, aut Galea, unde Galerum Pontifici tribuit Alexander, lib. 2, qui ait: Pontifici proprium insigne erat Galerum sicut Lituus Auguribus, Paludamentum Imperatoribus, Diadema Regibus. Apuleius, Apol. 1. Veruntamen hoc Diogeni, et Antistheni baculus, quod Regibus diadema, quod Imperatoribus paludamentum, quod Pontificibus Galerum, quod Lituus auguribus: Formam vero ex pervetustissimis nummis præbet Gulielmus Cholijs Delphinatus Provinciæ Præfectus, in lib. de Religione Veter. Roman. gallice scripto et antiquam sculpturam secutus sic exhibet in Zaphiro.

The following is a fac-simile of the Pontif. Maximus Cap, as described by M. Choul :



At Grutherus, lib. 1, c. 2, vir potius elegantia celeberrimus figuram prodit in onyxe impressam cum Urceolo, et Gallogallinaceo quæ Pontificatum auguratumque designant.

Nec mirum si albo in Pontificis Galero Gallus, Urceolo et cetera hujusmodi involuuntur cum Thraces teste Herodoto, lib. 7. Vulpinas Cassides, Albanos, et Hiberes penes Strabonem, lib. 2, Geograph. ferinas Romulum uti Virgilius, et Propertius enarrant, Lupinam Galeam gestasse compertum sit, Inquit, enim Polybius adornatur præterea Miles, et simplici Casside cui lupi pellem imponunt. Sic Papa galeatus, vel galeratus, aut gallus ferme lusum verborum facit cum Italico substantive *Papagallo*, idest *parrot* Anglice, aut French Pope, idem est.

Neme plusquam Pius Papagallus fuit (de quo dicendum est habet nomen, et omen) ex eo quo nihil plusquam, et minusquam Antonellius stuatuit, ipse repetit, usque ad nauseam. In concreto casu circa *questionem Temporalem* Pius supra laudatus Papagallus lectionem ab Antonellio acceptam stupide repetit *non possumus* loquendo, non volumus dormiendo. Ergo a Galero Galea nomen adinvenit, ut Varroni placet, et quia Galerius pictus, nunc Urceolo, nunc

Gallo Gallinaceo, nunc Jovis fulmine, vel lauro, et hominis vultu efferebatur, sic et Galeas omni ferarum genere adoptatas Duces prestantissimi habebant, et notandum ex Gellio de Flamine Diali, quod is solum Galerum habet album, non quia cæteri ipsum gestare prohiberentur, sed tantum intra Flamines sensa scriptorum, jurisque Pontificii recenset. Nam Suetonius de Nerone fatetur, solitum Galero post crepusculum arrepto popinas inire, et circum vicos vagari, et albo-galerum Pontificem Maximam prætulisse nulli incompertum arbitror.

Vittæ enim vero in Sacris Sacerdotum ornabant tempora, sicut Virgil., lib. 7 *Æneid.*, v. 413, decantat, ubi Alecto in Anum Calyben se mutat, et velut Templi Sacerdos Urbis Ardeæ quam fundaverat Danæ adductis ex Grecia Coloniis, ut Plinius tradit, lib. 3, c. 5.

“Alectorvam faciem, et furialia membra
Exuit in vultus sese transformat aniles
Et frontem obscænam rugis arat induit albos
Cum vitta crines, tum ramum inectit olivæ
Fit Calybe Junonis anus Templique sacerdos.”

Tertullianus in *Apologet.*, c. 15, ad Gentiles, inquit: Cæterum si adjiciam, quæ non minus conscientiae omnium recognoscent in Templis adulteria componi inter Aras, Lenocinia tractari in ipsis, plerumque ædituorum, et Sacerdotum tabernaculis sub iisdem vittis et apicibus et purpuris thure flagrante libidinem expungis, &c., hæc ille ubi expungi pro exprimi desumendum, sicut ex Plauto in *Amphytrione*, et Persio, et Martiali, quam sæpe occurrit, et idem Tertullianus de *Spectac.*, c. 12, inquit. Idem de apparatus interpretabimur in ipsorum honorum suggestu deputandis, quod purpuræ, quod fasciæ, quod Vittæ, quod coronæ, quod denique conciones et edicta, et pultes pridianæ sine pompa Diaboli, sine Invitatione Dæmonum non sunt. Sic et Vittatus et Infulatus Sacerdos Dæmonum

cultui noctuque diuque obsequenter inserviebat ut inter Aras, et focum Numina coleret. Enumerat insuper coronam auream, quæ Regiæ in Sacris præstantiæ faustissimum terrarum in orbe monumentum reserat et quia teste Tertulliano multa ex Hebræorum institutis Dæmon Romanis transtulit lamina aurea cum Dei Omnipotentii nomine coronabatur, eorum Pontifex Corona aurea super cuput ejus expressa signo sanctitatis gloria, et honoris, opus fortitudinis signum sanctitatis, vel auri puritas, vel Dei Sanctissimum Nomen Tetragrammaton intelligo: Tertullianus de corona militis, c. 10, ex Claudio. Sacerdotes fere omnes suas peculiaries habuisse coronas ex Claudio Saturnino sic refert. Ipse fores, ipse hostiæ, et aræ ipsi ministri, et sacerdotes eorum coronantur. Habes ommium Collegiorum Sacerdotalium coronas apud Claudium, et iterum de Idolatria. Igitur Purpura illa, et aurum cervicis ornamentum eodem modo apud Ægyptios et Babylonios insignia erant dignitatis, quo nunc Prætextæ, vel Trabeæ, vel Palmatæ, et Coronæ auræ sacerdotum Provincialium. Attamen non ideo cum ad Aras litabant, floreis corollis excludebantur. Imo et Pontificis Albogalerus, ut ex Pictura superius exhibita patet, lauro foliisque quampluribus coronatus renidet, sic Anacreon apud Athenæum Deipnosoph., lib. 15. Sacrificantes Baccho apium gestasse decantat, ex Sappho—

“Hic te coronato pulchræ comæ
Anethi ramos injice teneris, ac delicatis manibus
Diis enim florida cariora sunt, et gratiora
Eos immortales aversantur coronam qui habent.”

Ita Pontifices auream Coronam, floridamque gestabant, sicut videre est in Columna Trajano in qua Pontifex vittatur infulis, ac corona utraque præditus exhibetur.

Though it is out of place to mention here the Roman Catholic Pontiffs, I may state that the Roman

Catholic primitive Bishops, up to the time of the Emperor Constantine, were exempt from the expenses of buying and wearing a golden Diadem, or Crown, because they used to wear the fisherman caps, which were probably of white wool, shaped like those still worn by the Italian and Greek sailors. It is of such ancient usage, and so remote, that it is still called the Phrygian cap, and formerly it used to be called the cap of liberty, probably on account of the immunities inherent to the wearer of it, as the Pontifices were inviolable. Long after Constantine the Bishops thought of imitating the Egyptians, the Ethiopians, and the Hebrews, and began to ornament their wool caps, resembling those of the Hebrews, whom they so much affected to condemn, while they borrowed almost everything of them pertaining to religion, laws, and administration, except only other things which belong to the religious institution of Paganism. However, for the first thousand years Christianity never dreamed of the *Triregno*, which was probably locked up in the box which contained Constantine's deed of the Donation of St Peter's Patrimony to the Holy See. Popes Adrian and Gregory tried very hard to pick the lock at the beginning of the ninth century, with the holy intention of stealing the contents, but their efforts were useless, because Chubb, Marr, and the other American locksmiths, would not have anything to do with the Popes; and at that time they were engaged in an aerial excursion in a balloon with Sor. Patrycinio, the immaculate 'Tablet,' and the Notary and witnesses of Constantine's Deed to Silvester. However, the box was forced open by Damasus II, who found in it a magician's nightcap; and as at that time necromantic performances were fashionable, and used to take place in the Vatican, as well as in the Churches and Chapels, thinking that he would look well in it, though simply of common woollen material, and without a golden Crown around it,

Damasus put it on, and made his first appearance at the Lateran in the year 1053. Thus it remained until Pope John XIX, thinking that it would look much better if it were ornamented with a circle of gold, had it so ornamented for his first appearance, in the year 1276. Pope Boniface VIII (with his brazen face and extra-Papal audacity), in the year 1295, raised the cap to a second gold story higher, that it might be seen and distinguished by the people, as happened when, a few years after, that William *Nogareto*, and *Sciarra Colonna*, having caught him at Agnani dressed in his *Pontificalia*, brought him triumphantly to Rome, riding in a new style, suitable to his haughtiness, as described in another chapter. About twelve years ago, in the Blackfriars road, London, I saw a dustman riding in the same manner upon an ass, as a punishment inflicted by others of his confraternity for a certain immoral transaction committed by him at his companion's expense; and I could not help laughing at that specimen of popular retributive justice.

Another celebrated Papal scamp, Benedict XII, raised up a third story to the Pope's Crown, and hence it is called the *tri-regno*, that is, the three Kingdoms—Paradise, Purgatory, and Hell, where the Papal Demigods pretend to have jurisdiction, though Leo X, wittily acknowledging that he had power in the two first, but as he had not in the third, he could not extricate from it his Cardinal friend, whom Michael Angelo had confined there in his immortal work, the 'Universal Judgment.' But let me return to Benedict XII, who enriched the *tri-regno* with precious jewels, the gifts of zealots to various Saints, and money out of the treasure left by John XXIII in the year 1334. It was this very impudent Pope who violated Petrarcha's sister, and disgusted that immortal poet and his honest contemporaries with his immoralities, his perverted debaucheries, and his criminal actions. I shall speak

further of him towards the end of this work. And this is a true sketch of the history of the Triregno.

The Episcopal White Cap, as it is now, unadorned, was the first alteration in imitation of the ancient Magi, and of the Roman and Greek *Augures*. For the Bishops it has remained so ; but for the Popes, it had been metamorphosed into such a superb jewel that no King can boast to match it—unless some zealous high Ecclesiastical thief has, in a saintly manner, substituted false for the precious jewels.

I must not forget to mention the following Arch-Priests also instituted by Numa.

Numa *Flamines piloe insignitos segregat, eis que sacrorum secundam assignat partem.*

Pileum tantum Flaminibus sacrum gestare licebat, idque Flammi, ut Dionysio placet, sive infulis intextum. Varro id asserit, cumque sequutus Sextus Pompeius, ceterique quamplures, erat enim laneis infulis undique ornatum filisque intextum, et quamvis plurimos pileum gestasse compertum sit sacrum laneo apice habuisse præter Flamines neminem legimus. Enim vero Nonius Marcellus ex Plauto usu venisse tradit, et de omine Tarquinii Prisci ex pileo ab Aquila erepto scribunt Dionysius, ac Livius, qui ait. Ei carpento sedenti cum Uxore Aquila suspensis demissa leniter alii Pileum aufert, superque carpentum cum magno clangore volitans rursus veluti ministerio divinitus missa capiti apte reponit, inde sublimis abiit. Plautus in captivis, pileum, quem habuit, diripuit, cumque ad coclum tollit. In Cornicula penes Nonnium Marcellum. Lyde Pileum meum, mi sodalis, mea salubritas. In Saturnalibus servos etiam pileos assumere haudquaquam illicitum, unde Martialis ad Romam, et Didymus scribens, lib. 9, epigr. 2, Romam pileatam in Saturnalibus indigetat.

“ Unitis falciferi senis diebus
Regnator quibus imperat Fritillus
Versu ludere non laborioso
Permittis pudor Pileata Roma.”

Pileati comedebant eo quia, ut ex Athenæo, et Macrobio diximus libertatem affectabant, et pileo se liberos ostendebant, hinc Proverbium ortum ad Pileum, vocare, idest ad libertatem, cujus meminit Livius, lib. 4, Dec. 3. Plautus, Dii faxint, ut hodie calvus capiam pileum, Appian. Alexandr. quosdam ex Cæsaris interfectores pileum in hasta suspendisse, libertatis signum, tradit, extatque Numus Bruti cœlatus ejusdem Bruti imagine, pileo, ac duobus pugionibus, quo teste Dione, lib. 47. Ex his Brutus significabat ab se, et Cassio Patriam Libertatem, sic Cecinnam fecisse cum ab Octavio Consule expulsus, se exulem dedit, scribit Appian. Alexandrin. et Æmylius Probus, sive Asconius, de Viris Illustr. Cecinna primo Consulatu legem de exilibus revocandis ferens ab Octavio Collega prohibitus et honore privatus Urbe profugit, vocatisque ad Pileum servis adversarios vicit. De Volonibus testatur Livius, de Plebe Romana post Neronis cædem scribit Aurelius Victor. De Q. Terentio Culleone, qui a Scipione liberatus ipsum triumphantem pileatus sequebatur Livius, quampluresque scribunt. Unde Ausonius inquit—

“Triplex libertas, capitisque minutrio triplex.”

It is said that the Emperor Constantine decreed that Bishop Silvester should ride on horseback.

“Et ut equitare posset Pontifex Constantinus Magnus Imper. D. Silvestro Pontif. decretum inscripsit,” &c.

And because St Silvester refused from Constantine a golden crown, he placed with his own hands on the head of that Bishop a splendid white Phrygian cap.

“Quia Sylvester auream coronam repudiavit Phrygium candido nitore spendidum ejus sanctissimo vertici manibus suis imposuit.”

From these quotations it is evident that the Cap (Pileum) was an object of great distinction with the

ancient Pontifices, that with them it was always white-coloured, and that the gentlemen and the free people used it also, but of different colour. We are told also that when a slave was made a free man, that he was capped with a wool-cap, &c. I leave the story of the eagle taking away and bringing the cap to Tarquinius Priscus, and will say that when the people were called upon for an insurrection to recover their liberty, they used to put on the cap of liberty; as Appianus Alexandrinus said, that, as a sign of liberty, after Cæsar's assassination, the people promenaded the streets carrying the cap of liberty on the top of an halberd, or pole, and the cap was also engraved on the Coins of Brutus, with two poignards, to signify the recovery of the country's freedom, &c.

According to historical evidences, the actual white cotton night-cap is one of the most illustrious and ancient objects of wearing-apparel, symbolical of freedom and of religion. The Phrygians, the Babylonians, the Hebrews, the Greeks, and Romans consecrated it by making it an obligatory distinction to their Pontifices; and with them it was always of wool, as they had no cotton nor silk at that time. The Secular people used to wear them also of any other colour or shape except white. I believe that the Apostles wore whitish or grey caps, to avoid notoriety and evade persecution. It was a splendid white cap that Bishop Silvester received from Constantine, in place of the Crown, which was the emblem that the Popes and Bishops wore for the first thousand years of Christianity, when Damasus altered it to the shape of the actual Episcopal Mitres, white-coloured and without ornaments.

A little before the Revolution of 1831, the Italian Liberals began to adopt various-shaped sorts of hats, as conventional signs to know each other; many young people followed that style as a fashion without knowing the cause or the consequence of it. After the revolution the use of this hat became general, and

various edicts were issued in the Italian States, after the Restoration, against those who wore these hats, and fines and imprisonments failed to put them down. The use of them spread through Italy to Austria, France, and everywhere, and it is now known and called the *wide-awake*.

I must apologise for having thus wandered from the ancient Pontiffs' caps, and treated of those of the Roman Catholic Popes, and the ancient and modern caps of liberty.

I will now return to the Pontifices vittati infulis, ac coronati.

Hinc Cinctum Gabinum Prudentius præferre Pontifices enarrat simulque sericam togam.

“Cinctu Gabino sericam fultus togam.”

Sabiorum itaque cinctura unde Romanorum Majestas effulget, togam præcingit uno ex latere, ne humi diffusa gressus impediat, Servius. Est toga sic in tergum rejecta ut una ejus lacinia revocata hominem cingat, et nonnullorum oracula sic refert præcinxisse se Gabios, ut ad bella citius procederent; cum Gabii Campaniæ civitas sacris operaretur bellum subito evenit, tunc cives cincti togis suis, ab æris sunt ad bella profacti, et adepti victoriam propter quod omen tali habitu semper utebantur in bellis hæc ille Virgilium enarrans in *Æneid.* 7, ubi belli Indicem Jani portam reseratam facit—

“Has ubi certa sedet Patribus sententia pugnæ
Ipse Quirinali trabea, cinctuque Gabino
Insignis reserat stridentia limina Consul
Ipse vocat pugnas, &c.”

Belli gloriam Templis dicandam honoremque Ducum in triumphistribuendum Pontifici Maximo Patres censuere, et quia eloquentissimus Tertullianus in lib. de Pallio togam ab exteris Romanos habuisse testatur, ejus verba huc evocare necessum est. Inquit vero ad Carthaginenses. Vobis post injuriæ

beneficium at senium non fastigium exemptis post Gracchi obscæna omnia, et Lepidi violenta ludibria, post trinas Pompei aras, et longas Cæsaris moras, ubi mœnia Statilius Taurus imposuit Sentius Saturninus enarravit cum concordia juvat Toga oblata est. Proh quantum circumeavit a Pelasgis ad Lydos, a Lydis ad Romanos, ut ab humeris sublimioris populi Carthaginenses complecterentur.

Togam ex Togatis Senatorum et Pontificum Statius, ac præcipue ex his, quæ in Columna Trajani inspiciuntur Vestem fuisse usque ad Thalos comperitum ast, deinde Octavio Augusto Imperante breviores factæ sunt, ut Quintilianus refert, nonnulli tamen eam usque ad calceos prætendebant: unde Menam Pompei libertum sic pendentem effudisse irridet Horatius super humerum revolutâ sinum altera ex parte præcingebat, undulisque pariter opissantibus brachium ad gestu exertum præstabat.

Etiam adulteræ ait Isidorus, ac Meretrices Togatæ circumferebantur. Cherinto apud Tibullum.

“Sit tibi cura togæ potior pressumque quarillo
Scortum, quam Serilis filia Sulpicia.”

Sed nostra Pontificis Toga diversa a Populare, quam ignominiose denuo Togulam Martialis nuncupat, damnatque Satyricorum turba. Hæc candida remidebat, et liliata tamquam nix coruscabat, de qua Prudentius, lib. 1, in Symmach.

“Exultare Patres videas pulcherrima mundi
Lumina, Conciliumque Senum gestire Catonum
Candidiore toga niveum pietatis amictum
Sumere et exuvias deponere Pontificales.”

Quam Imperatores ut plurimum, imo semper gestare solebant, Spartianus de Hadriano. Ipse cum in Italia esset semper togatus processit, quod Tacitus, lib. 4, De Druso, tradit: Julius Capitolinus de Gordiano, Flavius Vopiscus de Aureliano, et de M. Catone Livius, lib. 7, Dec. 4, et quamplurimi scriptores de antiquitatibus, &c.

Hinc grandis Pontificum Majestas, gravisque a primæva Consultissimi Numæ tempestate refulsit, unde, et Comitia indicere, Togas post Senatus Consultum impertiri, sacra Templorum explorare, ac colere inter sacrum, et saxa pietatem Maximo Pontifice relibuit, cui precipue castitas commendabatur, &c. In cibis autem, cujus Sacerdotis abstinenter ceremonia? In vino cujus senis mensa fragalior? Operto conclavis tui non sanctior Ara Vestalis, non Pontificis cubile castius, nec pulvinar Flaminus tam pudicum castum Pontificis cubile premit, quia unius uxoris vir Pontifex cœlibatum immaculabilem castitate emulabatur, unde Tertullianus, in lib. exhort. ad Castitatem, c. 3, ait: Duo ipsi Pontifici Maximo iterare Matrimonia non licet, quod Monogamiæ gloria est; et denuo lib. de Præscript. adversus hereticos, c. 40. Summum Pontificem in unis nuptiis statuit, ac Dæmonem imitatione Sacrorum in Ecclesia ordinum Numam ad Monogamiæ sedulitatem incitasse testatur, de qua inquit Apostolus ad Timotheum. Opportet Episcopum unius uxoris esse virum, quæ cum pudicitia prepolleret esset honestatis exemplar: hinc Pontificis jus erat impudicos ab aris expellere, profanosque coercere. Hinc vero Virgil, lib. 6:

“Tum Stygio Regi nocturnas inchoat Aras
Et solida imponit taurorum viscera flammis
Pingue superque oleum fundens ardentibus extis
Ecce autem primi sub limina solis, et ortus
Sub pedibus mugire solum, et juga capta moveri
Sylvarum, visæque canes ululare per umbram
Adventante Dea, procul o procul este profani
Conclamat vates, totoque absistite loco.”

Nec defuit Pontifici honos, sed præter Galerum Fasces, stolam, Infulas, Togam purpuram, Vittasque, quas in sacrificiis præferre ediximus majestatis utique ornamenta de quibus autor Panegirici dieti Maximiano, inquit Trabeæ Vestæ Triumphales, Fasces

Consulares, et Sellæ Curules, et hæc obsequiorum spatio, et fulgor, et illa lux Divino vertice claro orbe complectens vestrorum sunt ornamenta meritorum pulcherrima, et augustissima. Cum Carpento Capitolium ingredi præ cunctis privilegium fuit Pontificis Maximi immo serico indutus fastigio urbem circuibat in Curru, juxta morem Regum Latii, qui duodecim radiis coronati in monumentum generis, quod a Circe Solis filia pendebat curru lustrabant urbas, traditque Virgilius, *Æneid.*, lib. 12.

“ . . . ingenti mole Latinus
 Quadrijugo vehitur curru, cui tempora cingunt
 Solis avi specimen bigis it Turnus in albis, &c.”

In spectaculis etiam Pontifex, ejusque Asscelæ primum Theatri fastigium occupabat, Arnobius, lib. 4, *Adversus Gentiles*: Sedent in spectaculis publicis et Sacerdotum omnium, magistratuumque collegia Pontifices Maximi, et Maximi Curiones, &c. Prudentius quoque, in *Martyrio D. Romani*, de Ludo Tauri Europæ raptoris, ac Cygni quem Jupiter assumpsit ad Ledam stupraret.

“ Cygnus stuprator peccat inter pulpita
 Saltat tonantem tauri cornem ludius
 Spectator horum Pontifex Summus sedes
 Ridesque, et ipse.”

Tandem Pontificum cœnam inter lautiora urbis scriptores referunt unde Horatius in lib. 2, od. 14, et Homerus in *Iliad*, 2. Macrobius in lib. 3. Idemque refert Athenæus, lib. 4. *Deipnosoph.* et Valerius Max., lib. 2, c. 8. Martialis, lib. 12, *Epigr.* 48.

“ Non Albana mihi sit commessatio tanti
 Hæc Capitolinæ PONTIFICUMQUE DAPES.
 Imputet sibi Deus nectar, mihi fiet acetum
 Et Vaticani perfida Vappa cadi

Convivia alios cœnarum quære magistros
 Quos capient mensæ Regna superba tuæ
 Ne meas ad subitas invitet amicus ofellas
 Hæc mihi quam possum reddere cæna placet."

Memoriæ commendata est Pontificalis cæna in
 marmore fracto apud Auximum uti vetustate
 testatur.

AESCVLAPIO ET HYGLÆ SACRVM.

C. OPIIO. C. L. LEONAS VI. VIR

ET AVG. HONORATVS T. TRIBV. C L. PATRV M ET
 LIBERUM

CLIENTIV M ET ADVERSVS PATRONI SVIS D. D. QUORVM
 DEDICATIONES SINGVLIS DECVRIONIEVS XIII.

AVGVSTALIBVS XII. ET COLONIS CAENAS DEDIT.

At si ultro quis petit, cur Imperatores tanto rerum
 gestarum ambitu Pontificum insignia præferre tentas-
 sent in promptu est Sacerdotalis honos, uti Regia
 dignus, et dignitas supra Regem capita conspicua,
 quis enim vero ignorat Pontificiam Dignitatem penes
 omnium nationes Regum præstitisse Infulas? Mer-
 curius Trismegistus cum tantummodo sacrorum
 esset Antrites Sacerdotalem rationem, et Regiam
 habuisse tradit Ptolomæus, lib. 2, de Judic. quod
 apud Ægyptios usui quam sæpissime paruit, sic
 apud Græcos teste Aristotele, lib. 3, Polit. c. 10.
 Idem fuit Regnare, ac Sacerdotio fungi; et Clemens
 Alex., lib. 5, Strom. inter Hebræos Tiaram Regalem
 Potestatem portendisse tradit, nec aliter D. Leo
 Pontifex ad Pulcheriam Augustam Regiam et Sacer-
 dotalem auctoritatem penes Ecclesiæ renatos esse
 testatur, quam D. Petrus, Regale Sacerdotium nun-
 cupat, et in Apocalypsi Joannes, ubi Sacerdotes
 Antistites alloquitur, inquit, fecit vos Reges et Sacer-
 dotes, et procul ambiguo ex ipsomet veritatis oraculo
 compertum est, Reges Sacerdotes fuisse cum ait: Quanti
 Reges et Prophetæ voluerunt videre quæ vos videtis.

Sacerdotes silicet Pontifices Aaronem Heli, Samuelem, Oniam, cæterosque præstantes indigitat, precipue cum apud Hebræos, ante Sauli Regis exaltationem idem Pontifex, et Dux Castra hostium adoriebatur et urbem tamquam Princeps regebat, unde cum Esaias exclamet quasi sponsum decoratum corona in hebræo est, ut alibi Agellius sicut sponsum fecit me Sacerdotem corona.

Do not cry out, Mr Antonelli, saying that this has nothing to do with the old Pont. Max., and I will agree with you that, *tempora mutantur*; and though the Christians have imitated the Jews, yet it is improper, and against the fundamental laws of Christianity. Here is the verdict against you given by Gelasius.

Gelasius Papa ad Anastasium Imperatorem. Duæ sunt quippe Imperatrices Augustæ, quibus principaliter mundus hic regitur, Auctoritas Sacra Ponticum, et Regalis Potestas—Carolus Magnus, lib. 5, c. 167. Principalis itaque totius Sanctæ Dei Ecclesiæ corpus in duas eximias personas, in Sacerdotalem videlicet, et Regalem, sicut a Sanctis Patribus traditum accepimus, divisum esse novimus. Hanc divisionem ut in unum Imperatores redigerent, et ipsi Pontificatus fastigium occuparunt, modum juxta ordinem prosequar. C. Julius Cæsar cum Ædilis præter Comitium, et forum Basiliasque etiam Capitolium ornasset porticibus conciliato Populi favore tentavit per partem Tribunorum, ut sibi Ægyptus Provincia plebiscitu daretur, nactus extraordinarii Imperii occasionem quod Alexandrini Regem suum socium, atque amicum a Senatu appellatum expulerant, sed adversante optimatum factione Pontificatus Maximi dignitatem petere instituit, quod Suetonius, c. 13, sic enarrat. Deposita Provinciæ spe Pontificatum Maximum petiit, non sine profusissima largitione in qua reputans magnitudinem aeris alieni, cum mane ad Comitia descenderet predixisse Matri osculanti fertur, Domum se nisi Pontificem

non reversurum, atque ita potentissimos duos competitores, multumque ætate, ac dignitate antecedentes saperavit, ut plura ipse in eorum Tribubus Suffragia quam uterque in omnibus tulerit, hactenus ille, et sub exitum consulatus Tullii Pontificem factum Dio prodit, tunc amplissimos viros Q. Catulum, et P. Isauricum profusa largitione in tenuiores, et potentiorum affectatione diligentissima usque ad adulationis fœditatem, nam ait Dio Chrisost., lib. 37: Quos dignitate præcedere studebat, eosdem ut dignitate superiores affectabatur, quod prosequitur Arrianus in Dissertationis Epicteti, lib. 1, c. 19, et Polibius, lib. 10, factum enarrat, ac hominis superbiam inculcat, quia a Matre exceptus osculo, se vel exulem, vel Pontificem omnino affuturum indixit, quod Plutarchus in Apoph. sic refert. Deductus Cæsar a Matre ad fores, hodie, inquit, o Mater, aut Pontificem habebis, aut exulem, qua petulantia probatissimos homines superavit adhuc adolescens animositate tantummodo et genio fretus.

Nam de Q. Catulo ait Tullius in Verrem, Pet. Servilius, et Q. Catulus tantis rebus gestis sunt, ut in clarissimorum hominum numero reponantur, de eodem insuper Sallustius refert, quod ex petitione Pontificatus odio incensus, quod extrema ætate maximis honoribus usus ab adolescentulo Cæsare victus discesserat sic et P. Isaurici vitam laudatissimam fere omnes exaltant; hinc Cæsar post Pontificatum Anno Urbis dcccxi. Prætor effectus Cecilio Metello Trib. Plebis turbulentissimas leges adversus Collegarum intercessionem ferenti propugnatorem se præstitit, donec ambo administratione Reipublicæ Decreto Patrum submoverentur: Inter socios Catilinæ nominatus, et apud Novium Nigrum Questorem a L. Vectio indice, et in Senatu a Q. Curio cui constituta erant publica præmia, implorato Ciceronis testimonio, quædam se de conjuratione ultro ad eum detulisse dixit, sicque evasus ulteriorem sortitus Hispaniam, ex duobus Consulatus competitoribus Lucio Luceio,

Marcoque Bibulo, Lucium sibi adjunxit. At optimates ne facinus cum sibi conjuncto auderet, Bibulum crearunt Consulem, quem sic inculcavit hastu, ut cum quid per iocum testandi gratia signarent, non Cæsare, et Bibulo, sed Julio, et Cæsare Coss. actum scriberent, eodemque ambitionis acumine fretus sub idem tempus Calpurniam L. Pisonis filiam successuri sibi in Consulatu duxit Uxorem, suamque Juliam Gn. Pompeio collocavit, repudiato priore Sponso Servilio Cepione: hinc socero, generoque suffragantibus ex omni provinciarum copia Gallias potissimum elegit, Galliam silicet Cisalpinam Illyrico adjecto lege Vatinia accepit, Max. per Senatus Comatam quoque veritis Patribus, ne si ipsi negasset Populus, et hanc daret, tandem Imperium subripuit, et Pontificis Maximi nomen, simulque Imperii posteris transmisit, quæ ex Suetonio, Dione, Chrisostomo, Plutarcho, et Tullio collecta exhibeo, ut Primitias Regni simulque Pontificatus Lector agnoscat. Nam post Lepidi mortem Octavius Augustus cum Rempub. reddere nollet Pontificatum Maximum Suscepit, et Imperium, inquit enim Suetonius, c. 31. Postquam vero Pontificatum Max. quem nunquam vivo Lepido auferre sustinuerat, mortuo demum suscepit, &c., quod evenit An. Urbis Cond. DCCXLI. Prid. Non. Martii, rem vero narrat Seneca, lib. 1, de Clementia, Lepidi Pontificatum Maximum nonnisi mortuo ille transferri passus est Augustus, maluit enim illum vocari quam spoliū, forsan quia, teste Cassiodoro, ante interitum Infulas a Pontifice auferre vetant leges. Is this true, Mr Antonelli? Have you retained the same laws of the Gentiles? And if so, how do you account for it that in past centuries so many Popes and Antipopes not only stole the Mitres, or triregnos, from each other, but the strongest unmercifully gouged the weakest into the bargain? The solution of these propositions is thus resolved, that the Gentile Pontifices Maximi were better Christians than the Bishops or Popes of the past ages; and

Popes or Bishops with the pretences of a Christianity of their own making, neither would have been tolerated, nor would they have been competent to become bad Pagan Pontifices Maximi. I must not lose time in making further remarks here, but will show that even amongst the Gentiles there have been some Pontifices degraded and dismissed, though without the ferocity of the Christian Bishops.

Lege cxxii De Decurionibus in Theodosi Codi. quod de Sacerdotibus Arvalibus a Romulo institutis tradit Plinius, lib. 18, c. 2, quamvis aliter alter Plinius Secundus scribit lib. 4, Epist. 8. Lepidum Octavius Spoliatum exercitu Circeios in perpetuum relegaverat, sicut Suetonius, c. 16, tradit. Post Pompei fugam Collegarum alterum M. Lepidum, quod ex Aphrica in auxilium evocaverat superbientem xx. Legionum fiducia, summasque sibi partes terrore, ac nimis vindicantem spoliavit exercitu, supplicemque concessa vita Circeios in perpetuum relegavit. Idque anno Urb. dcccxviii, Orosius, Lepidus supplex Cæsari factus vitam, et bona impetravit perpetuo amandatus exilio, nec aliter Velleius, et animadversor Suetoni Causabonus adnotat. Dio in Italia fuisse habitum non sine custodia, Appianus aperte Suetonio repugnat, vult missum a Cæsare non in exilium, sed Romam, ut privatus degeret Pontificatu Maximo. Sed Appiani suspecta fides, nam Dio anno demum 736. Duodecimo post conspiracy anno ab Augusto in Urbem retractum auctor est, interim ad Circeios secessit, de quibus Virgilius, lib. 7, *Æneid.*, ait:

“Praxima Circeæ vaduntur littora terræ
Dives in accessos ubi Solis filia Luces
Assidua resonat cantu.”

Et Strabo in 6 Geogr. Post Antium Circeium est stadiis ducentis distans, et nonaginta mons mari, et paludibus instar habens Insulæ habet Castellum, et Circes Sacellum et Minervæ Aram. Unde et Octa-

vianus August. cum Tempa numinibus dicaret, Pontificatus fastigium præferebat tradunt lapides vetustissimi eaque inscriptio, quam contulit populus anno dcccī in Larium Consecratione.

“ LARIBUS PUBLICIS SACRUM
IMP. CAESAR AUGUSTUS
PONTIFEX MAXIMUS
TRIBUNIS POTESTATEM XVIII
EX STIPE QUAM POPULUS EI
CONTULIT K. JANUAR. APSENTI
C. CALUISIO SABINO
L. POSSIENO RUFO COS.”

Sic cum Patris Patriæ Cognomen obtinuit Non. Febr. ut in Fast. 2, Ovidius accinit, anno urbis Cond. dccclviii. Consule Valerio Messala de quo agit Suetonius, eodemque Pontificatus nomine insignitur ut inscriptio, quæ Seduni in Vallesia visitur, clare testatur :

P. CAESARI DIVI I
AUGUSTO COS. XI
TRIBUNICIA POTESTA. XV.
PATRI PATRIÆ
PONTIFICI MAXIMO
CIVITAS SEDUNORUM
PATRONO.

Hinc Sacerdotum potestas, cui eligendum Pontificem jus antiquitus fuit, teste Dionys. Halicarnass., lib. 2, Ant. Rom. ab ipso Numæ tempore usque ad an. Urb. Con. dcli perseverans tandem desiit, et Populus ad libitum hunc, vel illum proclamante nam Gn. Domitius Ahenobardus Domitii Neronis Imperat. Attavus Tribunus Plebis infensor Pontificibus, quod alium quam se in Patris sui locum cooptassent, Legem tulit, ut Sacerdotes quos antea

Collegæ sufficiebant populus crearet, enarrat Legem Valerius Paterculus, et Suetonius Tranquillus, ideo facilis fuit Julio Cæsari, facilius Octavio Augusto ratio Pontificatus sibi a plebe per vim usurpare traducemque posteris Pontificatus honorem vindicare honestum censuere; unde Symmachus Urbis Præfectus in orat. pro restituenda Deorum Religione ad Valentinianum, Theodosium, et Arcadium Augustos, ipsos Imperatores optimos Principes Patriæ Patres, et Justitiæ Sacerdotes nuncupat. Magnus Ausonius in gratiarum actione ad Gratianum Imperat. pro Consulatu, inquit: Unus in ore omnium Gratianus Potestate Imperator, virtute Victor, Augustus sanctitate, Pontifex Religione Indulgentia, Pater Ætate filius, pietate utrumque, et paulo post eleganter subinfert. Tu Auguste Venerabilis, districtus maximo bello assultantibus tot millibus Barbarorum, quibus Danubii ora prætexitur Comitibus Consulatus mei armatus exerceas tributa ista, quod in Urbe Sirmio geruntur, an ut quod in procinctu centuriata dicentur, an ut quondam Pontificalia vocabuntur sine arbitrio multitudinis Sacerdotum tractata Collegio. Sic potius, sic vocentur quæ Tu PONTIFEX MAXIMUS Deo participatus habuisti, et inter Gratiani Augusti titulos adhuc Romæ extantes in vetustis marmoribus legitur:

“FLAVIUS GRATIANUS PIUS, FELIX, MAXIMUS VICTOR
AC TRIUMPHATOR SEMPER AUGUSTUS PONTIFEX
MAXIM. GERMANICUS MAXIMUS, ALEMANNICUS
MAXIMUS, FRANCISCUS MAXIMUS, GOTHICUS MAXI-
MUS, TRIBUNICLÆ POTESTATIS TERTIUM.”

Plinius, 2, lib. 4, Epist. 11, ad Minutianum inquit adversus Corneliam Maximillam Virginem Vestolam, Domitianum Pontificis Jura exercuisse, omnesque Pontificatus tamquam Infulis decoratos, coluit ambitio, quam inculcavit Gratianus Imperator edicto cœlitus proposito, ne quis in posterum Pontificis Maximi nomen sibi posterisque suis deferret, et hæc

de Pontificibus sufficienter dixisse orbitror. Are you at home, Mr Antonelli? Do you hear the sound of the above sentence? You know well enough at what time Gratianus reigned, and you know also what position you would have if another Gratianus came again and said—Out of the way, you old Dan Tucker, &c., with a full chorus, and accompaniments of military bands with cannons, bombs, and shells, &c. You will excuse me if I have named Gratianus here, and if I quit him abruptly! We shall see him by-and-bye in his proper chronologic place.

Tantum moneo Imperatores, cum Pontificatum Max. agerent religionis monimenta cæteris Pontificibus agenda curasse. Sic Plinius quem paulo ante reposui ait. Domitianum Jure Pontificis Virginem damnasse, additque Missi statim Pontifices, qui defodiendam necandamque curarent inter quos non semel Maximi nominis viros fuisse, Tullius, in Oratio. adversus Clodium aperit, firmatque Julius Capitolinus in Macrino, dicens: Senatus Macrinum cum Scriba Pontificum fuisset, quos hodie Pontifices Minores vocant, Pontificem Max. appellavit quo nomine Imperatorem designasse scriptores unanimiter scribunt, &c. Etenim Pontificalis honor Imperio renidebat, sicut Ovidius, in Fastis, lib. 3, ubi Pridie Nonas Martias Augustum Pontificem Maximum decantat—

“Cæsaris innumeris quos maluit ille mereri
Accessit titulis Pontificalis honor.
Ignibus æternis, æterni numina præsumt
Cæaris: Imperii pignora juncta vides.”

There remain many other religious institutions which I might name, besides the festivities, the marriage and death ceremonies, the public games, spectacles, the Equiria, Rubigalia et Fornacalia, instituted by Numa, but, as all these matters might interfere with the object of the present work, and I consider it inopportune, I omit giving a proper descriptive

chapter of all of them ; as I omit also the mention of the Fig-tree, venerated in the Roman Forum as sacred to Romulus (see Pliny, lib. xv), as well as the naming of the

“Porrum et Cepæ nefas violare et frangere morsu,” and the Ægyptio-Roman adoration of the Crocodile,

“Ægyptus portenta colat? Crocodilon adorat;”

though I should like to write a good chapter on the old Religious Drunkards *Picus et Faunus*, cum Jovis poculum, ac Boni Dæmonis decantent, &c.

There is plenty to relate, and to laugh at, concerning those extraordinary drunkards—Theophrastus, lib. De Temulentia scripsit Boni Dæmonis, poculum in fine Conviviorum exhibitum, illudque a Mensa dum sumant Deum adorant, tanquam supplices, &c. Though I pass over these Bacchanalian and Lupercalian orgies, I cannot help saying that Timæus scribit Dionysium coronam auream præmium præbuisse ei qui prius Congium meri biberet. Theopompus said that the Macedonian Philippus, and the Great Alexander were good drinkers, &c. Atheneus refert Xenarchus Rhodius ob bibacitatem *Congius* appellatur: quia teste Phænodemo Athenis festum Congiorum diem celebrabatur sub Demophonte cum Athenes Orestes petiit, illumque Dionysius Tyrannus inquit, Timæus edidit, ac Corona exhibita bibacissimus omnium Xenocrates Philosophus cum *congium* hausisset meri, illam præ omnibus meruit, et postea cum Calanus in accensum rogi coram Alexandro, se projecisset ait, Chares Mithylenæus Alexandrum ad ejus tumulum gymnicos ludos instituisse, ac meri potationum certamen, in quo cum bibaces Indi helluonesque certassent, Promachus epotis vini congiisquatuor vicit ac talentum a Rege obtinuit; at temulentia hæc mortales deturpat, et homines, unde graphice Juvenalis bibaces sic carpit—

“Prima peregrinos obscena pecunia mores
Intulit, et turpi fregerunt secula luxu

Divitiæ molles, quid enim Venus Ebria curat?
 Inguinis et capitis quæ sint discrimina nescit
 Grandia, quæ mediis jam natibus ostrea mordet
 Cum perfusa mero, spument unguenta Falerno
 Cum bibitur concha, &c."

And many other quotations of this kind would prove the extraordinary demoralisation attained by the encouraged Bacchanalian worshippers; and I think that I have said enough, also, about this; therefore, to avoid repetition, when I come to the middle ages we shall see that the so-called Roman Catholic Pontifices not only kept up the ancient worship of Bacchus and Venus, but also emulated and surpassed the ancient *potationis potores avidi, alias* drunkards, and like the ancients, who, instead of making their libations to the Gods, with honey dissolved in water, they, and the moderns also, drunk the best of wines they could get, and drunk whilst they could swallow, entirely forgetting the solution of honey and water, as was originally prescribed for the religious libations by the really Greek and Roman religious Pontifices.—See Athenæum Phylarchum, in lib. 12, Historiarum.

I was pleased to read the beautiful expressions uttered by the learned American Minister, Mr Adams, in answer to a toast at the last Lord Mayor's Inauguration Dinner (9th November, 1861) and most cordially agree with his noble and humane sentiments, though I differ from him, with regard to his saying that diplomacy is a new art. I have before me many arguments to prove that it is one of the most remote, most noble, and ancient arts, and, properly speaking, a most ancient Religious Institution, practised for several thousand years before Christianity, and revived and elevated to the highest degree of venerable organization by Numa Pompilius. Though it should have preceded the chapter of the Pontifices Maximi, I will insert it here to close the Religious Institutions of the Gentiles.

FÆCIALES E PRÆSTANTISSIMIS FAMILIIS ASSUMUNTUR
A NUMA PRO PACIS FŒDERE AC JUSTO BELLO DECERNENDO.

Ea fuit semper pacis Religio prestantissimos pene Urbium Rectores, ut usque a primo Sapientum ævo antequam arma consererent Numinum sciscitarentur oracula. Hinc Ægyptiorum consensus Persarum apud Xenophontem, et Atheniensium animadversio, ut ante bellum thure, et hostiis Tempia vocarent, quo magis Sacerdotum preces ab aris flammæ velut alas præferrent, ac citissime festinarent ad Superos quæ teste Nonia Marcello in Fæcialibus *Pia Vota* vocabant. Non enim absque Deo interprete inquit Solon, quem refert Græcus author Mausonius justum quisque ex Mortalibus bellum valet decernere, in bello enim vero Compages terrarum orbis, quæ teste Socrate, apud Platonem, in 2 de Legibus hominum vicissitudo sunt, et commercia dissolvuntur, arma Urbes devorant, depopulantur Regiones, fortunæ Vices præferunt, et mors quam sæpe Parcarum omnium ordines unico ferri ictu invertit ad exitium, ut lugeat tellus, collapsa coacerventur Regum monumenta, mœnia inculcentur ab exteris, et theatra Civium conspersa sanguine præ hominum turbis virgultis ornentur in saltu. Undæ Camillus apud Plutarchum, cum faliscos obsidione premeret, inquit Sævares bellum est, cumulumque secum trahit injuriarum, et violentiæ.

Hinc Numa Rex placidissimus, qui Urbem pacis munimento firmandam censuit, et teste Livio, lib. 2, dec. 1. Omnium maximum ejus operum fuit tutela per omne Regni tempus haud minor Pacis quam Regni, Feciales instituit, eosque tali insignitos nomine voluit, quia ut ait Varro, lib. 4, Ling. Lat. fidei publicæ inter populos præerant, et per hos fiebat, ut *Justum Conciperetur Bellum* (et inde desitum) et ut fœdere fides Pacis constitueretur.

Dionys. Halicarnass., lib. 2, *Antiq. Roman.* a Numa institutum Fæcialium Collegium tradit, nomenque Græcum dicens. Septima Sacrarum legum pars dicata erat Collegio Fecialiam—*called in Greek Diplomacy*—quod ad foedus sanciendum pertinet sicut Alexander, lib. 5, c. 3, declaravit ubi ait: Fæciales, quos foederibus sanciendis, et rebus repetendis, ac bellis indicendis Romanos habuisse constat. Sicque a foedere pace ac bello finitimis in dicendo nomen sortiti sunt, ut Plutarchus in Camillo, Varro, lib. 2, *De Vita Pop. Rom.* Apud Non. Marcellin. Servius in *Æneid.* 1, Aulus Gellius cæterique enarrant.

Et primo animadvertere ullo non absque opere est pretio Numam inter Romanos Græcosque primum Fæciales instituisse, et si quamplures autument præstasse olim ante Numam illorum Collegium, utpote Reipublicæ necessarium. Sic Livius ab Equiculis id accepisse testatur dicens, Jus ab antiqua gente æquicolis, quod nunc Fæciales habent descripsit, &c. Scribit Gellius; hoc tantum possum affirmare ante Numam Regem Fæcialium Collegium Romæ non fuisse. Id ille instituit, cum Fidenates agrum Romanum excursionibus, et latrociniis infestare ausos bello aggredi pararet, ne sine bello rem secum mallent componere, quod tandem eis facere necesse fuit: hactenus ille, qui, et causam vulgat traditque Græcos carere Magistratu Fæcialium. Ex quo Numam instituisse compertum fit, traditque in Camillo Plutarchus, ubi Brennum Gallorum Regem, qui clusios urgebat acie, Romam insultasse tradit, propter necem quam unus ex Fabiis, Q. Ambustus cum esset de pace Legatus Gallo intulit, ubi etenim sic ait. Hos Fæciales quietissimus, et justissimus Rex instituit Numa pacis Custodes, Cognitores, Arbitrosque causarum belli indicendi legitimarum.

Et quia de pacis commodo agebatur justoque bello omnium fere maximum Collegium instituit, namque, III Flamines, Dialem, Martialem et Quirinalem legit. VI Vestales Salios Martis Gradivi XII, at

Fæciales xx suffecit, ut vel sic in belli eventu justitiam præferrent arma, traditque Varro, lib. 3, de Vita Pop. Rom. in fragmento, quod apud Nonium extat. Si cujus legati violati essent, qui id fecissent, quamvis nobiles essent, ut dederentur Civitati statuerunt Fæcialesque xx, qui de his rebus cognoscerent, judicaret, et statuerent, et constituerent.

Sic etiam cur Numa Fæciales selegerit causam expendere in promptu est ex Nonio Marcello, qui sic ait, Fæciales apud veteres Romanos erant, qui Sancto Legatorum Officio ab his, qui adversus populum Romanum, qui aut rapinis, aut injuriis hostili mente commoverant pignora facto fœdere jure repetebant, nec bella indicebantur, qui tamen pia vocabant priusquam fuisset, quid Fæcialibus denunciatum. Varro, lib. 2, De Vi. Pop. Rom. Itaque bella, et tarde, et nulla licentia suscipiebant, quod bellum nullum nisi pium putabant geri oportere, et priusquam indicerent bellum iis a quibus injurias factas sciebant, Fæciales legatos res repetitum mittebant quatuor, quos Oratores mittebant: Sic etiam Cincius, lib. 3, de Re Militari apud Gellium, Noct. Atticar. lib. 16, c. 4, et Plutarchus in Numa Pacis Arbitros illos nuncupat, quia disceptatione comprimabant certamina, neque priusquam abscissa omnis Juris obtinendi spe ad arma iri sinebant. Ideoque tradit Dionysius Halicarnass., lib. 2, Aut. Rom. semper eis faciles contigisse bellorum exitus, omnia enim ille religiosissime, ac justissimis de causis auspicati esse comperitur, ideoque Deos in periculis habuisse maxime propitios. Sicut e contra si nunquam contigisset Fæcialium Sacerdotum spreuisse oracula, tunc Urbem a Superis fulminibus expetitam numina premebant ad necem sicut scribit Plutarchus in Camillo, et consumatim refert in Numa, ubi Fabium cum ex Gallis unum interfecisset sub pacis fœdere, petentibus Gallis, tradi jusserunt Fæciales, negante vero Plebe, Urbs totæ direptioni cessit, aitque Galli Romam misso Ceduccatore voca-

runt Fabium in Crimen, quod non bello indicto contra jus gentium arma in ipsos tulisset. Ibi agentibus in Senatu Fæcialibus, ut Gallis dederetur confugit ad Populum Fabius, studioque Plebis perripit periculum. Mox Galli agmen Romam rapuerunt Urbemque dempto Capitolio delevere, idque in Crassum qui Parthorum fines pecuniarum affectu raptus, cum primum adoriri ausus est capite abscisso pacis, vel tandem ecutus specimen obiit.

As I fancy that the danger of a general war is not yet passed, it may not be out of place to extend this chapter, and include in it some specimens of the moral laws, and the integrity of the ancient Religious Diplomatics commissioned to maintain the peace of the Roman Empire, and declare war when there was a just cause. The morality, the justice, and wisdom of these ancient men might be of service to some modern ambassadors, while it is a source of pleasure to me to repeat some of the old glorious deeds.

Leges vero Fecialium sive ipsorum in Urbe potestas qua prestabant ad arma apud Dionys. Halicarnass. sic legitur. Cāvere ne Romani ulli fœderatæ Civitati injustum bellum inferant, quod si qua prior contra fœderis conditiones aliquid commiserit, Legatos agere et verbis primo jus suum repetere, quod si dedignetur facere postulata, tunc vero bellum rathum habere hoc totum Xenophon, in Cinopœdia docet, et Isocrates, in Plataico, cum de Plataea ageret, quæ Beotiæ est Civitas Mardonii clade, atque interitu Persarum Atheniensium magis quam Thebanorum studiosior fuit, id tandem consecuta est petentibus Thebanis, ut a Lacedæmoniis vastaretur, sicut scribit Herodotus, lib. 9, qui Calliope inscribitur, et Thucydides, lib. 2 et 3, acriter fœdus cum Plataeensibus factum adversus Athenas impugnat, damnatque velut fœdifragos: et Tullius, lib. 3, de Offic. Senarios Jambicos, ex Pacuvii Armorum judicio refert, quibus Ajax Ulissem sic impetit, et damnat.

“Cujus ipse Princeps juris jurandi fuit
 Quod omnes scitis, solus neglexit fidem :
 Furere assimilavit, ne coiret, institit ;
 Quod ni Palamedis perspicax prudentia
 Isticio percepset malitiosam audaciam
 Fidei servatæ jus perpetuo falleret.”

Et Antius, in Atreo penes eundem.

“Fregisti ne fidem? neque dedi, neque do infideli cuiquam?” Deinde Tullus adversus Epicureos, qui Deum irasci negabant, ut etiam Lactantius Firmianus, lib. de Ira Dei, animadvertit Stoicos Academicos, ac Peripateticos, secutus inquit. In Jure jurando non qui metus, sed quæ vis sit, debet intelligi, est enim jus jurandum affirmatio religiosa, quod autem affirmate, quasi Deo teste promiseris id tenendum est. Jam enim non ad iram Deorum, quæ nulla est, sed ad Justitiam, et ad fidem pertinet nam præclare Ennius.

O Fides alma apta pinnis, et Jus Jurandum Jovis. Qui igitur Jus jurandum violat, is fidem violat, quam in Capitolio vicinam Jovis Optimi Maximi, ut in Catonis Oratione est, majores nostri esse voluerunt, forsitan prope Jovis Templum, ut in pejerantes fulmina citius immitteret, quos impetere et belli duces omnino debent, et homines manus conserere in ipsos, sicut refert Livius, lib. 2, Dec. 2. Tullum Hostilium adversus Metium Suffetium Albanorum Dictatorem vindicias exercuisse; tum Tullus Meti Suffetii, inquit, si ipse discere posses fidem, ac fœdera, servare, vivo tibi ea disciplina a me adhibita esset, non quoniam tuum insanabile ingenium est, aut tuo te supplicio doce humanum genus ea sancta credere, quæ a te violata sunt, ut igitur paulo ante animum inter Fidenatem Romanamque rem ancipitem gessisti, ita jam corpus passim distrahendum dabis: Exinde duabus admotis quadrigis in currus earum distentum illigat Metium, deinde in diversum itur equi concitati lacerum in utroque curru corpus, quæ inhæserant vinculis membra portantes. Et tanta

est barbarie usus, quia ut Tullius paulo ante Cives allocutus ait. Metius ille hujus Machinator est belli, *Metius Fœderis Romani*, Albanique ruptor, audiat deinde, &c.

Nec mirum, quia teste Onosandro in Strategico, c. 37, ne dum Numine, a quo violata fides vindiciam rogat, sed ab hominibus quam severe puniri debent, traditque Duci hoc monitum. Qui acceptæ cladis injuriam ab Diis vendicandam esse sibi fingunt, religiosa sane cogitant, at nequaquam tuta, nimiaque amentia est fœdifragos a Numine solo ulciscendos sperare, nec ullam periculorum curam sustinere velle, quasi si salvi ipsi futuri sint, simul et hostes perfidia pœnas luerint. Unde, Silius Italicus, lib. 2, Bell. Punic.

“Audite Gentes; neu rumpite fœdera pacis
Nec Regnis postferte fidem: vagus exul in orbe
Errabit toto Patriis projectus ab oris.”

Sequitur Dionysius: Itidem, si a Romanis illatam sibi contra fœdus queruntur injuriam, causam eorum cognoscere, et si jure queri comperiantur, Sontes comprehensos læsis dedere, judicare item Delegatorum injuriis, et dare operam, ut religiose serventur conditiones fœderum: Pacem etiam conficere, aut si juxta sacras leges non esse facta videatur, irritam reddere. Præterea si quid Imperatores contra Juris Jurandi et fœderum leges patnaverint cognoscere, atque expiare; hactenus ille, quia recte inquit Tullius, lib. 3, de Offic. Hosti fides jusjurandi servanda est, suadetque Isocrates ubi de pace quod Romani Maximopere coluerunt, pertimescentes Numinum jacula, imprecationesque, quas in fœdere solenniter feriendo vulgabant, quos tandem Silius Italicus Romanorum ex penu protulit in præsgifagos, lib. 2, dicens,

“Ergo armis fœdus, fasque omne abrumpitur armis
Oppida quassantur, longeque in mœnia nostra
Æneadum arrectæ mentes, disiectaque pax est

Exagitant manes Juvenem, furiaeque paternae
 Ac funesta sacra, et conversi foedere rupto
 In caput infidum Superi, Massillaque Vates
 Annuit."

Itaque cum belli urgebat necessitas Romani qui (sicut in Anastasio Rege Imperatorem quemlibet Onosander monet) tranquille ac placide cum hastibus, velut in pace degebant, providae tamen, et caute subitis casibus, velut in bello prospiciebant, antequam arenam, et scamna pararent ex Fæcialibus Unum tamquam Legatum sive Oratorem missum faciebant, ut ab hostibus jura repeteret, et foedus ritum firmarent hostiis, si vellent, secus vero belli vindiciae specimen preferrent in urbe: Hunc Patrem Patratum inquit Pomponius nuncupabant a patrando, idest faciendo foedere, et a Fæcialibus creabatur tantum in foedere faciendo, cujus in delectu hominem pium ac religione, et virtute omnimode praeditum pra oculis habebant, asseritque Tullius in 7, in Verrem dicens: habemus hominem in Fæcialium manibus educatum unum preter ceteros in publicis Religionibus foederum sanctum, ac diligentem, ejusque munus, habitum, et gesta recenset Dionysius, lib. 2, antiqui. Rom. Unus Fæcialium electus a Collegio Vestae, ac gestaminibus sacris exornatus, ut pra ceteris sit insignis versus infestam civitatem profectus, cum primum fines eorum attingit, Jovem ceterosque Deos invocans protestatur venire se, ut Romanae civitati jus suum repetat; Deinde juratus ire se ad injustam Civitatem, et si quid mentiatur gravissimas et sibi, et Civitati diras imprecatur, fines ingrediatur, et quem primum obvium nactus fuerit, cum testatur sive is Urbanus sit, sive Rusticus, et repetitis eisdem execrationibus ad Urbem pergit, quam prius adde quam ingrediatur, vel Portae custodem, vel primum quemque in Porta obvium similiter testatus in forum procedit ibique stans Magistratibus adventus sui causam indicat, juramento, et execrationibus usque quaque interpositis, tum si auctores injuriae

damnatos, deditosque acceperit, abducens eos, amicus ipse ab amicis discedit. Quod si tempus ad deliberandum petant, decem concessis diebus revertitur, et usque ad tertiam petitionem expectat, elapsis autem xxx diebus, si non impetret jus suum obtestatus Superos, atque Inferos discedit hoc tantum profatus Populum Romanum super ea re perotium deliberaturum. Deinde assumptis cæteris Fæcialibus ad Senatum refert omnia, se rite ex Sacrorum Legum præscripto executum et si *Velint Bellum Decernere Licere id Illis Per Deos*, hactenus ille cujus verba, quæ indigent animadversione, antequam expendamus notandum hunc Fæcialium Maximum dixisse, imo cum non omnes possunt illud munus exercere solummodo Pater Patratus eligebatur, qui Patre adhuc superstite filios habebat, quod sic enucleat Plutarchus, in 99 Rom. dicens: Cur inter Fæciales Maximus est is, quem Patrem Patratum appellant. Is autem est qui liberos habet vivo adhuc Patre Suo, atque etiamnum Privilegium auctoritatemque aliquam retinet. Prætoris enim corpora, quæ ab formam, et florem ætatis custodia habebant opus pudica eorum fidei commendant, et cum nonnullas assignet causas, tandem ob jusjurandum, quod icto fœdere ab ipso exigitur Patrem Patratum eligendum tradit: Jure Jurandi, et Pacis Præsidem oportet simul (ut ait Homerus) prorsus et retrorsum videre, id maximum prestare posset, qui et filium habet de quo consultet, et Patrem qui cum deliberet. Livius, lib. 2, de fœdere Tullus Regis Hostilii cum Albanis. Pater Patratus ad jusjurandum patrandum, idest sanciendum fit. Ideo ex Servio Alexander, lib. 5, c. 3. Patrem Patratum Principem Fæcialium nuncupat, quia Coronatus bellum indicebat. Enim vero Coronam et Verbenam gestabat, a qua et Verbenarius dicebatur, simulque et cæteri Fæciales sic coronatos describit Virgilius, lib. 12, *Æneid.*, ver. 115, ubi elapso quod Turnus tempore præfinierat octo die castra præscribit et sacra :

“Campum ad certamen Magnæ sub mœnibus Urbis
Dimensi Rutulique viri Tenerique parabant
In medioque focos et Diis communibus Aras
Gramineas alii fontemque, ignemque ferebant
Velati lino, et Verbena tempora cincti.”

In Primis Jovem Patrem Patratum Dionysius tradit, eumque testem advocare, ut plagiariorum fœderis sacramentum inculcantes ejaculet. Unde Livius, lib. 1, Dec. 2, in Anco Martio Fœcialem dicentem sic facit. Jovem testem facio, si ego injuste impieque illos homines illasque res dedierim nuntio Pop. Rom. mihi exposco tam Patriæ compotem me nunquam sinas esse, et antea habitum Fœcialis eleganter sic exprimit. Legatus ad fines eorum venit, unde res repetuntur capite velato (filum lanæ velamen est). Audi Jupiter inquit, audite fines (cujuscumque Gentis sunt, nominat) Audiat fas, Ego cum Publicus Nuntius Populi Romani juste pieque Legatus venio, verbisque meis verba sint, peragit deinde postulata, Inde Jovem testem facit: Deinde Deos ceteros advocat, adhibetque ut testes, dicens: Audi Jupiter et tu Juno Quirine, Diique omnes Celestes, vosque Terrestres omnes, Vosque Inferni audite, ego vos testor, &c. Idem refert Tulli Hostilii Verba ad Albanos primum fœdus a majoribus ictum abrumpere tentavit: Nuntiate inquit Regi Vestro Regem Romanum Deos facere testes, uter prius Populus res repetentes Legatos aspernatus dimiserit, ut in eum omnes expetant hujusce clades belli, et lib. 8, Manlium Torquatum si Jovem rogasse scribit, firmatque Ælius Gallus apud Festum Pompeium, et Alexander, qui ea verba solemnia fuisse indicat, a Numa composita, ut clara voce vulgarentur, ejusque vociferatio Claritatio nuncupabatur; quia repetebantur, verba ut patet ex Ennio et Plinio, lib. 22, et Servius in lib. 10. Æneid., ait, Claritatem exercere hoc est per Fœciales bella indicare, et alibi ob claram vocem Claritatem dixisse. His fortiter ominosis enarratis vocibus, hastam in fines hostium mittebat belli

inditum, Livius, lib. 1: Id ubi dixisset, hastam in fines eorum emittebat, sed non absque Magistratus auctoritate: unde Alexander rem plenius enarrat, lib. 5, c. 3: Ibat Pater Patratus ad hostium fines, et verba solemnia præfatus bellum a Populo Romano contra Præscriptos hostes ob legitimas, quas censuerat causas, clara voce indicebat, postquam clarificationem mos erat, ut de Senatus consilio, et populi jussu Fæciales *Hastam Ferratam aut Sanguineam Præustam ad fines eorum jacere*, et non minus tribus puberibus præsentibus bellum indicere, et ita denunciari, et indici justum, piumque bellum putavere, hæc ille ex Livio, et Ammianus Marcellinus, lib. 19, sic inquit. Vixque ibi Grumbates Hastam infestam sanguine ritu patrio, nostroque more coniecerat Fæcialis armis, exercitus concrepans involat in muros quem morem Statius Thebaidos, lib. 12, ver. 634, sic facit:

“Hos ubi velle acies, et dulci gliscere ferro
Dux videt, atque piis raptim dent oscula natis
Amplexusque breves, curru sic fatur ab alto
Terrarum leges, et mundi fœdera mecum
Defensura manus, dignas insumite mentes
Cæptis, hac omnem Divumque hominumque favorem
Naturamque Ducem, Cætusque silentis Averni
Stare palam est; illic pœnarum exercita Thebis
Agmina, et Anguicomæ ducent Vexilla Sorores,
Ite alacres, tantæque precor confidite causæ,
Dixit, et *Emissa Præceps Iterinchoat Hasta*,
Qualis hiperboreos, ubi nubilus institit axes
Jupiter et prima tremefecit sidera bruma, &c.”

Valerius Flaccus, lib. 3, Argon.

“Donec hasta volans immani turbine transtris
Insonuit monuitque ratem rapere obvia cæca
Arma manu.”

Apud Virgilium, lib. 9, v. 10, Turnus pugnae cupiditate inflammatus suos præcurrit, et ait:

“Ecquis erit mecum o Juvenes qui primus in hostem?
En ait? et Jaculum intorquens emittit in auras
Principium Pugnae, et campo sese arduus infert.”

Claudianus, lib. 2, in Eutropium, v. 165.

“Tunc adamante gravem, nodisque vigentibus Hastam
Telum ingens, nullique jaculabile torsit
Fit late ruptis via nubibus illa per auras
Tot freta, tot montes uno contenta volatu
Transilit, et Phrygia mediis affigitur oris.”

Et Statius, lib. 6, Thebaidos moris ejusdem meminit, etiam apud Carthaginenses, Festus Pompeius, lib. 8, in usu fuisse tradit, Carthaginenses cum bellum vellent Romam hastam miserunt, Justinus, ex Trogo, lib. 11, Alexandrum hastam emisisse. Macedonum secutus morem, cum primum Persarum hostilem terram attigit, eamque e Navi trajicientem primum Macedonum in hastas ejaculasse scribit, Diodorus, lib. 17, Biblioth., c. 2. Nec aliter apud Græcos, cum Libanius ubi Menelaum declamantem facit, id testatur, et Aulus Gellius, lib. 16, c. 4, ex Cincio rem mature expendit. Cincius, in lib. 3, de re militari, Fæcialium Populi Rom. bellum indicentem hostibus, Telumque in agrum eorum inicientem hisce verbis uti scripsit.

“QUOD POPULUS HERMUNDULUS HOMINESQUE POPULI
HERMUNDULI ADVERSUS POPULUM ROMANUM BELLUM
FECERE, DELIQUERUNT, QUAE QUOD, Q. POPULUS
ROMANUS, CUM POPULO HERMUNDULO, BELLUM,
JUSSIT, OB, EAM REM, EGO POPULUSQUE, ROMANUS,
POPULO HERMUNDULO HOMINIBUSQUE HERMUNDULIS.
BELLUM, DICO, FACIOQUE.”

Hæc Fæcialium acta cum primum bellum justum decernerent, at pacto si unquam foedere Romani, simul coirent cum exteris, foedus ipsi litantes feriebant. Enim vero lege id sancitam refert Tullius, lib. 2, de Legibus, ubi inter quamplurimas hæc legitur, foederum pacis belli, induciarum oratores Fæciales Judices duo sunt bella disceptante: hac igitur

potestate præditus fœdera Pater Patratus componit, rationemque feriendi enarrat Livius, lib. 2, ubi agit, de fœdere Tulli Hostilii, et Albanorum procerum, ut cujus populi cives eo certamine vicissent, is alteri populo cum bona pace imperitaret, quod istum sic refert: Ita factum accepimus nec ullius vetustior fœderis memoria est, Fæciales ita Regem Tullum rogavit, jubes ne mi Rex cum Patre Patrato Populi Albani fœdus ferire? Jubente Rege sagmina inquit; te Rex posco; Rex ait; Puram tollite Fæcialis ex acie graminis herbam puram attulit, postea Regem ita rogavit, Rex facis ne metu Regium Nuntium Populi Romani Quiritium? Vasa Comitesque meos? Rex respondit, quod sine fraude mea Populique Romani Quiritium fiat, facio, Fæcialis erat M. Valerius is Patrem Patratum S. P. Fusium fecit, Verbena caput capillosque tangens, fœdus, multisque verbis quæ longo effata Carmine, non operæ est referre peragit; Legibus deinde recitatis, Audi, inquit, Jupiter, audi Pater Patrato Populi Albani, audi tu Populus Albanus, ut illa palam prima postrema ex illis tabulis, cerave recitata sunt sine dolo malo, utique ea hic hodie rectissime intellecta sunt illis legibus Populus Romanus prior non deficit. Si ille prior deflexit publico Consilio, dolo malo, tu illo die Jupiter Populum Rom. sic ferito, ut ego hunc Porcum hodie feriam, tantoque magis ferito, quanto magis potes, pollesque, id ubi dixit Porcum saxo silice percussit: hactenus ille cujus verba expendere operæ pretium est, ut ipsorum prælucente undique face antiquitatis tenebras pellamus.

Interrogat Paterpatratus Regem, ut denuo Regis oraculo Regis personam præferat, hinc coronatus Verbena ab Alexandro describitur, et cum Sceptro ut diximus, inde jubente Rege, Sagmina, inquit, te posco, de quibus, sic Sextus Pompeius, Sagmina vocantur Verbenæ, idest herbæ puræ, quia ex loco sancto arcebantur a Consule Prætoreve Legatis proficiscentibus ad fœdus faciendum, bellumque indicen-

dum, vel ad sancierendū bellumque indicendū, hæc ille, et Nævius Jus sacratum Jovis jurandū Sagmine idem denuo apud eundem Scopas, atque Verbenas sagmina sumpserunt, et Plinius, lib. 22, c. 2. Authores Imperii Romani Conditoresque immensum quiddam et hinc sumpserē, quoniam non aliunde sagmina in remediis publicis fuere, et in Sacris Legationibusque Verbenā, certe utroque nomine idem significatur, hoc est gramen Arce cum sua terra evulsa, ac semper cum Legati ad hostes, clarigatumque mitterentur, idest res raptas, repetitum unus utique Verbenarius vocabatur, hæc ille qui gramen, verbenas et Sagmina, velut idem desumit, et Martianus, in L. Sanctum, de Rerum Divisione; sunt Sagmina quædam Herbæ quas Legati Populi Romani ferre solebant, ne quis eos violaret, sicut Legati Græcorum ferunt, ea, quæ vocantur Hiceteria, sive ut Budeus legit, Cerycia, quæ Caduceum significat Livius, lib. 30. Sagmina herbæ genus ex Arce sumptum dari Fæcialibus solet, estque gramen purum, teste Phinio, et liquet ex Verbis Livii, ubi postquam Rex ait, puram tollite. Fæciales ex arce graminis herbam puram attulit, petiit Sagmina, obtentaque gramen obtulit in Sacris quam sæpe adhibitum. Virgil, lib. 12, v. 18 :

“ et Diis communibus aras
Gramineas”

Horatius, lib. 2, Carm. od. 3, ad Q. Delium Gramen amarissimum decantat, in quo præditi constanti animo procul ab Urbe beantur :

“ Seu moestus omni tempore vixeris
Seu te in remote gramine per dies
Festos reclinatum bearis.”

Et Epod., od. 2, De Laudibus Vitæ Rusticæ :

“ Libet jacere modo sub antiqua Ilice
Modo in tenaci gramine.”

Menalia, Ecloga 5, apud Virgilium, ubi Mopsi carmina laudat :

“Tale tuum carmen nobis Divine Poeta
Quale sopor fessis in Gramine.”

Nec tamen caret arcano, quia Gramen Marti dicarunt Veteres, unde, et Gradivum dixere, sicuti proxime ante adnotabam, ex Fastis Ovidii, et festus ortum e Gramine Martem prodit; Gradivus Mars appellatus est a gradiendo in bella ultro, vel ut alii dicunt, quia Gramine sic ortus, quia corona Graminea in re militari maxime est honorationis, hæc ille et Plinius, lib. 22, c. 3, Corona quidem nulla fuit Graminia nobilior in Majestate Populi terrarum Principis, præmiisque gloriæ, Gemmatæ, et aureæ Vallares, Murales, Rostratæ, Civicæ, Triumphales, post hanc fuere, suntque cunctæ magno intervallo, magnaque differentia. Cæteras omnes singuli et Duces ipsi, Imperatoresque militibus, aut aliquando Collegæ dedere additque, c. 4. Nisi universo exercitu servato, libertate adepti obsidionalem hanc Gramineamque Senatum, ac Populum Imperatori non decernere, ex quo argumentum Encomii Coronæ hujus assumit dicens, quod si Civice honos uno aliquo, ac humillimo Civi servato præclarus, sacerque habetur, quid tandem existimari debet unius virtute servatus universus exercitus, hinc si triumphantium honos rutilat, Donatus est ea L. Siccus Dentatus semel, cum Civicas XIV meruisset, pugnassetque cxx præliis semper victor: Sic etiam P. Decius Mus. Tribunus militum unam ab exercitu atteram ab his, qui in præsidio obsessi fuerunt obtinuit, Fabius, qui teste Ennio, apud Tullium, de Officiis, cunctando rem omnem Romanam ab Annibale vastatam restituit, pulso Annibale communi omnium consensu Gramineam Coronam meruit. Quæ corona, inquit Plinius, adhuc sola ipsius Imperii manibus imposita est, et quod peculiare ei est sola a tota Italia data: Preter hos contigit ejus Coronæ honos M. Calphurnio Flammæ Tribuno Militum in Sicilia, Cn. Perreio Atinati Centurioni Cimbrico bello. Æmyli-
anum Scipionem, Varro Auctor est, donatum obsi-

dionali in Africa: Augustum cum M. Cicerone filio Consulem Idibus Septembris Senatus Graminea donavit; scripsit in Sylla Dictator ab exercitu se quoque donatum apud Nola Legatum Bello Marsico, idque etiam in Villa sua Tusculana, quæ fuit postea Ciceronis, pinxit. Quod si verum est, subjungit Plinius, c. 6, lib. 22, hoc execrabiliorem cum dixerim, quandoquidem eam capiti suo proscriptione ipse detraxit, tanto paucioribus Civium servatis, quam postea occisis, hæc ille, et Livius, lib. 30. Fæciales cum in Aphricam ad fœdus ferendum ire juberentur ipsis postulantibus, S. C. in hæc verba factum est ut Privos Lapides, Silices, Privasque Verbenas secum ferrent, et in Parnaso florere Gramen vetus scripsit auctor, ejusque floribus Corollas intexere, Itaque Gramen petebat Paterpatratus gramenque purum ab Arce acceptum ad fœdus ferendum ducebat, quia illud Marti dedit antiquitas, et Urbis Servatoribus: unde et publicæ salutis omen prefert, estque sensus. Gramen tacite corona dignum declarat in fœdere apprime, Sanctæque persistentem et Martem belli Numen ad fœderis munimentum advocat. Inde Paterpatratus cum a Rege Regius Nuntius Pop. Rom. declaratur, Verbenæ caput, capillosque tangens fœdus peragit et Verbenis Fæciales conoratos Virgilius, lib. 12, *Æneid.*, indiget. Ovidius, in *Fastis*, lib. 1.

“Pavis ovis pratum Verbenas improba carpsit

Quas pia Dis ruris ferre solebat anus.”

Propertius, lib. 4, *Eleg.* 3, ubi de Galla, et Posthuma sub Arethusæ, et Lycotæ nomine.

“Flore sacella tego, Verbenis Compita Velo

Et crepat ad Veteres erba Sabina focos.”

Nunc puto de Romanorum rebus Diplomaticis satis dixisse: and if these extracts are not sufficient to prove the antiquity of that politically-sacred institution, I can easily add some others from the same authentic sources.

I must close these sketches of the old Popes, and

their manners of acting. There were a great many things that were good and useful, and would be so even now, in spite of the spurious Jupiter who now usurps the Capitolium. As long as Virtue held the Roman sceptre, the Republic and the Empire ruled majestically, and so civilised the world with their religio-political power. Virtue abdicated in favour of corruption and usurpation, and so it has remained ever since Constantine made the blunder. My remarks may not satisfy everyone; therefore in closing this sketch,—*Solum dicam: Eo tempore simul cum paupertate Religio vigeat, et Numa ipse cum pauperes haberet Deos virtutum omnium thesaurum optimi civis servabat in pectore: Hinc Vannonius, et Diocles Pepareticus aurea sæcula inculcant, silicet ea quæ Imperatorum tempestate Diis munera offerebantur; enim vero Numa ubi est apud Scevolam, et Publium Nasonem Molam Salsam, frugesque Numinum ad aras præstabat juxta primævæ oblationis adinventum a Caino exhibitum, et a Platone in 6 De Leg. expensum unde præter far fruges sanxit in sacris: Quod ex Plutarcho eligitur ubi Pythagoræ Numæque dogmata prodit: Ne libes Diis ex vite non putata: Ne sacrifices sine farre: Mola Salsa ex farre, et Sale constabat: Mola vocatur Far tostum, et Sale sparsum, quod eo molito hostiæ aspergebantur. Inde Mola Salsa, idest hordeus torrefactus frictusve molitus infusione commixtus Sale, Veteres legimus semper in suis Sacris Ceremoniis utebantur.*

ON THE HEBREW AND ROMAN HISTORY—OF THE FIRST TRANSLATION OF THE BIBLE—OF JESUS, SON OF PONTIF. SIRACH—OF THE THREE EXPUNGED HEBREW KINGS—CHRIST'S BROTHER THE FIRST ORDAINED BISHOP—CONCERNING THE ORIGIN OF CHRISTIANITY AND THE APOSTLES; AND THE BIOGRAPHY OF CÆSAR,—FROM THE MS. CHRON. DE ÆTATIBUS.

I will now pass from profane history to the origin of Christianity. I cannot, holding in view the welfare of humanity, as well as the curiosity of the learned, resist the temptation of taking a few notes from the *Chronica de Ætatis*, a rare MS. in my possession, and which has never been published, compiled partly from the ancient unpublished MS. *Chronica Longobardica*, and partly from the ancient MS. Code, both extant in the Bibliotheca Vaticana, copied by the Rev. Jacobus Grimaldus, Vaticanæ Basil, Clericus Beneficiatus, while Cardinal Baronius was President of the said library. The following paragraphs are, I consider, of the highest importance to Religion and Literature; particularly as I am ignorant of anything earlier, or of the existence of a more ancient historical notice of the Bible and its translations. The information contained in the following extracts will, I think, tend to elucidate the opinions set forth in this little work, and also serve as a means of strengthening the new edifice that it is my desire to erect and dedicate to Immortal Truth and Justice, the emanation and supporters of the glorious shield of the Eternal God, and to the confusion and destruction of the present hypocritical state of delusion and falsehood.

As I am unable in my collection of rare ancient Bibles to trace the existence of these three Hebrew Pontifices, Azarias, Joas, and Ozias, I take the liberty,

for the information of my readers, of introducing them with their genealogical characters, as portrayed in the MS. alluded to, leaving to the learned Divines a fuller investigation of these important facts. For my satisfaction, and in the hope of contributing in some manner to clear historical facts which are a little confused on account of the various opinions of the chronologists, I have introduced those three Pontiff Kings, who preceded only a few years Anius, the great uncle of Julius Proclus, who emigrated, and made a friendly acquaintance with Romulus, and afterwards became the founder of the Julian Population, anno mundi 3,140 years before the Christian Era.

Those three *Pontifices* were predecessors about sixty years of the Great Sesostris, Pythagoras, Numa, and of *Ezechias, filius Achaz*.

The Bibles that I have in my possession, and in which, as I have before stated, I can find no traces of these three kings, are the following :—

The Geneva Bible, with the notes by Diodati.

The Italian Bible by Diodati, printed by Chovet, 1641.

The Geneva Bible by Osterwald, illustrated by Picard.

The Basnage Bible, illustrated by De Hoogue.

The Nuremberg Bible, by Koburger, 1478.

The first Bible printed at Venice, 1475.

The Bible by Bishop Bedell, in Celtic types I cannot read.

The *Bibliorum Sacer Authenticus Novi et Vet. Test. Tigur.* 1564.

The *Biblia Germanica*, Martin Luther's, Amsterd., 1673.

And several others of less rarity.

MS.Chron.de
Ætat.,p.23.

Joram filius Josaphat annis viii cujus diebus Edom ne esset sub Juda et constituit sibi Regem, ambulavit autem Joram in viis domus Achab, filia quippe Achab erat uxor ejus Clelias curru igneo

rapitur quasi usque ad cœlum, et Eliseus hæres prophetiæ derelictus p^o. miraculo aquam Jericho sanat.

V. Abdias propheta de tribu Sichem in agro Bechacaran natus discipulus Heliæ fuit tertius quinquagenarius cum quinquaginta militibus ab occhozia ad Heliam missus, cui et petitus pepercit Helias, ne eum ignis sicut duos ante quinquagenarios consumeret. Hic ergo Occhoziæ relicto ministerio prophetavit. Micheas de tribu Ephrem in Morasti ortus: quoniam peccantem Achab sæpius arguebat sub Joram filio ejus precipitio valde porrecto jactatus occubuit m̄xl̄v.

Azarias filius Joram anno primo. Hunc Azarium cum filio Joas et nepote Amasia ob enormitatem scelerum, et quia nec patrem filiumve quispiam eorum bonum habebant, inde eos Mattheus Evangelista a Domini Salvatoris genealogia secludit Joredam filius Rechab clarus sacerdos habet qui vixit annis cxxxiiīlxxi. . . . This page precedes the expunged Hebrew *Pontifices*, who were left out from the genealogy of O. L. Jesus Christ. The introduction of them in this place will cause many pages to be turned before they will be found named amongst the Kings or *Pontifices*—they will supply a link to the historical chain of the Palestine Rulers previous to the Roman Empire and the Christian era. The MS. Chronica in my possession is written in a favourable manner towards the Roman Catholic Religion of the Popes, and certain historical facts, which are to be found in the various Ecclesiastical and secular histories, are occasionally omitted, from which I am at liberty to infer that while the *R. R. Jacobus Grimaldus Clericus Beneficiatus Vaticanæ Basilicæ scribebat*, Cardinal Baronius was President of that Bibliotheca, and was writing his *Annales Ecclesiastici*, and so he ordered him to omit those facts which disgraced the Popes and that Religion of which there remains only the name.

Æthalia mater Azariæ annis vi quæ videns inter-

fectum Abstien rege Israel filium suum Azariam interfecit omnem stirpem regiam domus Joram præter solum Joas filium Abcariæ, quem Josabeth. soror Azariæ uxor Joiadæ Pontificis furata est de medio filiorum Regis cum interficerentur. In septuaginta Interpetribus VII annis regnasse Achalia narratur Zaccharias prophetavit IIIII.

MS. Chron.,
p. 24.

Joas filius Azariæ annis XL iste bono principio et fine usus pessimo. In principio sui regni templum innovat, In extremis inter cætera facinora Zacchari cum quoque filium Joiadæ tutoris quondam ac regnificatoris sui, inter templum, et attare præcipit quem ob meritorum gratiam Dominus in Evangelio filium Borachia idest Benedicti Domini cognominavit v Latinorum Aremus XII. Aremus filius Agrippæ superioris regis filius regnavit annis XVIII, qui presidium Albanorum inter montes ubi nunc Roma est posuit. Anius filius fuit proavus filii Proculi qui cum Romulo Romam commigrans fundavit Juliam gentem IIIICXL.

Amasias filius Joas annis XXIX. Heliseus prophetæ sepelitur in Samaria. Azabel Rex Siria, &c.

[I must continue this paragraph and the next, as I consider them important as historical notes, to know and to explain other facts which I may, in course of time, have to mention.]

Azabel Rex Siria afflixit Israel. Latinorum XIII Aventinus Silvius superioris Regis filius major regnavit annis XXXVII, atque in eo monte, qui nunc pars est Urbis mortuus est ac sepultus: æternum loco vocabulum dedit IIIICXII (3192.)

Azarius qui et Ozias filius Amasiae annis LII. Isaias prophetare cæpit in diebus Oziæ Regis Judæ ante duos annos terremotus quem volunt eo tempore occidisse. Quo ingressus Ozias templum Dei sibi Sacerdotium vendicabat, et terra percussa est, et cineres altari effusi sunt, et ipse Rex percussus.

I consider the above page of the highest historical value to Ecclesiastical scholars, Hebrews and Chris-

tians, and to historical students. I will state here that the Hebrew Pontifices Maximi were also Kings up to the last Herod, and after Cæsar August. they were only Tetrarchs. I name this now, as I may not make reference to it when treating of the period. Although I cannot find the names of these Hebrew Pontifices Maximi in the Bible, I nevertheless insert them here in proof of the authenticity of the MS. Chronica, and in order that our literary and learned Divines, who are well versed in these studies, may make diligent research into these facts.

Regnavit judæ Ezechias vir justus. Ezechias nam MS. Chron.
percussit Philistim usque Gazam et depopulatus est p. 29.
usque ad urbes munitas: quamvis Sennacherib. Assirius prius inter ceteras nationes eos devastavit Philistæos. Sennacherib captivum duxit Israel et Nabuchadonozor subvertit Hyerusalem. Ezechiae vero super dies suos xv annos ad vitam Deus adjecit. Mortuo Romulo qui xxxviii annos regnavit per quinos dies Senatores rempublicam rexerunt. Atque ita unus expletus est annus. Post quos Numa Pompilius annis xli, regnavit qui Capitolium a fundamentis ædificavit, et leges ac mores primus composuit mcccviii. Manasses filius Ezechiae annis lv. Hic ob seclera sua catenatus et compeditus in Babiloniâ ducit, &c.

Ezechias was just, and was reigning in Judea. Ezechias defeated the Philistines near Gaza, and routed them, and sacked and followed them to the fortified towns; although the Assyrian Sennacherib had beaten them before any other nation did. Sennacherib took Israel into captivity, and Nebuchadnezzar conquered Jerusalem. But after that period Ezechias survived fifteen years. By the will of God, Romulus, who had reigned thirty-eight years, died, and the Senators for twenty-five days each in turn conducted the affairs of the Republic, and so they completed the first year of the interregnum. After this Numa Pompilius was elected; he reigned forty-

one years, and from the foundations he built the Capitol; he was the first to institute the Laws and to reform the manners, as well as many other important affairs, which I have here explained, taking the texts from the Classic Authors. Manasses, the son of Ezechias, reigned fifty-five years, and for his crimes he was chained, and sent up to Babylon, &c.

There are many precious records in this MS. history of the Jews which serve as preliminaries to the introduction of the origin and history of Christianity. For the present I will limit myself to the following brief extracts in proof of the contemporary epoch of Numa Pompilius, who, according to history, was the Father of Religion, Law, Order, and Civilization.

MS. Chron.,
p. 52.

Anno ab urbe condita 477, cum clarum urbis Romæ nomen esset census est Habitus tunc inventa fuit civium capita ducenta nonaginta duo millia 334.

The first silver
coined
in Rome.

Eo tempore *Argenteus Nummus* primum in urbe figuratus est tunc etiam Attilius Regulus Consul missus in Affricam post victoriam Ducum Carthaginiensium apud fluvium Bagradam Serpentem miræ magnitudinis occidit, cujus corium centum viginti, pedum longitudinem habuit. Romaque delatum aliquandium cunctis miraculo fuit. MDCCLVII.

The Bible,—
first translation.

Ptolomæus Philadelfus annis 38. Iste quidem Primus Rex Ægypti Ptolomæi superioris filius Judæos, qui in Ægypto erant liberos esse permisit et vasa Clealari Pontifici in Hierusalem votiva permittens *Divinas Scripturas* ex Hebreo in Græcam Linguam cum omni studio transferre curavit quas in Alexandrina Bibliotheca habuit quas sibi ex omni genere Litteraturæ composuerunt: cujus Bibliothecæ prefuit Demetrius Phalereus, idem apud Græcos Orator et Philosophus Ptolomæus, tantæque potentiæ fuisse narrat ut Ptolomeum patrem vinceret. Narrant nam Historiæ habuisse cum Peditum centum millia, Æquitum viginti millia, Elephantos quos primus adduxit de Æthiopia quadracentos naves

longas quas nunc liburnas vocant millequingentas, alias autem ad cibaria deportanda militum mille, auri quoque et argenti grande pondus ita ut de Ægypto per singulos annos quatuordecim millia ottingenta talenta auri, et frumenti Artabas quæ mensura tres modios et tertiam partem modis habet, quinquies et decies centena millia. Sostratus Gnidius fanum in Alexandriam construxit Aratus Philosophus agnoscitur. IIIDCCXXXIII.

Ptolomæus Philopater filius Evergentis annis XVIII. Antiochus Rex Syriæ victo Philopatre Judeam sibi sociat. Judæorum Pontifex Maximus Onias filius hominis insignis hebreus, atque Lacedemoniorum Rex Darius legatos mittit. Hujus tempore Pontificis *Jesus filius Sirach Sapientiae librum componens quam vocant Parameton* etiam Simeonis in eo fuit mentionem anno IIIDCCL.

Jesus Christ, the real Redeemer, was born in the forty-second year of Cæsar August., that is, in the year IIIDCCCCLII (3952). According to this old MS., the Jesus, son of Sirach, who, under the Pontificate of Onias, wrote a book of wisdom or knowledge, which was called Parameton, in the year IIIDCCL, must have been born at least 202 years before the Redeemer. I see that the Parameton is the book called Ecclesiasticus, and is to be found in the Apocrypha, under the title of Book of Wisdom. My naming it in this volume will assist theological students to ascertain if the chronological date is correct or not, and supply the corroborative information of the fact if doubtful. It will also prove that the MS Chronica in my possession is the copy of a valuable authentic MS. Ptolomæus Philometor annis xxxv. Aristobolus natione Judæos Peripateticus philosophus agnoscit—qui ad Philometorem Ptolomæum explanationem in Moysem Commentarios scripsit. Antiochus *Ephphanes* (sic) qui post Seleucum cognomento Philopatrem annis xi, regnavit in Syriam Judeorum legem

impugnans omniaque Sordibus Idolorum complens in templo Jovis Olimp̃ii Simulacrum ponit. Sed et in Samaria super verticem montis Gorizi Jovis Peregrini delubrum ædificavit, ipsis Samaritanis ut id faceret precantibus. Verum Mathathias Sacerdos leges Patrias vindicavit adversus Antiochi Duces arma corrip̃iens. Quo mortuo Ducatum Judæorum suscepit filius ejus Judas Machabeus anno cXLVI, regni græcorum Olympiade clv, qui mox Antiochi Duces de Judæa expellens et Templum ad Idolorum Imaginibus emundans patrias leges post triennium suis avibus rediit, &c.

The Public Press has announced to the world that it is the intention of an Illustrious writer to publish the life of Cæsar,—I do not know which of them, and as I find in my Ancient Manuscript Chronica some memorable biographical notices of several of them connected with important facts relating to history, and particularly to the origin of Christianity, I will endeavour to disinter them from the obscurity in which they have so long been buried, and thus throw a new light upon those venerable facts which connected them with Christianity. I will, therefore, begin with some references just previous to the period of the Birth of Jesus Christ, and those references shall be strictly according to this MS. As my intentions are purely and simply to assist as much as I can those whose inclination and professional study have directed their mind to Ecclesiastical History and Theological researches, I will not alter a single word nor make any comments. I am a poor Christian myself, in mind and pocket, but, nevertheless, pure-minded, with a strong desire to fill my goblet and drink at the Fountain of Truth. For this reason I frankly and freely apologise for any blunders that I may commit according to the adopted rules of that religion, which I venerate. I beg to state that the following is a short translation of a foregoing chapter.

In the year 661, the Roman civil war began, and was not settled when the Sicilian wars, and the war by Mithridates against the Romans (which lasted thirty years) broke out. This happened under the Consulate of Cicero and of Antonius. At this epoch, the Roman *Pompeus* particularly distinguished himself, and through his bravery and excessive moderation in every part of the world, became illustrious. —*MDCCCCHH*. [This is the *anno mundi*, as it is written, 3904.]

An. Urb.,
c. 661,
MS. Chron.
p. 61.

Ptolomeus Dyonisius reigned thirty years. From the fifth year of his reign, Alexandra, the widow of the Hebrew Pontiff Alexander, reigned as Papesse, at Jerusalem, for nine years. At this time the Hebrew affairs were thrown into great confusion; many persons were slaughtered and others oppressed. After her death, Aristobolus and Hyrcanus, her sons, disputed and fought against each other for the Empire, and gave a pretext to the Romans to invade Judea. The great Pompeus arrived there, entered Jerusalem, conquered the city, and went straight to the Temple (*sancta sanctorum*), closed the Temple, took Aristobolus prisoner, gave the Pontificate to Hyrcanus, and then he made Governor of Palestine (*Procuratorem Palestine*) Antipatrus, the son of Herode Ascalonite. Hyrcanus remained in that Pontificate thirty-four years. Pompeus then made the Hebrews of Jerusalem tributaries to the Romans; and at this time, while Pompeus and Crassus were *Consules*, Virgil was born at Mantua, and went to study at Cremona, as Orosius said, in the year *ab Urbe Condita* 699. Cicero and Cajus Antonius were Consuls, and Mithridates the King of *Pontus*, after twenty years of constant war and defeats, oppressed and exhausted by the Romans, led on by Pompeus, was at last compelled to poison his wives, his children, and himself near the Bosphorus, at the age of seventy-two, having reigned fifty years. After this Pompeus went to Syria, attacked the Arabs,

MS. Chron.,
p. 62.

assaulted the famous City of Tyre, and conquered it at once. He then returned to the Hebrews, who, led by Aristobolus, had dethroned and expelled Hyrcanus, who had been constituted there as Pontiff. He then entered Jerusalem, and was well received by the authorities, or by the Senate (*a Patribus*), but the people expelled him (*Pompeus*); and it was easily done on account of the exceedingly large *fosse* that surrounded the place, and its natural defences. Pompeus, to revenge the offence, determined to take it by assault and siege, and succeeded, after three months of constant attacks. The 13,000 Hebrew soldiers whom he found in it were put to death by the sword. The remainder of the population, which was great, took an oath of fidelity. He seized several Hebrew Princes—I suppose as hostages—and restored Hyrcanus to the Pontificate. Aristobolus was taken in captivity to Rome. Here ended the Oriental war, with the conquest of twenty-two Kings by the great Pompeus. The conspiracy of Catilina against the Empire was then displayed in the Senate, as plotted in Tuscany, where Catalina retired and was slain. The known conspirators in Rome were also put to death, and Metellus decreed a triumph of such pomp and magnitude as was never equalled. The great Pompeus having conquered the Pirates and Mithridates, whose sons were chained with Aristobolus to his triumphal chariot, a great profusion of money in silver and gold was distributed to the people in the year *Urbe Condita* 693.

MS. Chron.,
p. 63.

There is here an incongruity, as in the preceding page I have translated that Mithridates was compelled to poison his wives, children, and himself. *Atque ad hoc coactus est ut apud Bosforum uxores ac filios et seipum veneno necaret.*

I must pass over this and continue. I will now speak of that greatest of great mortals, Cajus Julius Cæsar, who afterwards reigned alone as Emperor, had four provinces to govern, with his Seven Legions

given to his Consulate from five to five years. The *Gallia Transalpina, ac Cisalpina, et Hilliricum, nec non Gallia Comata*, whose history Suetonius Tranquillus has most fully detailed, and Orosius also has very graphically described in his erudite history; how many most serious and difficult battles Cæsar encountered against the Germans, the French, and the British, who before him knew not even the name of the Romans, and from all of whom he took hostages, and made them tributary to the Romans. He wrote also how Cæsar fought near Durazzo against Pompeus, who conquered him, and afterwards how fiercely they fought again in Thessaly, and how in that most sanguinary battle Cæsar conquered Pompeus, who withdrew to Alexandria, and thereby saved himself, in the year *ab Urbe Condita* 697. Crassus, the Consul, was a man affected with such an extraordinary cupidity for money, that for mere avarice, under any circumstances, he would extort it even from his own relatives and friends. When near *Charroes in Parthia*, he was surrounded by *insidiators* and killed. Crassus, having heard of the enormous riches of the Temple of Jerusalem, which Pompeus had formerly left intact, went there, entered the Temple, and despoiled it of its riches, that Temple which was erected by Jorobabel, son of Salathiel, of the tribe of Juda, after the Captivity of Babylon.

I will now cease translating this chapter, and continue in the original Latin itself, printing in full those words which are abbreviated: Porro Zorobabel genuit Abiud. Abiud autem genuit Eliachim. Eliachim genuit Azar, et sic deorsum Mattheus produxit flexibiles easdem generationes usque quo veniat ad Jacob, et Joseph Sanctæ ac Beatæ Virginis Mariæ virum quem de Spiritu Sancto concepit ac genuit Dominum in corpore venientem. In quarum generationum ordine post Zorobabel usque ad Dominicæ Incarnationis adventum nullum tam præclarum

tamque eminentem legimus sicut Mathatiam et filios ejus: Sed populus sub cura, et ordine Sacerdotum fuit. Ipse autem Mathatias ex Regali ac Sacerdotali genere veniebat qui multas tribulationes et contumelias pro lege Dei sustinuit, et multas pugnas et certamina habuit ipse ac filii ejus pro legitimis vel Sanctis Domini mandatis et institutionibus Divinis, et iterum filii ex ipsis sacerdotis post Parentes suos pro timore Dei et legitimis ejus principes populi effecti et summi Sacerdotis honore perfuncti sunt. Nullus tamen eorum Regiam obtinuit dignitatem utque ad Adventum Veri Regis, et Salvatoris Nostri Jesu Christi, de quo Prophetæ omnes dudum jam prophetaverunt. Herodes autem Rex impius ex alienigenis origine ducens indigne, et dolore sibi Regnum usurpavit. Hæc itaque ideo diximus quæ omni rei tempus, et tempora sub cœlo. Tempus circumcisionis patrum sub Abraham, tempus legis ordinationis sub Moysem. Tempus pugnae sub Jesu *nanæ* [I cannot make out this word, which seems a puzzle to me. Is it a contraction of *Nazareth*?] tempus Judicium usque ad Samuelem homini Dei. Tempus Regum a David usque ad Captivitatem Babyloni. Completo tempore regali Regem certissimum amplius Judæi non habuerunt: sed sub Sacerdotum cura ut dictum est, consilio et ordinatione. Vixerunt usque dum Cœlestis Rex Unigenitus Dei Deus advenit. Qui novam generationem et potentiam verbo et exemplo docuit et ostendit qui est Nativitas vitæ, tempus et Patientiæ; Cleopatra soror Phtolomæiannis II: Postquam novem annis Cæsar omnem Galliam domuit atque Brittanniam orto siquidem bello civili inter Cæsarem et Pompeium, Pompeius a Cæsare in Thessalia victus Alexandriam petiit, ibique ab ipso sperabat auxilia Phtolomeo percursus interiit. Mox Cæsar Alexandriam venit. Ipse quoque Phtolomeus insidias ei parare voluit: unde bello ei illato victus in illo periit sed ne Cæsar de his triumpharet Cato sese apud Uticam occidit. Juba Rex pretio dato per-

cussori Jugulum præbuit, Petreius eodem se gladio perfodit. Scipio ipse semet jugulavit similiter et Tatius Torquatus Magni Pompei Nepos filiamque Pompeiam, et cum his Faustum, et Sillam, et Afranium, et Petreium Cæsar jussit occidi. Cæsar Alexandriam petitus Regnum Cleopatæ dedit. Cum qua stupri consuetudinem habuerat. Hujus 3^o anno Regni ipse primus Romanorum singulare obtinuit Imperium a quo Cæsares Romanorum Principes sunt appellati. Inde quatuor Triumphis Urbem ingressus cum quo et Cleopatra Regio Comitatu est Urbe ingressa; ibique Cæsar disposito Reipublicæ Statu continuo in Hispanias contra Pompeios filios Pompeii profectus xvii, die qua egressus ab urbe fuerat Saguntum pervenit: statimque adversus Pompeios duos et Labienum, atque Attilium Varum multa bella et varia sorte gessit ultimum bellum apud mundam flumen gestum est. Ubi tantis viribus dimicatum tantaque cædes acta, ut Cæsar quoque veteranis et suis cædere non erubescitibus prævenire mortem cogitaret, cum subito in fugam Pompejorum cæpit exercitus. Titus Labienus et Attius Varus in hoc cæsi sunt Gneus Pompeius victus fugiensque est interfectus. Munda Civitas cum immensa hominum cæde, Cæsare oppugnante, vix capta est. Quatuor annis ex quo ab Urbe prælium aufugerat gesturus; hoc bellum civile indesinenter toto orbe intonuit; Cæsar igitur bellis civilibus per quatuor annis toto orbe compositis Romam rediit et insolentius agere cæpit. Honores, nam qui ante a Populo dabantur ipse ex sua voluntate præstabat, et nec ad se venienti assurgebat: aliaque non Regia sed prope Tyrannica favebat: hinc itaque in eum conjuratum est a Sexaginta vel amplius Senatoribus Æquitibusque Romanis: et eum die quadam inter ceteros Senatus ad Curiam venisset viginti tribus plagis occisus est. Vir quoque nullus unquam in bello magis enituit ejus siquidem ducatu undecies centum nonaginta duo millia hostium cæsa sunt, non quantum bellis civili-

MS. Chron.,
p. 66.

bus *fuderit* (I do not know the meaning of this verb, I think it is a blunder of the amanuensis) noluit annotare, collatis signis quinquagies dimicavit Nullus eo quippe celerius scripsit. Nemo velocius legit, quaternas epistolas simul dictabat, tantæ fuit bonitatis, ut quos armis vincerat clementia Regis viceret. V. Orosius, Cæsar post Romam ingentem victoriam rediit, ubi Reipublicæ Statum contra exempla majorum istaurat, autoribus Bruto, et Cassio, *abscio* (this is another unintelligible word which I interpret for the word *conscio*) et plurimo Senatu, in Curia viginti tribus vulneribus confossus interiit. In qua conjuratione fuisse amplius quam LX, conscios (*or consocios*) ferunt. Duo Brucii et Gajus et Cassius aliique socii strictis pugionibus in Capitolium secesserunt dum quippe deliberatum est utrum Capitolium cum autoribus cædis oporteret incendi. Corpus igitur ejus raptum, et populus dolore stimulatus in foro fragmentis tribunalium ac subselliorum cremavit. Victor civilis belli a Civilibus Cæsar propter clementiam occiditur, ac propter hoc certum erat, quia Cæsar indigne peremptus plures postea habuit ultores. V. Orosius, anno ab Urbe Condita 710. Interfecto Julio Cæsare Ottavianus adolescens natus annos XVII, patre Ottavio Senatore genitus, maternum genus ab Ænea per Juliam Familiam sortitus, Cæsaris Nepos quem ille testamenti Heredem reliquerat, idemque qui postea Augustus est dictus, et rerum positus (perhaps *potitus*) Romam venit, et Consul indolem suam bellis civilibus vovit et occisi sanguinem Avunculi vindicaret: Nam bella quinque civilia gessit. Mutinense adversus Marcum Antonium, Philippense adversus Brutum et Cassium, Perusinum adversus Lucium Antonium, Siculum adversus Sextum Pompeium Gnei Pompei filium, ac Actium adversus Marcum Antonium. Antonius namque qui Asiam et Orientem tenebat, repudiata sorore Cæsaris Ottaviani, Cleopatram duxit uxorem, per quam cupiebat in Urbe regnare: Hic itaque Cleopatra

I have looked
in vain for
this testa-
ment.

MS. Chron.,
p. 67.

cogente ingens bellum iterum commovit: Qui victus a Cæsare navali pugna famosissima apud Actium, qui locus in Cypro est, fugit in Ægyptum, et desperatis omnibus cum omnes ad Cæsarem Ottavianum transirent Ipse se interemit. Cleopatra ex ornatu diversis ornamentis ad Cæsarem venit, sperans illum quemadmodum cæteros sua spe illicere: Sed ille interea pudicitiam coartans ad ejus concupiscentiam minime inflexit eam mox custodiri mandavit. Qua custodia elapsa in Precioso sepulchro justa Antonium se collocans sibi Aspidem *ademisit* (*querere* about this verb) et veneno extincta est. Ægyptus per Ottavianum Imperio Romano adjuncta est, Ottavianus itaque civilibus bellis toto Orbe confectis Romam rediit duodecimo anno quo Consul fuerat, atque ex eo Rempublicam per quadraginta et quatuor annos solus obtinuit; a quo tempore quidam primum annum Monarchiæ Augusti supputant denique cum de Oriente cum maximis opibus et pecuniarum abundantia victor reversus est: Urbemque triplici triumpho ingressus tunc primum Augustus, eoque Rempublicam auxerit consalutatus est, atque ex tunc summam potestatem (quam Græci Monarchiam vocant) adeptus est nullo quippe unquam tempore ante Cæsarem Romana res tam effloruit: nam exceptis civilibus bellis in quibus invictus fuit Romano adjecit Imperio Ægyptum, Syriam, atque Lybiam, Musulanos quoque et Getulos, Hispaniam Aquitaniam, Rehetiam, Dalmatiam sæpe ante victam, sed nunc penitus subactam *Cuannalicos* et Talastos, omnes Ponti Marittimas Civitates, Bosforum quoque et Ponti Cappadociam, Rhodum, Siciliamque Armeniam et Parthiam atque Galatiam. Sythi et Indi quibus ante Romanorum nomen incognitum fuerat munera et Legatos ad eum miserunt refuderuntque in Cæsarem Alexandri Magni gloriam. Norici Illirici, Pandonii, Mœsii, Thracos, Daci Sarmatæ pluri-mique et maximi Germaniæ populi ultra Rhenum Danubiumque superati ab eo, vel pressi sunt. Susi-

A doubtful word to me.

MS. Chron.,
p. 68.

pates, Thecteros, Chaptos, Manomannos, Cheruscos, Suevos et Syrambros aspero bello perdomuit. Toto igitur orbe Urbi subacto Cæsar Augustus Ovans Urbem ingressus omnia superiora populi Romani debita donanda, literarum etiam monimentis abolitis censuit. Domini appellationem ut homo declinavit. In ipsis diebus fons Olei largissimus de Taberna meritoria per totum diem fluxit. Hora quoque circiter 3^a: repente liquido ac puro serenoque die circulus ad speciem celestis arcus orbem solis adiit. V. Beda. Ottavianus Cæsar Augustus regnavit annis 44, et mensibus sex, atque Augusti appellati Reges Romanorum quorum XV, vivente Cleopatra XLI, postea vixit annos Undecimo Augusti anno deficiente in Judæa Pontificum Principatum Herodes nihil ad eum pertinens *uppote* Antipatri Ascalonitæ et matris Cypridis Arabicæ filius a Romanis Judeorum suscepit Principatum quem tenuit annos xxvi. Quid ne ignobilis forte et a Judæorum semine argueretur extraneus combussit libros omnes quibus Nobilitas Gentis Judæa in templo servabatur ascripta, ut deficientibus probamentis, et ipse ad hunc pertinere putaretur. Insuper, et ut suam Sobolem Regio illorum generi commisceret projecta Doside fœmina Hierosolimitana, quam privatus acceperat uxorem, et nato ex eo filio Antipatro, sociat sibi Mariamen filiam Alexandri Nepotem Aristoboli fratris Hyrcani, qui ante eum Rex et Summus Sacerdos erat Judæorum. Hæc quinque ei filios genuit, quorum duos Alexandrum et Aristobolum ipse vocavit in Samariam. Nec mora post etiam matrem illorum qua nil carius noverat similis scelere peremit. Est quibus Aristobolus Herodem ex Veronicæ suscepit filium quem in Actibus Apostolorum ab Angelo percussum legimus. Hactenus qui vocabant Lagidem in Ægypto regnaverunt annos cc, nonaginta quinque.

These few pages seem to me very interesting to ecclesiastical historians, and I do not know whether it is necessary to translate them. For *amor brevitatis*

I prefer to leave them as they are, and instead of losing time, which is shortening so rapidly for Messrs Antonelli and Co., I will pass on to the first part of the next chapter, on account of a remarkable notion about the original Herod, and the reader will take care not to make any confusion with the spurious one, also a mitred gentleman, who delights to deal in insurrectionary pastorals. We shall find that the original Herod died miserably affected all over with *lepra*. The birth of our adorable Redeemer, Jesus Christ, occurred, it will be found, at the very time that Rome was in peace, and under the rule of the Great Ottavianus Cæsar Augustus, who conquered and received tribute from all the sovereigns of the then known world.

Sexta Ætas ab adventu Domini inchoatur cum Dei Verbum caro factum est. Transactis ab exordio mundi Juxta Hæbreos annis M̄DCCCCLII. Primum Septuaginta vero Interpretes annis V̄DVIII. Juxta Eusebium annis V̄XCIX Anno Cæsaris Augusti XLII, a morte vero Cleopatæ et Antonii quando et Ægyptus in provinciam mersa est anno XXVII. Olympiadis quidem CXCIII ab Urbe autem condita anno DCCLII. Idest anno eo quo compressis per orbem terræ gentium moribus firmissimis verissimumque pacem ordinatione Dei Cæsar composuit. *Nasci dignatus est in terris Jæsus Christus filius Dei* suoque sextam mundi ætatem consecravat adventu. In cujus Ortu audientibus hominibus exultantes Angeli cecinerunt: Gloria in Excelsis Deo, et in terra pax hominibus bonæ voluntatis. Eodem quoque anno tunc primum idem Cæsar Census singularum ubique provinciarum et censeri omnes homines jussit. Tunc igitur Natus est Christus Romano censui statim ascriptus ut natus est Anno Imperii Augusti XLVII. Herodes intercutaneis æque et scatentibus toto corpore vulneribus, miserabiliter et digne moritur. Pro quo substitutus ab Augusto filius ejus Archelaus regnavit annis novem, idest

MS. Chron.,
p. 69.

This first is an unknown cypher to me. The first bar of the V is crossed with an oblique line.

Jesus Christ is born, and Herod dies miserably afflicted.

MS. Chron., 7;
p. 70.

usque ad ipsius Augusti finem. Tunc enim non ferentibus ultra sed accusantibus apud Augustum ferocitatem ejus Judeis in Viennam Galliæ Urbem relegatur, et ad comminendum Judaici Regni potentiam insolentiamque demandam; quatuor fratres ejus pre eo sunt Tetrarchæ creati. Herodes, Antipater, Lysias et Philippus, et Herodes qui Antipas prius nuncupabatur etiam vivente Archelao, Tetrarchæ fuerunt ordinati.

Cæsar autem tanto amore etiam apud Babaros fuit ut Reges nonnulli in honorem ejus conderunt Civitates quas Cæsareas vocarunt: Sicuti in Mauritania a Rege Juva et in Palestina, quæ nunc Urbes Clarissimæ sunt et multi Reges ex Regnis suis venerunt ut ei obsequerentur. Hic denique turbans bella simulationes execratus est, et nisi Justis de causis nunquam genti cuiquam bellum induxit. Dicebat enim Imperatori bono quidquam minus quam temeritatem congruere; satisque celeriter fieri quidquid commode geritur. Diligebat preterea Virgilium Flaccumque Pœtas, erga Cives clementissimus versabatur. In amicis liberalissimus extitit, quorum precipui ob taciturnitatem et modestiam erant Agrippa. (I understand the meaning, and will not correct this last line.) Rarus quidem ad percipiendum inimicitias, ad retinendas amicitias constantissimus, liberalibus studiis presertim eloquentiæ in tantum incumbens, ut nullus pene laboretur dies quo non legeret scriberet, vel declamaret, ausit ornavitque Romam Ædificiis multis isto glorians dicto: Urbem lateritiam reperivi marmoream relinquo: fuit mitis, gratus, civilis animi, sed lepidi, toto corpore pulcher, sed oculis magis quam acies clarissimorum siderum modo, et tamquam solis radiorum vibrabant, nec tamen tantus vir vitiis caruit: fuit nam paululum impatiens, leviter iracundus, occulte invidens, parum facinorosus. Porro dominandi supra quam extimari potest cupidissimus, studiosus aleæ lusor, cumque esset cibi ac vini

multum aliquoties alacer, somni abstinens, serviebat tamen libidini usque ad probrum vulgaris famæ: cumque esset luxuriæ serviens, erat tamen ejusdem vitii severissimus cultor. Anno LXXXVII, vitæ suæ ingressus Nolam morbo interiit, cunctis vulgo clamantibus: Utinam aut non nasceretur, aut non moreretur. Neque nam facile ullus eo aut in bellis felicior fuit, aut in pace moderatior. Quadraginta quatuor annis quibus solus gessit Imperium civilissimus vixit in cunctis liberalissimus, in amicos perfidelissimus quos tantis emixit honoribus ut suo pene æquaret fastigio: sub hoc pollebant Sapientes insignes, Virgilius, Sallustius, Livius, Hortensius, Horatius, Anthenodorus Tharseus, et Silius Alexandrinus: Imperavit autem Cæsar Augustus annis 61. Duodecim cum Antonio, Quadraginta quatuor solus, qui certe nunquam Reipublicæ ad se potentiam auxisset, aut jamdiu eam potiretur, nisi magnis naturæ et studiorum bonis abundasset. Rempublicam beatissimam Tiberio Successori reliquit, qui Privignus ei mox gener, postremo adoptione filius fuerat: Satisque prudens in armis satisque fortunatus ante sumptum Imperium sub Augusto fuit, ut non immerito Reipublicæ dominatus ei committeretur MDCCCCLXVII.

MS. Chron.,
P. 71.

I pass over the first fourteen years of Tiberius Cæsar's reign. I may state, however, that in the twelfth year of his reign he appointed *Pilatus Procurator of Judæa*, while Herod was the Tetrarcha, and also transacted other affairs. As I am anxious to give publicity to the very important epoch of the blessed Saviour Jesus Christ, I shall begin at the fifteenth year of the reign of Tiberius Cæsar, &c.

Anno Imperii Tiberii Cæsaris xv, Dominus Noster Jesus Christus post Baptismum, quod predicavit Joannes; Mundo Regnum Cœlorum Predicando cæpit annuntiare.

Idem, p. 73.

St John is
the first
Christian.

Anno octavo decimo Imperii Tiberii Cæsaris Dominus Noster Jesus Christus cruci affixus, mundum sua

MS. Chron.,
p. 73.
Jacobus is
evidently brother of Jesus
Christ, and
first Bishop
of Jerusalem.

passione redemit, et predicaturi per Judæa Regiones Apostoli *Jacobum fratrem Domini Hierosolymis ordinant Episcopum*, ordinant et septem Diaconos, et lapidato Stephano Ecclesia per regiones Judææ et Samariæ dispergitur. Agrippa cognomento Herodis filius Aristoboli filii Herodis, accusator Herodis Tetrarchæ Romam profectus a Tiberio in vincula conjicitur, ubi plurimos sibi *ascivit* (quere) ad amicitiam et maxime Germanici filium Gajum, &c. The death of Jesus Christ is then related, and the reign of Gajus Callicula, or Calligula, an extraordinary libidinous and monstrous *stuprator*, who was killed in the Palace in the thirty-ninth year of his age, and after reigning only three years. He had liberated from prison his friend, Herod Agrippa, and made him King of Judæa, where he reigned seven years, that is to the fourth year of Claud's reign. Idest usque ad annum quartum Regni Claudii; Quo ab Angelo percusso successit in Regnum filius ejus Agrippa: et usque ad exterminium Judæorum, annis xxvi, perseverat. Herodes Tetrarcha, et ipse Gai amiciam petens cogente Herodiade Romam venit; sed accusatus ab Agrippa etiam Tetrarchiam perdidit, fugiensque in Hispaniam cum Herodiade mœrore periit. Pilatus autem qui sententiam damnationis in Christum dixerat, tantis irrogante Gajo angoribus coartatus est, ut sua se manu perimeret. Mattheus in Judæa prædicans eo tempore Evangelium scripsit. I pass on to the chapter that reports St Peter in Rome; it says: Claudius Patruus Callicolæ imperavit annis xiii, mensibus xi, diebus 28, Petrus Apostolus cum primum Antiochenam fundasset Ecclesiam, Romam pergit in Exordio regni Claudii ibique xxv, annis cathedram tenens Episcopalem idest usque ad ultimum Neronis annum: exinde Christiani Romæ etiam cæperunt Marcus Evangelista quod Romæ scripserat Evangelium Ægypto, Petro mittente Prædicat. Quarto Claudii anno fames gravissima, cujus Lucas meminit, facta est, eodem anno *ipse* Britanniam

Idem, p. 76.

The 'ipse'
must refer to
Claudius.

adiens quam neque ante Julium Cæsarem neque post eum quisquam attingere ausus fuerat, sine ullo prælio ac sanguine, intra paucissimos dies plurimam insulæ partem in deditionem recepit, Orcadas etiam Insulas Romano adjecit Imperio, ac sexto quam prefectus erat mense Romam rediit, &c.

I pass on to the page 78, to take two or three lines from Nero Callicola; this infamous Emperor, nephew of Gajus, was painted with an extra bad character. Parricida multa commisit: Fratre, Uxore, Matre, et Seneca Magistro interfectis Urbem Romam incendit. In re militari nihil omnino usus. Britanniam pene amisit et duo nobilissima opprida illic sub eo atque eversa sunt: Armeniam Parthi substuterunt, &c. I leave Nero to kill himself, after he had been tried by the Senate, and condemned to be beaten to death. It is most astonishing that neither Lucan, Livy, or any contemporary writer, makes any reference whatever to Christianity. Seneca, the Tragic writer, Mufonius, the philosopher, and Plutarch were also living at that time, and were much esteemed by their contemporaries, and had the misfortune to witness the infamous monstrosities of Nero, *anno ab Urb. Cond.* 808.

At page 78 of the MS. *Chronica de Ætatibus*, another little passage occurs which states that, after Nero's death, Festus was sent as Procurator to Judea, in succession to Felix, who chained St Paul, and sent him to Rome. It was in the 7th year of Nero's reign that Jacobus, *the brother of Christ*, who had directed the Episcopal Chair of Jerusalem for thirty years, was stoned to death in revenge by the Jews, because they did not succeed in slaying the Apostle Paul. This extract is very similar to another quotation which I have given, but as it is of the highest importance, I hope it will not be deemed superfluous to repeat the facts here. Jacobus Frater Domini cum xxx annis Hierosolimitanam Ecclæsiam Septimo Neronis anno lapidatur a Judæis:

MS. Chron.,
p. 78.

Tacitus said that Nero was accused of that conflagration, & to exonerate himself, he gave orders to punish, burn, and exterminate the Christians, whose chief (Christ) was put to death by Pilate, under Tiberius's reign. Tacitus depicts Christianity with a defamatory epigraph; and this negative evidence of Christianity I think apocryphal, and entirely false.

vindicantibus in illo quod Paulum interficere nequiverunt.

At that time the Hebrews had rebelled in Judea, as they disliked the Government of Albinus, who succeeded Festus in the Magistracy of that Roman province. Therefore, the Rom. Senate sent there Vespasianus, who was then the *Magister Militiæ*, and he soon mastered the whole of the principal towns and restored order and tranquillity in Judea.

PRIMA PERSECUTIO IN ECCLESIA.

MS. Chron.,
pp. 80-81.

Iste primus Romæ Christianos suppliciis et mortibus affecit. Ac per omnes Orbi Provincias pari persecutione excruciaci edicto Imperavit: Ipsosque extirpare conatus, Beatissimos Christi Apostolos Petrum Cruce, Paulum gladio occidit. Hieronimus, Paulus siquidem eodem anno, quo Dominus passus est: Interfecto Stefano Diaconorum maximo; ad Deum conversus Christum prædicare cæpit Et post annos tres a Conversione sua venit Hierosolymam videre Petrum; mansitque cum eo diebus quindecim, et ejus autoritate cultus libere posset verbum Dei Ecclesiis predicare. Deinde post annos 14. Assumpto Barnaba, et Tito iterum venit Hierosolymam deferens secum Evangelium suum quod Intitulatur secundum Lucam, ut cum Apostolis maximeque cum Petro Apostolorum Principe suam conferret autoritatem. Sicque illorum autoritate roboratus Evangelium suum Ecclesiis Dei per totum Illiricum, Italiamque, Gallias quoque et usque Hispanias disseminavit; sed priusquam in Hispanias iret Romam a Festo Præside ductus est secundo Imperii Neronis anno, duodecimo autem ejusdem Neronis anno Secundo Romam venit. Petrus Apostolorum princeps filius Joannis. Postquam Apostoli singulas ad Predicandum sortiti sunt Regiones, hic Anthiochenam fundavit Ecclesiam, ibique Episcopos ordinatus sedit annos septem, deinde successore

sibi in Antiochia ordinato Romanam Ecclesiam suo decoravit Episcopatu, in qua per xxv, annos et menses tres, a quarto videlicet Claudii anno usque ad ultimum Neronis annum residens scripsit duas Epistolas quæ Canonice nominantur, et Evangelicum Marci: Quia Marcus Discipulus ejus fuit et discipulus de Baptista Evangeliorum quoque libri quorum alius Hebraicis, alias Græcis alius literis latinis compositi fuerant ejus comprobati. (In the space which I have left occurs a word almost illegible, and I preferred to leave the space rather than insert an error. I resume.) Constituitque duos Apostolos sibi adjutores, Linum *colletum* cum quibus cæteros Episcopos ordinabat. Hic Marcum Episcopum ordinans in Alexandriam misit, Apollinarem vero Ravennam; at vero Clementem successiorem sibi constituit. Quem cum in Cathedram collocaret hoc ei decretum imposuit dicens. It is on account of this decree that I have taken the trouble of copying the above extract, which is rather puzzling, and somewhat contradictory; however, I have copied it as well as I could, and must leave the responsibility of the truth of it to the original author. I declare that I understand the decree, but do not properly comprehend the above paragraph.

Bap. Evang.,
this proves
that St John
had both de-
nominations.

Another word
badly spelt,
perhaps elec-
tum.

Trado tibi potestatem a Domino mihi traditam ligandi atque solvendi: ligabis quod oportet, solves quod expedit, tamquam qui ad liquidum Ecclesiæ regulas noveris, et tu in curis seculi deditus minime reperiaris; tibi autem empietatis est studia et sollicitudines suscipere seculares. Ad hoc non solum vocatus es ut opportune, et sine intermissione doceas Verbum Dei, et hic ante Pasca Domini Quadagesimale Jejuniū tradidit, et ante Natalem tres Hebdomadas et quartam imperfectam ab omni Christiano Populo instituit venerari, in commemoratione primi et secundi adventus Domini Nostri Jesu Christi, et ordinationes celebravit per mensem Decembrium. Quique uno die eum Beato Paulo

Decretum St
Petri, MS.
Chron., pp.
81-82.

Magistro Gentiam martirio coronatur. Post Passionem Domini anno 38, Marcus autem obiit Alexandrie octavo Neronis anno.—This decree of St Peter is a most valuable document, in itself sufficiently powerful to destroy all the Papal temporal pretences—and apt to prove, and re-establish the spiritual mission of the Christian Episcopate according to St Peter's intentions and orders received by him from our Lord Jesus Christ. Therefore the Christian churches ought to be reformed according to this decree, and the pompous Episcopal farces now performed should be entirely abolished. Now, Messrs Dupanloup, Cullen, Antonelli, De Merode, and all the remainder of the mitred rebels, what have you to say to this decree? Can you deny it? Can you efface it? No, never! This is the real basis of Christianity, anything contrary to which is, and will ever be, a monstrously diabolical Antichristian farce!

St Peter's
Decree.

“I give you the power that I have received from God of binding, and of unbinding: you shall bind what you think necessary, you shall unbind what is convenient to be free, like an Ecclesiastic who exactly knows the Church laws—and you must avoid secular affairs. Therefore, to you it shall be a crime the taking secular cares and Temporal Power. Your office and duty call you, only, with opportunity and without intermission, to teach the Word of God,—and these duties begin before Easter, and during abstinence in Lent, and during the three, or nearly four weeks before Christmas, which epochs Christianity has ordered to be venerated.”

SECUNDA PERSECUTIO IN ECCLESIA (SUB DOMITIANO).

MS. Chron.,
p. 89.

Hic secundus post Neronem Christianos persequitur sub quo Joannes Apostolus in Pathmos Insulam exitio relegatus est et Flavia Domitilla in Insula Pontiana ob fidei testimonium exiliatur, qui et ipsum Joannem Apostolum in ferventis olei Dolium jussit mergi, a quo omnino illesus exivit, &c.

Et anno ab urbe Condita DCCCXLVI. Quamvis Eutropius quingentesimum hunc annum scripserit, Nerva in privata vita moderatus, et strenuus, nobilitatis Mediæ senex admodum, Imperator Decimus ab Augusto creatus est æquissimum se, et utilissimum Reipublicæ prebuit. Qui Divina provisione consulens Trajanum sibi adoptavit in Regnum Nerva siquidem primo ædicto suo cunctos exules revocavit; Unde et Joannes Apostolus hac indulgentia liberatus ad Gohetum rediit, et quia concussam se absente per Hæreticos vidit Ecclesiæ fidem confestim hanc descriptam in Evangelio suo Verbi Dei æternitatem stabilivit. Nerva defectus morbo diem obiit, post annum, et quatuor menses Imperii sui Ætatis vero suæ anno LXXXI, Anno Domini LXXXVIII.

TERTIA PERSECUTIO IN ECCLESIA.

In persecutendis sane Christionis errore deceptus, MS. Chron.,
p. 91. Tertius a Nerone cum passim reperto cogi ad sacrificandum Idolis ac interfeci præcipisset: Plinii Secundi qui inter Judices persecutor datus erat relatu admonitus, eos homines nihil contrarium Romanis legibus facere, rescriptis illico temperavit ædictis: hic ipse Plinius tunc Orator, et Historicus insignis habebatur cujus plurima ingenii opera extant. Pantheon Romæ, quod Domitianus fecerat fulmine crematus cui nomen ob id indictum est. Quod omnium Deorum sit ipsa Domus.

Judæi per universas partes seditionem moventes digna cæde prosternuntur; quo tempore Joannes Apostolus, Anno LXVIII, post Passionem Domini ætatis autem suæ nonagesimo octavo Æphesi placida morte quievit.—I have not named many historical facts related in the Chronica before the death of the Apostle St John. If John the Evangelist died calmly and tranquilly at Ephesus, in the ninety-eighth year of his age, how can this fact—for such I take it to be—be reconciled with the statement

that he was decapitated by order of Herod and Herodiades? It has been shown that Herod and his wife were recalled to Rome, dismissed from the government of Palestine, and then sent in exile to Spain, where they died at least about forty years before the decease of the Evangelist.

I have made this statement under the conviction that St John the Baptist and St John the Evangelist was one and the same, and that he was termed the Baptist only up till the period that he wrote the Evangiles, which he produced after returning from exile.

It has also been shown that two other Herods died after the first Herod, and before the death of St John. I cannot explain this otherwise than by supposing that it must have been an error on the part of the writer of the Chronica; therefore, I will not support the statements or the blunders of the old Chronica, nor any other errors that I may have committed relative to the accepted system of the Apostolic Christianity, and if, in my ignorance, or by any inadvertence, I have sinned against it, I apologise, and shall be willing to retract anything that I may have said objectionable, because my desire is to establish the truth, for the sake of the benefits that would result to humanity. I also wish to avoid collision with the laws or the Christian religion.

MEMORANDA.

One thousand and three hundred years before the building of Rome by Romulus, Ninus began to reign over the Assyrians. He made many wars in every part of Asia, and after reigning fifty-two years he was killed. His wife, Semiramis, survived him and reigned thirteen years. She was no less cruel than her husband. She embellished and enlarged the city of Babylon as the metropolis of Asia, her splendid Assyrian Empire, an. ̄̄xxxii (2032). Abra-

ham, anno LXXXVI, genuit Ishmael a quo Ishmælitæ genuit autem Ishmael duodecim duces et vixit annos cxxxvii. īXLVIII. (2048). Idem Abraham cum esset annorum centum genuit Isach, qui primus, et solus in tota testamenti veteris serie legitur octava die circumcisis, qui non sine magno mysterio privilegium est filio promissionis donatum et postquam genuit Itach vixit Abraham lxxv annos usque ad decimum quintum annum nativitatis Esau et Jacob īCVIII.

I have extracted the above from the MS. Chronic. (page 7), for the purpose of ascertaining whether these chronological epochs can be reconciled with the Bible, as well as to show what merit, or what historical importance, this old MS. volume may possess.

A. Moyse vero Hebrei litteras habere ceperunt. MS. Chron., p. 16.
The Hebrews began to receive instruction and learn letters from Moses, a little before īDXVIII (2518). Then follows Josue, who stopped the sun for a full day in order that his army might avoid an encounter with the combined armies of five kings who were hostile to him. It is said also that God poured over Josue's enemies a shower of stones, by which most of them perished. Josue died, aged 110 years, at the time that Trous, the first King of Troy, was reigning, in the year īDLVIII (2558).

The Olympic Games were instituted by Hercules. Idem, p. 18.
Carmentes was the inventor of the Latin Letters, an. īDCCLXXX (2780). At this period lived Jair, of the tribe of Manasses, who reigned twenty-two years.

Achilon Zabulonides annis x, hic cum annis x suis in Septuaginta interpretibus non habetur. This King, Achilon Zabulonides, who reigned ten years, is not mentioned by the seventy interpreters nor by Eusebius, &c. Neither is reference to this King to be found in the Bible.

These three more Kings not named in the Bible.

From the MS. Chron. de Ætat., p. 57, Anno ab Urbe Condita DXLIII. In Campanea Capua Capta est a Quinto Fulvio Proconsule: principes capua-

norum veneno sibi antequam subderetur mortem consciverunt: Senatum omnem Capuæ, ætiam prohibente Senatu Romano, Fulvius Snpplitius necavit.

According to the MS. Chronica, it appears that Hannibal, two years after the battle of Canne, sent his troops to reinforce the strength of the garrison of Capua, "apud *Candas Apuliæ vicum*," which was strongly fortified. The city was at last besieged and taken by the Roman Proconsul Quintus Fulvius Supplitus, who found that the Princes of Capua had poisoned themselves to avoid an ignominious death at the hands of their enemies. The Proconsul Fulvius, in spite of the contrary orders of the Roman Senate, put to death the whole of the Capuan Senators. This happened about 200 years before the Christian Era.

The abduction of Helena, and the conspiracy of the Greeks against the Trojans, took place 430 years before the Roman Era; then followed the re-union of a fleet of 1,000 ships, and the siege of Troy, the taking of which had been predicted by the Poet Homerus.

THE FIRST TRANSLATION OF THE BIBLE.

MS. Chron.,
p. 52.

By an act of liberality, Ptolomeus Philadelfus, first King of Ægypt, who reigned thirty-eight years, and who permitted the Hebrews to be free in Ægypt, having sent Votive Vases to Cleolanus, the Pontiff of Jerusalem, permitted Ptolomy to have the DIVINE SCRIPTURES translated from the Hebrew into the Greek language, which was done with the utmost diligence, and placed in the Alexandrine Bibliotheca, which then contained a great number of MS. works, and whose Bibliothecary was the celebrated Demetrius Phalereus, the most eminent orator and philosopher of Greece of the period.

THE BIRTH OF JESUS CHRIST—THE APOSTLES—THE
PERVERSION OF THE PRIMITIVE ROMAN CATHOLIC
CLERGY AFTER THE DEATH OF THE APOSTLES.

According to the MS. *Chronica de Ætatibus*, MS. Chron.,
the Lord Jesus Christ, our Saviour, was born in the P. 52.
reign of Augustus Cæsar, in the year *ab Urbe Con-*
ditâ 752. Virgil, Sallust, Livius, Hortensius, Horace,
Anthenodorus Thorseus, and Silius Alexandrinus were
the most eminent writers who flourished at that
time. In the eighteenth year of the reign of the
Emperor Tiberius, the Lord Jesus Christ suffered
death. According also to the MS. *Chronica*, St
Peter abandoned the Church of Antiochia, and went
to Rome at the beginning of the reign of Claudius
Patruus Callicola, who reigned thirteen years, seven
months, and twenty-eight days. St Peter occupied
the Episcopal Roman Chair for twenty-five years.
During this time, Jacobus, the brother of Our Lord
Jesus, was lapidated by the Jews in Jerusalem, in the
seventh year of the Emperor Nero's reign, and about
this epoch St Peter suffered death on the Cross,
and St Paul perished by the sword by order of Nero.
The following eminent men were then living in
Rome: Lucanus, Ovidius, the Satiric Juvenal and
Persius, the tragic writer Seneca, and the philoso-
pher Plutarch, *anno ab urbe condita*, 808,—that is
fifty-six years after Jesus Christ's birth.

St John the Evangelist died sixty-nine years after
the Passion of Christ, at the age of ninety-eight years
—*placida morte quievit Ephesi*—and whilst the
Emperor Trajanus was persecuting the Christians.

What puzzles me is that the more I have tossed
and turned over the pages of the works of these
illustrious contemporary writers, the less I have
profited, for I have not been able to find any men-
tion whatever of either Christ or the Apostles.
Whether this is through my own ignorance or

inability I cannot say. Neither have I been able to glean any information from the perusal of the works of the inferior contemporary writers. The earliest reference that I can easily find about Christianity, was written at the end of the second century. In the third, fourth, and fifth centuries of the Christian era, a number of ecclesiastical writers appeared, who had attended at the different councils.

The Ecclesiastical zealots, and after them the Jesuits, have been industrious to inlay some trifling notices in some of the editions of the classics at the close of the fifteenth century, but that has been found out by comparing the various MS. copies with the printed editions. Had Tacitus written that little note which mentions Christ with his talent and his deep knowledge, he would have said something else. The MS. Chron. named Pliny, as will be seen by the extract. Therefore there remain no other true historiographers but the conscientious Eusebius, Cyprianus, Hieronymus, Ambrosius, Marcellinus, Augustinus, Origenes, Tertullianus, Orosius, and many others, but, unfortunately, none of them were contemporary with the Apostles, and all of them wrote more or less in accordance with their predecessors, and with the writings and the traditions of the holy Apostles. As I have no doubt about the sincerity of their excellent Christian intentions, and as there were no better exponents of the Christian Evangelical truth, their labours stand like an unspotted monument to perpetuate Christianity, and its doctrines. I think I cannot do anything better than lean upon that monument to contemplate the glory of the Immortal God, and extirpate the briars and thorns that have grown in proximity with it, and with them chase and chastise the wolf that attempts to approach it in future with the intention of excavating his *Grotto* thereabout, as usual polluting and contaminating the said glorious work.

Before I proceed any further I have a word to say

about Bishop *Jacobus*, the brother of our Lord, whom I have named in this chapter. This statement I have extracted from the MS. *Chronica de Ætatibus*; it is a new fact to me, as I have never heard of it before. I must say that if the other extracts that I have taken from the *Chronica* be true, I do not see why this brother *Jacobus* might not also have existed, and been a true brother and follower of Our Lord Jesus Christ. At all events it is stated that he officiated for thirty consecutive years in the Christian Church of Jerusalem, and I proclaim him to have been the first Christian Bishop *de jure, et de facto*. For the utterance of this truism I hope that I shall not be stoned to death.

I have not seen Father Passaglia's book upon the Immaculate Conception, nor his last production upon the Papal Temporal power. If theologians can find proofs to corroborate the statement that *Jacobus* was a real brother of Jesus Christ, the new dogma of the Immaculate Conception, with regard to the material fact, will stand in the same dangerous predicament that many other Papal Inventions do. With regard to the spiritual part of the dogma, I have given it a little chapter close to that of the Invention of Purgatory. I will not say anything more about it, but leave the subject to the investigations of learned divines.

I have shown that the Pontifices of the Gentiles were modest, honest, prudent, wise, learned, and most estimable, that they avoided all sorts of dishonourable actions, and were constantly vigilant in the welfare of the *Respublica*. I have pointed out also that, at one time, great jealousy and contention arose amongst them with regard to supremacy, and who should be the Primate. This was decided, according to the first organization, by Numa. That the same jealous disposition and invidiousness reigned also amongst the first Christian clergy soon after the death of the Apostles, is proved by the ecclesiastical

MS. Chron.,
p. 78.

Idem, p. 94.

historians; and, though Christianity was not originated in Rome, nor Rome the first to embrace it, yet the Roman clergy, through impertinent assumptions and presumption, aimed by indelicate, direct, and indirect means to aspire to the Primacy—which, up to the time of Constantine, and subsequently, had always been considered an uncalled-for innovation, to which, if any one had a right, according to my notions, it should have devolved upon the Christian church of Antiochia, built by St Peter; or upon that of Jerusalem, where Jacobus, the brother of our Lord Jesus Christ, had officiated for thirty consecutive years, when he was stoned to death by the Jews in the seventh year of the Emperor Nero's reign. After that the Emperor Hadrianus destroyed Jerusalem, dispersed and killed the Hebrews, rebuilt Jerusalem, and gave it to the Christians, and called the new city *Helia* after his own name, "*Helia de nomine suo vocari precepit.*" St Marek, or Marcus, was installed there as bishop 107 years after the passion and death of our Lord Jesus Christ. These two churches stood pre-eminent, maintained their prerogatives in every respect, and did not become corrupted until after the others, for a long time resisting the temptations, corruptions, and innovations of Rome, France, and Spain. The Carthaginian church was also one of the very first Apostolically instituted, and Bishop Cyprianus with his clergy resisted and maintained its independence apart from the Bishop of Rome or any other.

The fact cannot surprise any person that the Apostles were all equal and brotherlike, that they preached the Christian doctrines of humiliation, and the precepts that they received from the infinite wisdom of God. Amongst these Divine dispositions there was not a single chapter or sentence which ordered the Apostles, or directed them to order their disciples, imposing on them and the representatives of the various churches or congregations to elect one

of themselves, or to deck him up in that preciously conspicuous style, and endow him with the attributes of a semi-divinity capriciously infallible, haughty, and ferocious. I most solemnly repeat there is nothing of the kind to be found, because the Divine Redeemer and the whole of the Apostles positively and most intentionally wanted to avoid the mundane pomp, the absurd irreligious luxury, and spectacular representations of the *Gentiles Pontifices* which were practised at that time, and which were at variance with God the Eternal, and his Divine Wisdom humanised for the redemption of all creatures. For this very reason Peter was equal to John, and John to Paul, &c.

When St Peter built his church in Antiochia, held the chair, preached to his congregation, and corresponded with his disciples and the Apostles, he did not tell them nor write to them that they were bound to submit to him, or pay tribute of supremacy to him, or any other pretences of the class of the modern Pontifices. All the Apostles were equal, and their disciples were treated with the same courteous Christian feeling as free and independent creatures, animated by the breath of the Omnipotent Father. That same spirit was universally diffused by the Apostles in their preaching and in their writings, and it remained so for the whole of the first century of the Christian era, when Christianity was brought to Greece, Italy, France, and Africa, and wherever the Roman eagle carried its *sceptrum*. Vanity, jealousy, and invidious supremacy never entered the door of their temples; faith, hope, and charity presided at their gates, and the humble Apostle stood by the side of the altar, inspired and radiated with glory, and fluently poured out from his soul the Divine effusions that enchanted with happiness the whole of his congregation.

On Calvary the Man-God identified himself with His Church. The component parts of His

Church were the Apostles, and the equally living Divine Truths founded by Him and them to the glory of the Eternal Father with the mysterious Baptismal Redemption of humanity. The Disciples were the Apostolic offspring, the divinely humanised revealed doctrines which lived only as long as a rose, a lily, a hyacinth, &c., spreading around them the celestially-received Divine fragrance, which infused peace to the immortal Christian soul, and happiness to the transitorily living body.

These Disciples, or these flowers, should have grown, flourished, and perpetuated themselves *ad infinitum*, beneficently filling the earth with mortal and eternal bliss, and, by the propitious will of the Glorious God, have constituted the terrestrial Paradise. Such was the state of the first century of Christianity, and so it would have remained had not the purple-dressed blaspheming prostitute, the seven-headed monster named in Revelations, appeared, to pervert, corrupt, dishumanise, and destroy the Church, the doctrine, and the people.

To begin with the history of the Papal caprices, vices, abominations, and usurpations, I must go to the fountain-head, and borrow the opinion of the honest Christian Bishop Eusebius, about the Roman Catholic Clergy of his time. He wrote that, "as long as the Apostles lived, the true Christian doctrines were preached and disseminated with profit to humanity by the holy Apostles and Disciples in Asia, Africa, and Europe, and that the Christian Church remained pure and incorrupted up to the time of the Emperor Trajanus. After the death of the Apostles then, most certainly, a false and craftily impious conspiracy began to invade the Church of Christ. Its Priests, with their subtle frauds and knavish tricks, laboured to disseminate a perverted doctrine entirely in opposition to the Christian Church."

Eusebius, lib.
3, c. 26, et
lib. 4, c. 11.

Ad Tempora usque Trajani, Ecclesia integra et
incorrupta permanserat: At postquam sacer Apos-

tolorum chorus, varium vitæ exitum, et diversa mortis genera pertulerat, tunc certe falsa, et veteratoria impii erroris conspiratio exordium cæpit, idque illorum fraude, et astulia, qui doctrinam a veritate nenitus alienam disseminare laborarent : Quique cum nemini Apostolorum vita suppeteret, jam nudo capite sincero veritatis sermoni, falsam et commentitiam doctrinam, ex adverso opponere pro viribus niterentur.

And this was the state to which the Christian Church had been perverted after the very first hundred years from its Divine institution. Hieronimus, one of the earliest Roman Priests, eminent in the Christian doctrine, and a pious follower of the Apostles, who had seen the immoral tendencies of his brother Priests, and the corruptions and perversions that were creeping into the Church of Christ, with determined zeal, bold, plain speaking, preaching, and writing to Marcella, said : " Read the Apocalypse of John, and behold the end of the confusion of praise bestowed on the purple-dressed woman who has blasphemy written on her forehead, seated on the seven hills, and surrounded by many rivers. Come away from her, said God to his people ; do not participate of her crimes ; escape from her insidious nets ; run away from that Babylon, and each of you save your souls. Indeed it fell ; this great confusion at last it fell ! and became the Demon's see, and the keeper of the filthy Satanic spirits," &c.

Hieronimus
ad Marcel-
lam.

Lege Apocalypsim Johannis, et quid de muliere purpurata et scripta in ejus fronte blasphemia, septem montibus, aquis multis et Babylonis canteretur exitu contuere : exite, inquit Dominus, de illa populus meus, et ne participes sitis delictorium ejus, et de plagis ejus non accipiatis, fugite de medio Babylonis et salvate unusquisque animam suam, cecidit enim, cecidit Babylon magna, et facta est habitatio Dæmonum, et custodia spiritus immundi, &c. Eusebius, in the Eccles. Histor., lib. 5, c. 21,

Hieronimus.

22, and Tertullianus, in libro de Pudicitia, c. 1, tells us that Bishop Victor, in a letter, styled himself "Ecclesiæ Apostolicæ universalis Episcopus," in imitation of the Pontifices Maximi of the Gentiles, and in an edict he subscribed himself "Episcopus Romanus universalis Ecclesiæ Episcopus;" and Tertullian seemed to laugh at that title, as it was considered a novelty, and wrote to Victor directing his letter to the "Episcopus Episcoporum." This first attempt at supremacy happened in the second century of the Christian era. In the third century the Roman Catholic clergy attained the highest degree of demoralisation, and the whole of the second century had passed in discussions and dissensions between the Roman Clergy and the Africans and Asians on account of the impudent assumptions of the Roman Clergy.—See Cyprianus, Eusebius, Tertullianus, Athanasius, and others.

Cyprian de
lapsis, an.
253 ad 302.

Cyprianus writes of the clergy of his time (*De Pastoribus Ecclesiæ*) thus:—Non in Sacerdotibus religio devota est, non in ministris fides integra, non in operibus misericordia, non in moribus disciplina: Quin, Episcopi plurimi, quos et ornamento esse oportet cæteris et exemplo, divina procuratione contempta, procuratores rerum secularium fieri, derelicta cathedra, plebe deserta, per alienas provincias oberrantes negotiationis quæstuosæ mundinas aucupari. Esurientibus in Ecclesia fratribus, habere argentum largiter, velle fundos insidiosis fraudibus rapere, usuris multiplicantibus fœnus augere. Quid non perpeti tales pro peccatis hujusmodi mereremur? —The above is a first-rate specimen, a photographic portraiture of the morality of the Roman clergy before Constantine, and at his time.

Eusebius,
Hist. Ec-
cles., lib. 8,
c. 1 et 2, an.
302 ad 310.

Inter nos, petulantibus linguis tanquam mutuis armis oppugnare, et casu aliquando verborum contumelias velut hastas unus in alium intorquere, et præsides Ecclesiarum alter alterius vires infringere, et populus in populum seditionem concitare, et

Pastores nostri depulsa repudiataque pietatis regula, dissidio et contentione inter se exardescere, quin etiam nullas alias res præterquam discordias, minas æmulationem, et inimicitias, et odium inter ipsos mutuo adaugere et tyrannorum more principatum obtinere.

Hieronymus plainly declared that the Roman bishops at their caprices altered and counterfeited the Divine precepts, and the Sacraments instituted by God, and that the sermons or speeches against the High Omnipotent, that is, like those expounded by Symmachus, were assumed sermons, as if God had spoken them, arrogating the power of God, in words claiming, as if for themselves, or challenging, the Divine Majesty. The laws of God and the ceremonies were shifted, and they endeavoured to submit the whole of God's religion to their power.

Sermones contra excelsum loquetur: sive, ut interpretatur Symmachus, Sermones quasi Deus loquetur, ut qui Dei assumit potentiam, verba quoque Divinæ sibi vindicet Majestatis. Leges Dei et ceremonias mutare, et Religionem omnem suæ subicere potestati, conobatur.

Hieronymus
in Dan.,
c. 11.

Idem in 2 c.,
Thess. 2.

Cyrianus, speaking of the primitive Roman Catholic clergymen, said that the clergy had no devoted religion, there was not any integrity of faith in them; in their deeds they had no compassion, they had no modest discipline in their manners; moreover, the greatest part of the bishops, who, by a course of exemplary conduct, should have stood out as high and accomplished models to the others, in contempt of their divine office, became the solicitors for legal and other secular affairs, abandoned the pulpits, the Ecclesiastical chairs, and the people entrusted to their cares, and wandered into other provinces in search of lucrative affairs. They aimed to accumulate plenty of money, and to strip of their estates by insidious frauds their poor Christian brothers, and to augment

and multiply the interest of their money by usury, &c. Eusebius wrote : Among us, the clergymen fight with mutually sacrilegious tongues, like as if they used arms, and from contumelious words sometimes they come to blows with arms ; they excite the people to sedition, &c.

The authority of Eusebius, Cyprianus, and of Hieronymus is the highest, and will ever stand venerated and uncontroverted by the whole of the modern clergymen, as it stood by the ancient ecclesiastics and secular men. They lived and attempted to correct and expunge the abuses introduced into the church by their contemporary ecclesiastical brothers, soon after the death of the Holy Apostles ; they laboured in vain, I am sorry to say, and the evils of their time have multiplied and swelled to the magnitude of a monstrous and gigantic perversion of the divine dogmas of the Christian faith, from which only a superhuman effort, a new Divine Redemption, can restore its pure, unaffected, celestial stream of love and charity to oppressed and deluded humanity. The Eternal Father promised it in the Revelations, and His will shall be done.

MS. Chron.,
p. 113.

Cyprianus Episcopus Carthaginensis Martyrio coronatur circa an. Dom. 268—cujus vitæ et passionis volumen egregium reliquit Pontius Diaconus ejus. Cypriani extant doctissima opuscula.

When Bishop Silvester held the Episcopal Roman Council, it took place in the *Thermas Domitianas*, where he resided, and not in the Lateran Palace, as some writers have pretended. Baronius stated that Constantine gave the Lateran Palace to Bishop Meltiades and to his successors. It must be an error, as Constantine's family and his successors resided in it.

Bishop Cyprian held the Carthaginian Council, and it was enacted in its article the 6th, that no Bishop of his own authority should judge another, and that all the Bishops shall await the judgment of Our Lord

Jesus Christ, who alone has the authority of installing them in the Church's Government, and of judging of their actions.

Zozimus, who was one of the early Ecclesiastical Historians, wrote that Constantine not only arrogated to himself the title of Pontifex Maximus, but he wore the Pontifical apparel, and received the Pontifical decorations and the Empire from the Popes, and the other Emperors did the same up to Gratianus. ZozimusHist.
lib. 4.

Baronius said that the Great Pontificate was an adjunct to the Imperial dignity, to prevent the Senate, the people, or any of the Roman nobles from conspiring against the Emperor. Of course that same deification of the Emperor was originated to keep the people in subjection. Baronius, to.
3, an. 324.

Imperatores Pontificis Maximi titulum sibi arrogassent, Constantinum ipsum et cæteros Imperatores deinceps, ad Gratianum usque, dictos esse Pontifices Maximos, amictum Sacerdotalem induisse, Pontificalia insignia a Pontificibus simul ac imperium accepisse, &c. Zozimus.

Imperatoriae dignitati summum Pontificatum adjunctum, ne in Imperatorem Senatus Populusque Romanus Gentilitiæ factionis, facile conspirassent, &c. Baronius.

The first general synod of *Niceæ* was convoked and presided over by Constantine in the year 325. The principal learned bishops who attended it were Eusebius, Socrates, Theodoretus, Sozomenus, Cyzicenus, and others.

About that time a quarrel arose between some bishops and others who were at the head of a sect called *Donatistes*. All those bishops appealed to the Emperor Constantine to decide their quarrel, and Constantine, annoyed at those clerical contentions, discords, and heinous intrigues answered them abruptly, "You come to ask my judgment in an ecclesiastical contention, while I, myself, await the judgment of God in my affairs! Why do you not have more brotherly charitable feelings?"

Bishop Eusebius, lib. 10, c. 5, reports the Circular Letter of the Emperor Constantine to the Roman Bishops, and to the others, inviting and ordering them to attend the Roman Council. It seems that there were then two Roman bishops, and the address was as follows: "Miltiade Romano-rum Episcopo, et Marco."

Eusebius de
Vita Con-
stantini.

Constantine convoked the Universal Synod at Nicea, and issued his mandate for all bishops to attend it, &c. "Synodum Œcumenicam Niceæ Congregat Constantinus: undecumque Episcopos advocans," &c. Although Baronius thought differently, Theodoretus, Sozomenus, Socrates, Gelasius, and Cyzicenus agreed with Eusebius. It was to this Synod that the two Roman priests, Victor and Vincentius, were sent as the Legates of Bishop Silvester. These two priests were the persons whose names were badly spelt in the MS. of Cardinal Navagero, and whom he said were the first to be named cardinals, before or after the said Council. The acts that they signed there on behalf of Silvester do not contain any other title than this: "Victor et Vincentius Presbyteri urbis Romæ ordinati, ex directione tua," that is, of the Pope. And I have not found that either they or any other ecclesiastic used the title of Cardinal in the 4th, 5th, 6th, 7th, and 8th centuries. That title had a criminal origin, as we shall see.

LAY, ECCLESIASTIC, AND DIPLOMATIC HISTORICAL EVIDENCES THAT CONSTANTINE DID NOT GIVE TO SILVESTER ST PETER'S PATRIMONY, OR THE TEMPORAL POWER.

This day, the 18th of September, 1861, I am happy to see that the Government of his Italian Majesty is progressively marching on the straight road to Rome, unmindful of the *entraves* and dangerous traps set up by the cowardly black poachers. I never feared for a moment that the wisdom of that

Government would be intimidated and barred from further progress by the miserable dirty lot of black foxes who have infested the country for so many centuries. The time for a regular *battue* had come long ago, and should have been taken advantage of without any further consideration; but the present Italian Government is so forbearing and generous towards an unmerciful, malignant enemy, for the Italian popular patience can be stretched *ad infinitum*. In attempting to reason with those who will not by any means understand reason, modern statesmen have exhausted their arguments to no purpose; perhaps it will be better now to force into their obstinate heads the whole of the archives of reasons and arguments that have been so contemptuously rejected, and if these cannot get access through the ears they should be trumpeted against their *Tuba Eustachiana*. If they will not then understand, it will be their own fault, and they must suffer for it. The Minister of Public Instruction has touched upon some Religio-Political questions which have been solved long ago by that learned gentleman Cardinal Navagero, whose opinions I have already extracted from his manuscript, and I am glad to point them out to the public, that they may be of service on the present occasion.

These are the new Ministerial Theological Propositions: M. de Sanctis, Minister of Public Instruction, has taken the bold step of consulting the theological faculties of the different universities of Italy, on the origin of the temporal power of the Popes, and the advantages of its suppression. The text of the document submitted to the examination of the learned faculties is as follows:

“Are the following propositions contrary to the faith?

“That the temporal power is a fact of an accidental nature, and of human origin.

“2. That the temporal power of the Sovereign

Pontiff may be diminished, and even cease, and yet that his spiritual power and religious liberty will remain safe.

“3. That under present circumstances there is no reason for maintaining the temporal power of the Pontiff, and that far from being useful it is injurious to the Church and the State.

“4. That it is consequently necessary that the Holy Father shall not refuse to treat with the Italian Government, in order to guarantee the free and unfettered exercise of the Catholic ministry.”

In this chapter will also be found the opinion of Cardinal Navagero on the temporal power.

A celebrated English historian, who was well versed in mediæval literature, and perfectly at home with the whole of the old Italian writers, speaking of the learned Poet Laurentius Valla (a Roman patrician, who wrote against the Donations of Constantine), Gibbon, in his ‘Decline and Fall of the Roman Empire,’ wrote: “His contemporaries of the fifteenth century were astonished at his sacrilegious boldness; yet such is the silent and inscrutable progress of reason, that before the end of the next age the fable was rejected by the contempt of historians and poets, and the tacit or modest censure of the advocates of the Roman Church. The Popes themselves have indulged in a smile at the credulity of the vulgar; but a false and obsolete title still sanctifies their reign, and by the same fortune which has attended the decretals and the Sybilline leaves, the edifice has subsisted after the foundations have been undermined.”

I can assure you, Mr Antonelli, that Gibbon was a clever, conscientious historian, and many of your right reverend confratres may learn many excellent maxims from his works, just merely turning the pages, here and there glancing at the stupendous works of some, and the follies of others, particularly the right reverends who have indulged in some ex-

traordinary inventions, and at other times have not told the whole of the truth, for instance—

[Here I will indulge myself in quoting Baronius at the epoch of Constantine, for a reason that the reader will soon find out.]

De vulgata illa omnium ore ageremus ejusdem Constantini donatione, tot tantisque controversiis agitata ; sed parcimus, quid nihil præter illa quæ ab aliis dicta sunt, affere possumus, et eadem repetere sit onerosum atque pariter otiosum. Of that celebrated Donation of Constantine known to everybody and discussed by so many controversialists I should now talk ; but I forbear, because I cannot assert anything except what has been stated by others, and to repeat the same thing is tedious and superfluous. I will now ask the reader's opinion if he considers this the proper manner of treating this most important point of Ecclesiastical history upon which so many pretensions and so many wars have sprung up, and so many millions of human souls have been sacrificed to priestly vengeance and the *auri sacra fames*. Baronius should either have been silent about it altogether, or given the opinion of the learned and contemporary historians of the ninth and tenth centuries on the subject ; as both before and during his Cardinalate he had been President of the Bibliotheca Vaticana, and had at his entire disposal all the documents, real and forged, that were preserved, and there he compiled his Annals, altering and suppressing those historical facts which did not satisfy his own interest or that of the Holy See. If the Cardinal had been a secular, disinterested historian, he would have published a truthful account of events taken from documents of reliable sources, being endowed with the talent and discrimination of knowing what was true and what was false, and would have left behind him valuable treasures from which posterity might have taken the text of history to regulate itself in future events. I have copies of many

Baronius, to.
3, an. 324,
art. 117.

valuable old historical documents, amongst them a volume in MS. precisely of the time that the Cardinal was President of the Roman Library, as it is stated by the rev. amansuensis, who declares, both at the end of the book and in a marginal note on the first page, that he copied that book from the old MS. Codex in the Vatican, and from another MS. of the Vatican, called the *Chronica Regum Longobardorum*." Now with difficulty, on account of the abbreviations and obsolete words, I have translated from it the Real Donations of Constantine, and have inserted them in this work. Suppose that Cardinal Baronius had been an excellent; most pious, and honourable man, in fact a miraculous Saint, and had written his voluminous Annals for the glorification of the Roman See, or for the remittance of his venial sins, why did he not say the truth? Why did he put himself in antagonism with the earliest writers, Historians, Theologians, Dogmatics, Bishops, Popes, and Saints, who wrote the histories of the Holy See during their lives, contemporary to the events they narrated? Why did he name the Donation of Constantine, while, amongst the ancient historians, Cedrenus says that Constantine, in the years 26 and 27 of his reign, destroyed Paganism, and transferred the income of its ministers to the Church of God. And Damasius and Anastasius, in the lives of Silvester, Bishop of Rome, say that Constantine rebuilt the churches from the ruins of Paganism, and endowed them with the hereditary gifts of the goods and chattels of the Pagan Priests. "Sacerdotum Ethnicorum reditus in usum Ecclesiæ Christianæ convertit." He did not give him Rome and two-thirds of Italy. No, no, nothing of the kind, nor approaching or touching the Temporal Power. The whole of the ancient historians ignored the Donation of the Temporal Power of the Popes, and of course did not name a thing which was invented for the first time only in the eighth century by

Georg. Cedren., p. 243

Pope Adrian when he wrote about it to Charlemagne in 776. I shall not copy down the account of the wars of the French and the Popes against the Lombard Kings, as described in my MS. volume of *Historia Regum Longobardorum*, by Herempertus, as it is uncommonly tedious. I shall content myself by stating that, with the advent of Charlemagne at Rome the last of the Longobard Kings ended, and the Exarchs of Ravenna also ended in the year 750, by the same pressure, after 200 years of successive existence. These last, after the line of the French Kings and Emperors in Italy, when the German Emperors succeeded to the Domination, were revived again for a time. But I see that I am going too far, and I shall retrace my steps to the time of the Emperor Constantine, and review the contemporary historians and writers of that and the following centuries, to ascertain if Constantine gave to Silvester, or not, any temporal power. It is certain that after that Emperor's death his son succeeded, and Eusebius says: "Quia in herciscunda familia Constantini, Zozimo, Zonara testibus, Italia et Roma ipsa adeo recensentur." According to these three impartial religious historians, almost contemporary, we have testimony that Rome itself was ruled over by Constant, the heir of Constantine. Victor, also, in Constantine's life, agrees with the above. And Agatho Pontifex, multis post seculis ad Constantinum Pogonatum scribens, Urbem Imperatoris servilem vocat. This Pope Agatho states that Rome obeyed and was under the rule of the Emperors. Here, then, is good testimonial evidence that the Popes had no temporal power at all. Antoninus Archiepiscopus, Volterranus, Hieronymus Catalanus, Alexandri cubicularius in practica Cancell. Apost. Otho Frisingensio Epis. in annales; Cardinalis Cusanus, de Concordia Cathol., lib. 3. Laurentius Valla Patritius Romanus in his *de Ficta Donatione*; Franciscus Guicciardinus, Æneas Silvius Piccolominus, ipse qui post fuit Pius II libro

Eusebius de
Vita Constant., lib. 4,
c. 49, 50, 51.
Zozimus in
lib. 2.
Zonaras,
tom. 3.

in eam rem edito quem citat Catalanus. Platina Pontificum historiographus donationem eam ipse tacuit pudore suffusus. All the above-named, eminent, high ecclesiastical dignitaries and historians who had a great share in the management of the spiritual and temporal power, and the affairs of Italy connected with the Popes and friendly with the Emperors, none of them ever asserted or named the patrimony of St Peter as a donation of Constantine to the Holy See. Platina himself, who dedicated his whole life to write the lives and histories of the Popes, for the want of material proofs to support the assertion of the donation, modestly preferred to be silent about it.

The celebrated Pomponius Lætus, in the second book of his *Romanæ Historiæ Compendium*, after describing the life and actions of Constantine, says that, after his death: “Quidam tradunt Constantinum orbem heredibus testamento divisisse, Quidam filios forte fecisse, Divisio Romani Imperii, Constantino obvenere Galliæ Hispaniæ, et Alpes Cotticæ, Britanniæ, Orcades, Hibernia, Thyle. Constanti Italia et Aphrica cum Insulis Illuricum, Macedonia, Achaia, Peloponnessus, Græcia; Constantio, Oriens et Thracia cujus caput Constantinopolis et cum eo Dalmatius imperavit, &c.” Whether Constantine made his will or not, this is not the question, but it is clear enough that his sons divided the Empire of the known world, and Constant had for his share Italy, Africa, the Illyrian Islands, Macedonia, Achaia, the Peloponnesus, and Greece. Such having been the case, where was the Pope’s pretended donation of St Peter’s Patrimony? Why did he not come forward to claim his share? Why did not the Popes repeat their claim after every successive Emperor? This splendid scheme was hatched at the time when Charlemagne was indebted to Pope Adrian for the title of *Patricius Romanus*, and from a French King was, at a later period, converted into an Emperor of the Holy Roman Empire, with an

addition to his income of the Italian States, formerly belonging to the Lombard Kings and to the Greek Emperors, who had solicited the French Kings Pepins and Charlemagne to interfere in the Italian affairs and to settle the quarrels for him which the Popes had raised with the Vassals of the Greek Empire and of the Lombard Kings. While Charlemagne and Pepin received these appeals, they were receiving others from Pope Adrian stimulating them against the Greek Emperors, persuading them to spoliage the Greeks of the empire. However, Charlemagne did not dare to complete the whole of the spoliations, uncertain what the Greek Emperor might do to reinstate himself; therefore he left him the Principality of Apulia and the Calabrias as heretofore, and he instituted or reinstated the Dukes of Benevento, of Spoleti, and of Friuli, as they were before when under the Lombard Kings, and gave the power to the Pope of taking tithes, *de prendre la Dîme*, upon Rome, the Exarchate, in the Duchy of Perugia, in Tuscany, and in the Campania, reserving to himself the *Regiam Potestatem*, the temporal Power; because the Popes could possess neither Rome nor those Duchies; and for the right of levying the *annum censum*, the Popes were obliged to take an oath of allegiance to Charlemagne and his successors in the following formula: "Promitto me Domino meo Charolo, et filiis ejus fidelem futurum in tota vita sine fraude doloque malo," &c. And from the letters thirty, thirty-one, and thirty-nine, of Pope Adrian to Charlemagne, it is evident that he wished him to remember the alleged promises that the King had made to the Apostle Peter, and gives his thanks for the many benefices that the Pope had received of Charlemagne. Then up to their time, and before Adrian, no Pope had anything except for a short time the Cottian Alps, and what they had taken by force of arms, and by spoliation; therefore the right

of taking, or levying tithes was the best first gift, and the best bargain that the Pope made for his oaths and assistance to the French King to get the Italian States. Charlemagne could easily dispose of part of the income of a State that did not belong to him, and the Pope would have taken twenty oaths if there had been anything to be had for them. I will not finish this chapter without quoting from a MS. which formerly belonged to the Colonna family, which had furnished for so many consecutive centuries Cardinals, Popes, and other civil and ecclesiastical dignitaries, administering the affairs of Italy, and most certainly must have had in their family archives valuable documents relating to Italy and the Holy See: and as I believe that this MS. is of great importance, on account of its giving the description of every town, village, and castle, great and small estates, population and income, noble families, &c., with a short sketch of every Pope, from the first to the last of them, Benedict XIII, in 1724. I will quote only a few lines of page 4, where, speaking about the donation of Constantine, of the patrimony of St Peter, it says: "By what manner the Popes, already rich in Evangelic poverty, have acquired such fine estates, the public opinion is various; the vulgar opinion is that Constantine gave them the greatest part of what they possess now; but authors, and particularly the most credited historians, believed it a false notion, and as such entirely rejected it. The first donation to the Holy See of which there is a probability was made by Arripest II, a Lombard King, who in 704 gave to Pope John VII the Cottian Alps."

I have still one other quotation to take from another MS. of my library; it is an autograph of Cardinal Navagero, an eminent and a learned man, a poet and a diplomatist, raised to that social position by his merit only, and Ambassador of the *Serenissima Republics* of Venice to the Court of Rome during the

war with the Catholic King. As it is stated in the title, "*Relazione di Roma e Stato Ecclesiastico del Cardinal Navagero in tempo della Guerra col Re Cattolico.*" I shall not quote the Italian text, to avoid adding to the length of this work. I will only say that this volume contains the most useful information, and enters into every affair concerning the Pope's dominions, the Cardinals, the Prelates, the army, the administration, the policy of State, the town and villages, the income and expenses, the abuses of the Popes, the mismanagements of the officials, and the reforms that should be made; and, lastly, I will quote a page where he writes his opinion about the temporal power of the Pope. As this was private information sent to the Doge, of course it is unpublished. He wrote :

If we now consider the Pope, not as a Prince with an estate, but as Chief of the Religion as he really is the Head of Christianity and Successor of Peter, instituted by Christ as his Vicar—if we consider him as such, and if the Pope really should imitate the life of Christ, and of the first Fathers—I should say that the Pope would be really a tremendous power in this world with his excommunications, maledictions, and the rest of his spiritual arms, infinitely more powerful than he is now with his leagues and armies, which of late the Popes have used clandestinely, and openly spoliated other princes to enrich themselves and their families, as did Alexander VI, a Spaniard by birth, when he began to elevate to a powerful state of opulence his son Valentino, with all the atrocious means that have been enumerated by those who have written the history of that period. The same spirit of Alexander descended to the succeeding Popes, and upset, spoiled, reduced, and still reduces to misery our unhappy country. On account of the Pontiffs having no sons with hereditary right or claim to the Pontifical throne, when they are in power they

Cardinal
Navagero
MS.

upset all the world to make alliances with this and that powerful prince, and by these means they obtain their aims, which consist in leaving to their families an estate, not of poverty as they were before the assumption to the Pontificate, but a great, opulent state, which cannot be accumulated in a short time except by violence, taking it from other families. Now I shall support my assertion by particular examples of some of our Italian Republics and other little States, as I see them still bleeding, and their dresses, once rich and fine, now converted into rags, &c. All this is translated *ad litteram* from the Italian language, and the opinion of this honest disinterested ecclesiastic needs no comment. He gave his verdict about the Temporal power 300 years ago, seeing that it was detrimental to society and religion, as it is still now, an unbearable *incubus*.

As I shall have to speak about the times of Charlemagne, I must state again here, as a positive fact, that the invention of the Donation of Constantine to Bishop Silvester (*alias* the patrimony of St Peter) was originated by Pope Adrian the 1st in a letter which he wrote to Charlemagne in the year 776, in which mention was made of it for the first time. This letter is to be found inserted in the Codice Carolino, let. 49. It is quoted by the celebrated writer De Marca, who says that in his time it was believed to be a fictitious letter, and a spurious Donation.

De Marca de
Concordia,
lib. 3, c.12.

[In the following Donations by Constantine there are in the MS. several grammatical errors, which I have faithfully copied without attempting to correct them.]

CONSTANTINE'S REAL DONATIONS TO BISHOP SILVESTER.

Constantinus autem fecit ubi Baptizatus est Basi-
licas istas : quas et ornavit Basilicam Constantinia-
nam ubi posuit ista Dona : Fastigium argenteum
battutile quod habet in fronte Salvatorem sedentem
in sella cum pedibus quinque ponderas libras cxx, et
duodecim Apostolos quos pensant singuli in quinis
pedibus libras xc, cum coronis argenti purissimi.
Item a tergo respiciente in *Absida* Salvatorem seden-
tem in Throno in pedibus quinque ex argenti puris-
simi ponderans libras cxxxx, et Angelos quatuor ex
argento in pedibus quinque ponderantes singuli
libras cv, cum gemmis *alabandenis* in oculis, tenentes
hastas fastigium ipsum ponderantes libras duo millia
xxv. Fastigium ex auro purissimo cum delfinis
quinquaginta cum catena qui ponderant libras xxv,
coronam ex auro purissimo cum delfinis xx, perantes
libras *singulæ* quindecim. Cameram Basilicæ ex
auro trimitam in longum et in altum libras quin-
centas altaria septem ex argento purissimo ponderan-
tia singula libras cc, reliqua utensilia Basilicæ quæ
constituit in opus ministerii sive ex auro sive ex
argento : Qui vult planiter scire inveniet in gesta
Pontificum Romanorum fontem sanctum ubi baptiza-
tus est Constantinus Augustus ex lapide Porphire-
tico ex omni parte compertum intrinsecus et foris et
desuper quantum aqua continet ex argento purissimo
libras tria millia et octo in medio fontis columna
Porphiretica que portat phialam auream ubi candela
est quæ pensat auri purissimi lib. LII, ubi ardet
balsami libras ducentas : Nixum ex stippa amiantis
in labio fontis Agnum ex auro purissimo fundentem
aquam qui *pensantes* libras xxx, ad dexteram agni
Salvatorem ex Auro purissimo in pedibus v, qui
pensantes libras dxx, in leva agni Beatum Joannem

MS. Chron.,
pp. 129, 30,
31, 32.

Baptistam ex Argento in pedibus v, tenentem titulum scriptum: Ecce Agnus Dei, ecce qui tollit peccata mundi: qui pensat libras centum. Cervos ex argento purissimo v, fundentes aquam qui pensant singuli libras LXXX, Timiamatherium ex auro purissimo quod pensat libras x cum gemmis *praxinis* et hiacynthinis ex undique n^o. XXXXII, reliqua dona quæ obtulit Constantinus Augustus domui Sancti fontis ac *massas* per singula loca seu et alia plurima invenies in Gesta Romanorum Pontificum.

However Constantine made where he was baptised these temples, which he ornamented: the Basilica Constantiana, where he placed the following gifts: An elevated platform, wrought in silver, which had in front of it the Saviour, seated in a chair, five feet high, weighing 120 pounds; and the twelve Apostles, each of them five feet high, weighing ninety pounds, with their crowns of the purest silver. Moreover, the Saviour in glory looking around, seated on a throne, five feet high, of the purest silver, weighing 140 pounds, and four Angels, of silver, five feet high, each of them weighing 105 pounds, the eyes being made with coloured gems, holding the poles of a canopy, 2,025 pounds weight. The canopy, or this ornamented top, was of the purest gold, and had fifty dolphins, which with a chain attached weighed twenty-five pounds each, and had a crown of the purest gold, with twenty other dolphins, each weighing fifteen pounds. The Chamber of the Basilica (I suppose the robing-room, or vestry) was ornamented or trimmed with gold in all its length and height, with 500 pounds weight of it. There were seven altars of the purest silver, each of them weighing 200 pounds. The remainder of the utensils of the Basilica, which he gave for the use of the religious ceremonies, were part in gold, and others in silver. Those who wish to know more about it will find in the 'Gesta Roman. Pontific.' the description of the holy Font where Constantine was baptised;

which description was engraved all over on a tablet of porphyry; they will also learn what quantity of water the font contained: that it was of the purest silver, weighing 3,008 pounds. In the middle of the fountain was erected a column of porphyry, which supported a golden cup, which contained a candelabrum of the purest gold, weighing fifty-two pounds, and upon which burned 200 pounds of balsam, by means of a wick of asbestos resting on it. On the border of the fountain there was a lamb of the purest gold, thirty pounds weight, which let out the water. At the right side of the lamb was the Saviour, five feet high, in purest gold, weighing 520 pounds. At the left hand of the lamb there was the blessed John the Baptist, five feet high, in silver, holding the written *legenda*, "Ecce Agnus Dei qui tollit peccata mundi." This weighed 100 pounds. There were also five stags pouring out the water, each of them weighing eighty pounds. The Censor was of the purest gold, weighing ten pounds, ornamented with green-coloured and hyacinth gems inlaid around it, to the number of forty-two. The remainder of the gifts that the Emperor Constantine made to the temple, of the holy font, the *Massa* [parsonage], and other advantages for each place, and many other things, will be found in the "Actions of the Roman Popes."

Note upon Massa.—It occurs to me here that the word *Massa* requires definition, which I will endeavour to give, but upon no other authority than that which my little share of common sense affords. The word *Massa*, *Massæ*, is obsolete, and was probably expunged from the Latin Dictionary when the corresponding Italian word *Massa* was universally adopted, and which expressed the same thing as in the original Latin. The Italians, not satisfied with this substantive alone, thought it necessary to have another derivative of the first to express the action of the person addicted to the *Massis*; so that the

word *Massa* in Latin, is, and means *Massa* (Italian), alias a farm, or part of a farm, lands, or any other immovable property producing rent. The Italian word *Massaro* is commonly used, and means either a farmer, or a collector of rent, corresponding with the English words steward, agent, or farmer, as the case may be. The English word *Messuage* is the corresponding word with the old Latin *Massa*, and its antiquity must be derived from the ancient legal acts in which this word occurs, and is used to describe a part, a parcel, or the total of a measured piece of ground annexed or connected with any other immovable property, or standing alone, or belonging to something else. Concerning these two words, *Massa* and *Messuage*, if I may be permitted a stretch of my imagination, I should say that the lands upon and around which the churches and monasteries were and are built—as well as other lands immediately connected with them, forming either the public or private garden, with other strips or pieces of lands and fields belonging to the same tenements—each and all constituted in olden times the *Massæ* or *Messuages*, and that the *Messuages* of old also constituted the dowry of the officiating priest residing in or about the same tenements, which were let to various parties who undertook to manage and administer them in the best way to produce the rent, which was applied to the maintenance of the priests. It seems quite feasible to me that such was the case in the olden time wherever Christianity had penetrated. This will account for the etymology of *Messuage*, which, though retained in the nomenclature of modern deeds and documents, must have suffered a modification in the sixteenth century, when the word priest was converted into that of parson, and the old *massa* into *messuage*, which was appropriated to the uses of the parson and called the parsonage, or the house and farm of the parish parson—in other words, his residence. If these remarks should not prove

correct, I beg of you, my dear reader, to excuse them, and regard them only as the mere emanations of an uninformed mind anxious only of inquiring into the true nature of things as they were formerly and as they now are.

Eodem tempore Constantinus Augustus fecit Basilicum Beato Petro Apostolo in templo Apollinis: cujus locum corpus Sti. Petri ita recondidit ipsum locum, undique ea ære *Cipro* conclusit quod est immobile ad caput pedes quinque, ad pedes pedes quinque subter pedes quinque super pedes quinque sic inclusit corpus Beati Patri Apostoli et recondidit et exornavit supra columnas Porfireticas, et aliquas columnas *Vitineas* quas de Græcia perduxit, fecit autem Cameram Basilicæ ex auro fulgente et super corpus Beati Petri quod ære conclusit fecit crucem auream purissimam pensantem libras CL, in mensura loci pensantem: ubi scriptum hoc,

CONSTANTINUS AUGUSTUS ET HELENA

AUGUSTA HOC DONUM REALE

SIMILI FULGORE CORRUSCANS

AULA CIRCUMDAT.

Scriptum litteris Nigellis.

At about the same time the Emperor Constantine made the Basilica to the Apostle St Peter in the Temple of Apollo. That is, he converted the Temple of Apollo into St Peter's; and he buried in it the corpse of St Peter, which he inclosed in a sarcophagus of *Cyprian* brass and laid it in a vault five feet square. Thus fixed and inclosed he deeply buried it. Over it, he adorned the place with columns of porphyry and other twisted columus, which he brought from Greece. He also made the Sagristia, as it is called in Italy, and ornamented it with glittering gold, and upon the corpse of St Peter, enclosed in the brass sarcophagus and already buried, he erected a cross of pure gold of

the dimension of the place named, five feet, weighing 150 pounds, with this inscription :—

This Kingly Hall, glittering with such magnificence, incloses the really substantial donation of the Emperor Constantine and the Empress Helena.

This is written in somewhat black letters.

Eodem tempore fecit Basilicam Beato Paulo Apostolo ea fugestione Silvestri Episcopi : cujus corpus Sanctum ita seconclit in Ære et concludit—sicut corpus Beati Petri—Constantinus Augustus donum obtulit sub *Tharso* Ciliciæ Insulam *Cordianon*, quam prestat solidos ottincentos. Nam omnia vasa sacrata aurea, vel argentea aut ærea composuit : sicut in Basilica Beati Patri Apostoli : ita et Beati Pauli Apostoli ordinavit, sed et Crucem auream super locum Beati Pauli posuit pensantem libras cl, donavitque eodem loco sub Civitatem Tyriæ possessionem Comitum *prestantem* solidos quinentos quinquaginta.

At that time Constantine ordered to be made a Church to the blessed Apostle Paul, by suggestion of Bishop Silvester. The sacred corpse of Paul was inclosed in a sarcophagus of brass, and buried in it like that of St Peter. The Emperor Constantine made a donation to this church of 800 silver pennies, to be levied from Tharsus—I suppose a town in Asia Minor in an island called Cordianon, which I cannot find in the dictionary, or in Strabo's Geog. ; and furnished it with all the necessary sacred vases, either of gold, or silver, or brass : as he did for the Church of the blessed Apostle Peter, so he did for this one ; but the golden cross that he placed upon the tomb of the blessed Apostle Paul weighed 150 pounds ; and he gave to this church, out of the possessions of the Governor of the City of Tyria, in Phœnicia, five hundred and fifty silver pennies. It is not stated if he intended it as an annual income, or as rent.

Eodem Tempore fecit Constantinus Augustus Basilicam in palatio Sestoriano: ubi posuit de ligno sanctæ Crucis Domini nostri Jesu Christi, et in auro et gemmis conclusit: ubi et nomen Ecclesiæ dedicavit quod cognominatur usque hodie Hierusalem. In quo loco constituit prætiosa dona ista. Candelabra ante lignum sanctum lucentia argentea quatuor secundum numerum quatuor Evangeliorum ponderantia singula libras LXXX.

By order of Constantine, at that time the Sestorian Palace was converted into a Basilica, where he placed a portion of the wood of the Holy Cross of our Lord Jesus Christ, and covered it with gold and gems. To this church he dedicated it, and gave it the name of Jerusalem, as it is called now. Upon this place he conferred the precious gifts of four silver candelabras glittering before the holy Cross according to the four Evangelists, each of the candelabras of eighty pounds weight.

Eodem tempore fecit Basilicam St Agnetis Martyris ex rogatu filiæ suæ, et Baptisterium in eodem loco ubi Baptizata est soror ejus Constantia cum filia Augustus.

In the meantime, at the instance of his daughter, Constantine made the Church of the Martyr St Agnes and the Baptistry in the same place where her sister Constance was baptized with the daughter of Augustus.

Eodem tempore Constantinus Aug. fecit Basilicam Beato Laurentio Martyri *vita* Tiburtina in Agro Verano supra *avenaria criptæ*: et usque ad corpus Sancti Laurentis Martyris fecit gradus ascensionis, et discensionis, in quo loco construxit absidem, et exornavit marmoribus Porphyreticis et desuper loci inclusit de argento et cancellis de argento purissimo ornavit qui ponderant libras mille, et cætera dona obtulit copiosa.

The Emperor Constantine about that time made a Basilica to the blessed Laurence in the road near the Tiber—in the Veranian field upon the area

leading by a passage up to the spot where was buried the corpse of St Laurence the Martyr, which was reached by ascending and descending steps at the top of which there was built a circular place ornamented with porphyry, the roof of which he had inlaid with silver, and embellished and closed with gates of the purest silver, which weighed a thousand pounds. And he gave to it many other precious gifts.

Eodem tempore Constantinus Aug. fecit Basilicam via Lavicana inter duos Lauros Beato Petro et Marcellino Martyri et Moysi Levitico ubi Beatissimam Augustam Matrem suam posuit in Sarcofaco Porphyretico eodem tempore.

About that time the Emperor Constantine made the Basilica in the road called Lavicana, between two laurel trees, to the blessed Peter and the Martyr Marcellinus, and to the Levitic Moses, where he buried at the same time in a Sarcophagus of Porphyry the Empress his most august mother.

Eodem tempore fecit Constant. Augustam Basilicam in civitate Hostiæ juxta Portum Urbis Romæ Beatorum Apostolorum Petri, et Pauli, et Joannis Baptistæ.

At this time Constantine made an Imperial church in the city of Hostia, near the seaport of the city of Rome, to the blessed Apostles Peter, Paul, and John the Baptist.

Hisdem temporibus fecit Constantinus Augustam Basilicam in Civitate Albaniense Sti. Johannis Baptistæ.

At that time Constantine erected to St John the Baptist the Imperial Basilica in the city of Albano.

Fecit et Constantinus Augustus intra urbem Capuam Basilicam Apostolorum quam cognominavit Constantinianam, in qua plurima posuit dona; Fecit quoque Basilicam in urbe Neapolis.

The Emperor Constantine made also in the city of Capua the Church of the Apostles, and called it the Constantinian Church, to which he made many

gifts; and he made also a Basilica in the city of Naples.

These comprise the whole of the Donations of Constantine to the Holy See, and I believe the statement to be true. I have copied them as faithfully as an amateur in antiquities could do, and in spite of the difficulty of comprehending the many abbreviations, and the old and sometimes indistinct writing. I am most anxious that the public should become acquainted with the particulars of what these Donations of Constantine consisted, more particularly as I have never been able to meet with any author who states what they were. Many of my acquaintances have also perused various works in search of information on the subject, but have met with no better success than I have. With regard to the translation which I have given, I will honestly say it has been done *currente calamo* and according to the best of my understanding. In the course of the original MS. I may observe that there are several words used with the definitions of which I am unacquainted, and which are not given in any Dictionary. Where they occur I have italicised them in the text, and in the translation I have therefore been obliged to use my discrimination according to the nature of the object which was to be described. There is another fact which it is quite necessary I should explain here, viz., that for the past thirty years and upwards I have abandoned my Latin and every other acquirement pertaining to scholarship, and, although I really think it an act of presumption on my part to have written Latin which I have borrowed for the most part from the Classics, and given translations of the texts of various authors of such importance as those I have quoted, and commented upon them,—yet I presume that I understand them sufficiently to have gained a tolerably accurate conception of the various subjects spoken of, if not the entire meaning of every particular sentence. I am most desirous, too, that my readers

should be acquainted with these matters, which relate to such important times. Faithful to my motto *Libertas*, I unhesitatingly give them *pro bono publico*, knowing that a certain class of my readers will take advantage of the translations, while others may themselves translate the various texts which I have quoted, perhaps more satisfactorily. Students will possibly do the same that I have done, provide themselves with some of the Authors I have quoted, and, with the Dictionary in hand, observe if my assertions are correct or not. If so, I shall at least be the medium by which many well-meaning youths will be saved from the snares and the grasp of the swarming Jesuits who prowl and roost in and about the schools and colleges of these realms in search of victims. There is, besides this, another great object which I trust this work will accomplish, and I entertain the hope that if its success be not complete, it will, at all events, pull down the Pope's, and Antonelli's, cotton night-caps upon their noses, and send them to sleep, and so afford them the conception of a new dream, as that of St Peter's Patrimony has failed, disappeared, and finally evaporated.

CRIMINAL HISTORY OF THE POPES.

Marcus Nazione Romanus ex patre Prisco Silvestro successit in Episcopatu, seditque annis duobus, mensibus 8. Hic constituit ut Episcopus Hostiæ, cum ab eo Episcopus Urbis Romæ consecraretur Pallio uteretur.

MS.Chron.de
Ætat.

Marcus, whose father descended from an ancient Roman family, succeeded to Bishop Silvester, and occupied the Romish Episcopal chair for two years and eight months. He first established, that while the Bishop of Ostia consecrated the Bishop of Rome, the Pallium should be used for that ceremony.

The Pallium was a sort of cloak of *silk*, or fine white wool (I have my doubts about the use of silk at that period), ornamented with gold or silver, which the High Priest uses when he celebrates a

High Mass, assisted by two other priests. The Pallium is wide and long. I think it is called Piviale in Italian. The shorter cloak, used by the two other priests who assist him, is called Piancta. The Pallium is always used in high festivals in the churches and external processions. I have no idea what it is called in English.

After Marcus, the next Bishop of Rome was Julius, the son of a Roman peasant, who filled the Episcopal chair for fifteen years and two months. During his episcopate, in the second year of the reign of the Emperor Constant (the son of Constantine), in the city of Laodicea, in Syria, a great dispute arose between Athanasius and Arius, in the presence of the Judge Probrus. I will not lose time in relating this quarrel, but merely observe that in my MS. I clearly perceive that Athanasius, the Bishop of Alexandria, had to quit the place and take shelter in the house of Maximinus, the Bishop of Treverensis, to avoid the punishment of the Emperor Constant. Liberius, another Roman of august family, succeeded Julius; he was Bishop of Rome for ten years and seven months, but at the commencement of his pontificate he was exiled by Constant on account of his opposition to Arianism. During the three first years of the exile of Bishop Liberius, he managed, with the Roman priests who were his corresponding friends, that they should congregate together and elect to the Roman chair Felix, who was one of their most active friends. Soon after his election, Felix convoked a council, and finding two priests amongst them, named Ursacius and Valens, who were partizans of the Emperor Constant, he expelled them with the approbation of forty bishops. (So says the MS.) These two priests, Orsini and Valente, in their zeal, went to the Emperor Constant, and begged of him to recal from exile Bishop Liberius. The Emperor Constant acceded to their supplication, and recalled Liberius, who went to reside at the

cemetery of Agnes, in the house of the Emperor's sister. The Emperor then called a Council, to which concurred also the Arians, Orsini and Valente. The result of that Council was the expulsion of Felix and the reinstallation of Liberius to the Bishopric of Rome, in which he remained seven years pontificating in the Basilicas of St Peter and Paul, and in the Constantiniana. A great discussion and conflict now arose amongst the clergy, persecution was commenced, and Clerici et Sacerdotes were forbidden to enter the baths or the temples under pain of death. Bishop Felix declared that Constant was a heretic, for which that Emperor caused him to be deposed and decapitated. I have taken this sketch from the MS. Chronica, which is of course written favourably to the Roman Church by the above-named reverend writer, notwithstanding which we see that in the fourth century of Christianity, soon after Constantine's death, the Bishops of Rome were guilty of intriguing, that they were bold, impudent, and insidious in their conduct and bearing, when they should have been grateful to the son of Constantine. Though rich, too, they were thirsty for both gold and power. Bishop Felix overstepped the limits of imperial toleration and censured the Emperor Constant, who, having no other alternative, ordered him to be decapitated, together with all his rebel priests, and by that example re-established order and union in the Church of Rome, and in the other parts of the empire.

MS. Chron.,
p. 134.

Previous to the decapitation of Felix, Bishop of Rome, in the year 341, the great Synod of Sardinia took place, at which were present the Bishops and amongst them the celebrated men of letters of that period, Bishops Athanasius, Osius Cordubensis, Protogenes, the Bishop of Sardinia, who presided at that Synod, Sozomenus, and the Archdeacon of Rome, Philozenus, who represented the Roman Bishop Felix. These historical Ecclesiastical writers had no idea of

the inventions of their successors, and of course they related what passed there, where they respectively presided. Baronius and others of his class have materially altered the original writings of these early Ecclesiastics. Nevertheless, many MSS. copies and the early printed editions of the said MSS., and of those of Ammianus Marcellinus, and of Ruffinus, also a contemporary author who wrote the chronica called *Liber Pontificalis*, where everything was registered with regard to the origin and development of Christianity, the Priests and the Bishops, the Church and the Canons, and Laws, in fact everything pertaining to Christianity in general, and to Rome in particular, still exist in opposition to the statements of Baronius. I have never seen a copy of this work, though I have frequently met with paragraphs extracted and inlaid in the various ancient Ecclesiastical works of various periods. These early works would be invaluable now-a-days, and tend to the confusion of the Roman Catholic Prelates, but unfortunately they will never issue from the Vatican where they are concealed. However, as I do not intend to write either a complete History of Christianity or of the Popes, I shall not have occasion to name all of them, nor all the Synods or the schisms, except those from which I may take one fact in order to establish another. For instance, in the year 362, “Athanasius Synodum percelebrem Alexandriæ indicit, quo Episcopos undecumque invitat, ut veram doctrinam stabiliat.” Baronius adds to it, “de mandatu Liberii,” which is an untruth, because the Bishop of Alexandria was independent of the Bishop of Rome; and, besides, Athanasius was honest enough to have written so had it been the case. In the year 364, Sozomenus said that the Orthodox Bishops of *Bithyniæ et Helleponti* sent Hypatianus, the Bishop of Heraclea, to beg from the Emperor Valentinian permission to hold a Synod, or to permit the convocation of a Synod. The Bishops depended on the Emperors, and were entirely independent of each other; they

Baronius, an.
362, art. 208.

Sozomenus,
lib. 6, c. 7,
an. 364.

were only the spiritual superiors of their inferior clergy, and the Bishop of Constantinople could not interfere with the authority of the Bishop of Rome, or of any other See but his own, and so it was with all the other bishops. At the Synod of Nicea, some bishops proposed and sent a letter to Liberius, the Roman Bishop, offering to him other Bishops as coadjutors. His answer to the Oriental Bishops was—*Episcopum se tantum Italiæ*—that he was only Bishop of Italy; and therefore he probably could not accept coadjutors without the Imperial consent. *Anno Dom.* 366, when the successor to the Roman Bishop Liberius was to be elected, a great number of violent contentions occurred, and many intriguing candidates aspired to the See. In the *Liber Pontificalis* it is stated that—Damasus was installed in that See, because he was the stronger, &c.—*quia fortior et plurima multitudo erat.* (So said Ruffinus, the contemporary author.) *Quod ex facto tanta seditio, imo vero tanta bella coorta sunt, alterutrum defendentibus populis, ut replerentur humano sanguine Orationum loca.* Ammianus Marcellinus has described the cause of this sanguinary insurrection: Damasus et Ursicinus ad rapiendam Episcopalem Sedem ardentes, supra humanum modum scissis studiis asperrime conflictabantur, adusque mortis vulnorumque discrimina adjumentis utriusque progressis: quæ nec corrigere sufficiens Viventius nec mollire, vi magna coactus secessit in suburbanum. Et in concertatione supervenerat Damasus, parte quæ ei favebat. instante: constatque in Basilica Sicinini, ubi ritus Christiani est conventiculum, uno die centum triginta septem reperta cadavera peremptorum: effertamque diu plebem ægre postea dilinitam, &c. From this it is evident that the Popes began rather early to aspire to St Peter's chair by all sorts of contentions, subterfuges, commotions, and murders. We must not forget that Constant, the successor of Constantine, was compelled to have Felix decapitated for his impudence and daring in threatening to excommunicate

Lib. Pontif. in
Damas.
Ruffin., lib.
2, c. 10.

Ammia. Mar-
celli., lib. 27.

This is the
real origin of
the Cardinals,
who remained
in obscurity
for five cen-
turies on ac-
count of their
criminal
deeds.

him. From this we see also that the Orsini family had already attained sufficient influence and power to cause a commotion in Rome. This ancient heraldic notice will be observed by many antiquaries, and in this work many illustrious names will be restored to the world. Marcellinus further speaks of the Roman Bishops of his time, unmasking them, and proving them ostentatious hypocrites, desirous of obtaining what belonged to others. He states that they seated themselves in their chariots, splendidly and tastefully dressed, and rode to enrich themselves by the benevolence of the Matrons; that they took care to have the most sumptuous banquets, almost eclipsing those of the royal tables, &c.

Am. Marcellin., lib. 27.

Neque ego abnuo, ostentationem rerum considerans Marcellinus. urbanarum, hujus rei cupidos, ob impetrandum quod appetunt, omni contentione laterum jurgari debere, cum id adepti futuri sint ita securi, ut ditentur oblationibus matronarum, procedantque vehiculis insidente circumspecte vestiti, epulas curantes profusas adeo ut eorum convivia regales superent mensas: Qui esse peterant beati revera, si magnitudine urbis despecta, quam vitiis opponunt ad imitationem Antistitum quorundam Provincialium viverent: quos tenuitas edendi potandique parcissime, vilitas etiam indumentorum, et supercilia humum spectantia perpetuo numini verisque ejus cultoribus ut puros commendant et verecundos.—No, no, the Bishops of Rome of the time of Marcellinus were not so modest as to imitate the fathers of the Church, or to live like the provincial people, who ate moderately, drank very little, and dressed commonly and simply. Common and cheap attire would not do. Was this not so, Mr Antonelli, and is it not partly so now? You must keep up the “show” to be looked at and admired, like the harlots who

“Spectatum ornatae veniunt spectentur ut ipsae.”

With regard to looking modestly upon the ground,

as becomes the followers of the Apostles, and being noted for humility, oh ! that was and is still out of the question, and I appeal to the actual Apostolic prelates whether the object of the painted and gilded coaches, horses, and asses—not those that were used by Pope Celestinus the Fifth and the Cardinals who accompanied him in the cavalcade to the Vatican to take possession of St Peter's Chair—as well as the harlequin-like, degrading dresses of the Bishops' servants of the past and present day, is not to enhance the pompous vanity of the prelates, contrary to Christianity and to the laws of humanity. I refer to their show not only in the churches, but in the public walks and drives, in their boxes at the theatre, and at the *festins* (for the Devil knows where they don't make their appearance). If I have not forgotten, Stupinus said that after death he would confine the whole of the Prelacy in a certain region, the latitude and longitude of which geographers have not yet agreed upon, though the actual Cardinal Minister of the Interior of Rome seems to be pretty well acquainted with the Governor of that region, inasmuch as he said only the other day, in one of his public invectives against the redeemers of Italian liberties, in finishing his speech, that he would move Acheron in his favour !

By chance I have named Pope Celestine's celebrated asses, and I think that though not in chronological order, it is necessary to explain to those who are not acquainted with that historical fact why I have so described it. People's minds should be brought to conceive the existence of a company of great blackguards, one sharper than the other, but all aiming to possess a capital place, with the best income and unlimited power. These *infami panzere*, as they are called in Rome, were so utterly demoralised, and had carried their unblushing impudence so far, that every section of society was disgusted. Religion had been superseded by debauchery,

pompous shams, and strife, and only a very few of the Ecclesiastics and of the monastic orders remained steadfast to the Christian religious principles, and practised them upon every opportunity that occurred. In the course of this little work I shall offer proofs of Ecclesiastics admonishing even those who held the Episcopate, Cardinalate, and the Papal See. Religion then was not entirely extinct, and at the death of Pope Nicolaus the Fourth, in 1290, as the weather in Rome was bad, the Cardinals withdrew to Perugia. Many dissensions arose in conclave, particularly on account of the intrigues of Cardinal Gactani, who will be introduced in another chapter as Pope Boniface, the pest of the age. In order to avoid the conflicts, and to act in a conciliatory manner towards each Cardinal's interest, they agreed to elect as Pope a Hermit, who was a pious old man, and who had no family interest, nor any intrigues, and who had never aspired to that dignity. His name was Peter Morone, and he was elected in the year 1292. This good old man took it into his head to reform the abuses in the Roman Church, and ordered that, as he intended to imitate the manners and principles of Christ, he intended also that the Cardinals should do the same. In his Pontifical cavalcade he rode upon an Ass, and was followed by the Cardinals similarly mounted, and all the company stopped at the Vatican, bipeds and quadrupeds, all *crociati*; the only difference in the party consisted in the bipeds carrying their crosses in front of them, and the quadrupeds on their back. The Roman people enjoyed the spectacle, and were in expectation of many really good reforms; but they were soon deceived, because the intrigues and perfidy of Cardinal Gactani or Boniface caused Celestin to abdicate the Papacy; he then had him arrested, as is related by Avcutinus, Colenucius, Blondus, and Platina, and when he was in prison he was basely murdered by the ambitious, insolent, and audacious ingrate Boniface the Eighth. I am not

See Stella
PlatinaChris-
tianus Mas-
seus, Henr.
Herford. in
Chron. Aven-
tinus Thom.
Walsingh. in
Edward I.

acquainted with any member of the family of Gactani, but I understand that a young gentleman of that ancient family, who is a liberal-minded man, was lately married to Madlle. Piccolomini. I am glad to hear that liberalism has superseded despotism.

Hieronymus,
ep. 61, Ter-
tullia. Apol.,
c. 39.

I must now return to the chronological order of my work. Hieronymus says that, at the time of Tertullian, the Roman Episcopate knew no bounds to their luxuries and opulence, debauchery and impudence, and that the Pagan ministers used to condemn those extravagant banquets given by the Christians. *Cœnulas enim, inquit, nostras prodigas suggilatis de nobis silicet Diogenis dictum est: Megarenses obsonant, quasi crastina die morituri: Hæ igitur epulæ profusa, convivium regales superantia mensas Regales.* Ammianus Marcellinus also declaims against the nocturnal and extravagant banquets given by the Roman Bishops.

Hieronym. in
præfation., in
lib. Didym. de
Spirit. Sanct

Cum inquit, in Babylone versarer, et purpuratæ meretricis essem colonus, et jure Quiritum viverem, volui garrere aliquid de Spiritu Sancto, et cœptum Opusculum ejusdem urbis Pontifici dedicare. Et ecce illa olla quæ in Hieremia post baculum cernitur, a facie Aquilonis cœpit ardere, et Phariseorum conclamavit Senatus, et nullus Scriba vel fictus, sed omnis quasi indicto sibi prælio doctrinarum, adversus me imperitiæ factio conjuravit. Illico ego velut postliminio Hierosolymam sum reversus: Et post Romuli casam Lupercalia, diversorium Mariæ et Salvatoris speluncam aspexi. What do you think of this, Bishop Pie? Have you anything to say against Hieronymus? Was he a Protestant, a Chinese, or a Turk? He was not ignorant; he was the most learned of all the Holy See, and pious and honest, yet he styled the Roman See a Babylon and a Senate of Pharisees, who were audacious and ignorant, who conspired directly against him as soon as he began to tell them the truth. Marcellinus corroborates the testimony referred to by Hieronymus, and I will

state here that in Orient at that time the Christian Church was in the same state of confusion, orgies, heresy, and schism; and Athanasius and Basilus, notwithstanding the assistance given them by the Church of Occident, had plenty of work to do in opposing Arianism. Bishop Basilus, who was a good man, in his letters to Bishop Eusebius, also a good and clever man, proves that the assertion of the discord and the prevarications of the high and low clergy was correct. Basilus, in his letter, No. 70, speaking of the Italian and French Episcopate, says: Quos miserum suum statum, toto orbe cognitum ignorare non sit possibile;—and, in his first letter, Basilus wrote: Ad vos quoque respeximus, fratres venerandissimi, quos in presenti tribulationum tempore frequenter ad nos venturos speravimus. Verum spe ista frustrati ipsi quoque illud nobis occinimus. Expectavi qui simul contristaretur et non fuit, et qui consolaretur, et non inveni. Sunt enim ejusmodi nostræ afflictionis, ut et hi, qui extremum Occidentem incolunt, merito ad hunc nostrum orbem sese recipere deberent. And farther on he said that it was already the thirteenth year of that heretic war which was going on, &c., before saying anything of the above quotation. Marcellinus has already told us that the Roman Clergy amused themselves with the money of the Matrons: Ditatos Episcopos Romanos oblationibus Matronarum. Hieronymus, in a letter *ad Eustochium*, and in the 2nd *ad Nepotianum*, says: Clerici ipsi, quos magisterio esse oportuerat pariter, et timori, osculantur capita matronarum, et extenta manu, ut benedicere eos putes velle, si nescias, prætia accipiunt salutandi. Illæ interim, quæ Sacerdotes suo viderint indigere præsidio, eriguntur in superbiam: Et quia maritorum experta dominatum viduitatis præferunt libertatem. Quidam hoc intendunt toto vitæ cursu, ut nomina, domos, et mores matronarum teneant. And he did not fear

Basilus, ep.
70.

Basilus, ep.
1, in addit.

Hieronymus,
ep. 22.

having an action for defamation of character brought against him by Antimus, Sophronius, and others, that he had named and described. We have seen, through that honest Don Basilio's letters, that the Episcopates of Italy and of France were in the same state of disorder, intrigue, and abomination, as those of every other part of the world; and that accounts for the Reverend Don, in the letter which I have quoted, saying: "I come to you, most Reverend Brothers, whom I have uselessly awaited. I was in hopes that you would have come in these days of tribulation, but you have frustrated that hope. I expected that some of you would have come to condole over the iniquities, and to bring us consolations, but no one came, nor could I find anyone;" and the reason why they did not, nor ever intended to do, is plainly told by the quotation which I have made from the good old Jerome in his letters to Nepotianus, which I have named above, and says that "the Clergy used frequently to kiss the Matrons, and extend the hand like as if they pretended to give them the benediction; but if you want to know why, this is the reason,—because in that action they took the prices of their salutations. Those Matrons who sought the assistance of the Priests and enriched them, did so because it fed their vanity. There are some Prelates even who prefer women who have fools of husbands to domineering and expert widows." Capital! bravo, Jerome! You were a sober, honest man, a patriarch, a saint, and I shall always admire your frankness, and esteem you above the whole of the Ecclesiastic tribe. You have told to posterity what your brothers in Christ were doing instead of attending to their duty; you have plainly shown that, instead of being fathers of the Church, they were the disseminators of scandals, the corrupters of the women, adulterers, ruffians that were capable of any enormity for money, which enabled them to con-

summate their caprices, to possess their chariots, palaces, dresses, gold and jewels, land and states, as will be seen by other quotations. When I reflect that a thousand years ago it was exactly the same as it had been from the year 370 (about the time when Hieronymus wrote), and when I see that from the fifteenth century we have not improved in anything except hypocrisy, I ask all conscientious persons what use it is for society, and for the moral and political welfare of states, to keep up such a lot of parasitic, libidinous, envious, vain, rapacious, and miserable gluttons, who seem to be on earth only to perpetuate the list of human miseries, and to suck the blood of the people whom they constantly toss about for the opportunity of better and easier spoliating their victims? Some people say that they are a necessary evil, and you must not say or do anything against them, but at the same time they coincide with me that the wrongs and injuries that they inflict upon society are infinitely greater than the little good or assistance that they give to the people in compensation for what they get out of them. For my part, I am ready to protest that, from the death of Constantine the Great to the present time, Christianity has never been properly and purely exercised by the Court of Rome, *alias* the Holy See, and the numerous Episcopates in the other states and countries, though great numbers of private individuals, at all times and in every country, with pious, benevolent, and humane disposition of heart and mind, have constantly toiled for the welfare of the Christian Church and of the people, by their constant practice of the Evangelical precepts and all other humanitarian Christian rules, in spite of misery, ruin, and persecution of all kinds. In proof of this assertion, instead of naming many other Christian congregations and of individualising particularities, I will instance the Waldenses, of whom in some other chapters I shall speak further. The Bishops of Rome had

accustomed themselves so much to intimidate their victims—the women whom they had corrupted, both married and single—either by blandishments or by threats (and where this was not the case, by gratifying their lustful appetites), as to cause them to will to them or transfer to them their property, and to such an extent, that they actually ruined several families; whereupon the Emperor Valentinianus, to stop this abuse, made a law, and his successors (Valeus, Gratianus, and others) confirmed it—That the Ecclesiastics, and those who undertake to be continent or profess celibacy, should abstain from going to visit the widows and unmarried women, that they might not receive anything belonging to them, either privately or by the pretext of having joined them in a religious association, or by any liberal gift, &c. And here I will insert the text, because it formed the groundwork upon which the Mortmain Laws of modern nations have been built: *Ne ecclesiastici, vel qui continentium se volunt nomine nuncupari, viduarum ac pupillarum domos adeant: ut nihil de ejus mulieris, cui se privatim sub pretexto religionis adjunxerint, liberalitate quacumque, vel extremo judicio possint adipisci, et omne in tantum inefficax sit, quod aliquid horum ab his fuerit derelictum: ut nec per subjectam personam valeant aliquid, vel donatione, vel testamento percipere. Quin si forte post admonitione, legis nostræ aliquid iisdem fœminæ, vel donatione, vel extremo judicio putaverint relinquendum, id fiscus usurpet—Lecta in Ecclesia Romæ.* This good law was read in the churches of Rome, and though it is stringent enough, as it confiscated everything that the Ecclesiastics received from the women, by testament, or donation while living, or by *escroquery*, yet the high clergy found means of evading it, and continued to plunder the women, who liked to be victimised, in exchange, or in satisfaction of some other commodities called amatorial transactions! Hieronymus, in one of his letters, said

Paulinus, lib.
16, De Epis-
cop. et Cleri-
in C. Theodo.

that the above law checked only the *Clerici* and *Monachi*, because they did not know how to evade it, and he was ashamed to say that the Priests of Idolatry, the mimics, the grooms, and the harlots could inherit. What grieved Hieronymus was that the clergymen and monks were forbidden to inherit by the Princes of the Church, instead of its persecutors, which is proved by the annexed extract:—
 Pudet dicere: Sacerdotes idolorum, mimi, et aurigæ et scorta hæreditates capiunt: solis Clericis et monachis hoc lege prohibetur, non a persecutoribus, sed a Principibus Christianis. Nec de lege conqueror: Sed deleo, cur meruerimus hanc legem. Cauterium bonum est, sed quo nihil vulnus, ut indigeam cauterio? Provida severaque legis cautio et tamen nec sic refrænatur avaritia. Per fideicommissa legibus illudimus, et quasi majora sint Imperatorum scita, quam Christi leges timemus, Evangelia contemnimus. And it is quite true, that what was a partial check to the clergy fifteen hundred years ago, as stated by Hieronymus, is still the same nowadays, and it can be proved that the monks and clergy in every part of Europe will abide sometimes to the Imperial Laws, but they will baffle and treat with contempt the canonic laws, and the *Evangelists*, to satisfy their cupidities and avarice. There is no mistake, the clergy were early risers to grasp means, power, and patronage, and we see that in the fourth century they were meddling in everything, even in bestowing their protection or patronage upon certain nobles, who, to avoid paying their duty to the States, as soldiers and dutiful citizens, inscribed themselves as clergymen, of course bribing the Bishops with money, or the Bishops enticing the nobles to buy from them their exemption; by so doing they were free from any military or civil duty, and cheated the commonwealth of their services.

Hieronymus,
 Epist. ad
 Nepot.

This state of things grew to excess, and the Emperor was compelled to issue a law to regulate

Baronius, vol.
 4, an. 370, art.
 123, et an.
 326, art. 84.

their number, &c. Baronius pretended that Constantine issued that law at the suggestion of Bishop Damasus, or of his predecessor Silvester. I do not care who had the merit of the invention of that law, but I take account of that fact, and why it was issued,—“*quæ contra nobiles, qui ad evitanda militiæ munera et ut fruerentur privilegiis, sese in Clericatum obtrudebant, eaque ratione Rempublicam destituebant.*”

The Venetian Republic made a similar law in the 13th century, and another to prevent the clergy buying the lands of the State, so as to avoid impoverishing the country, and thereby to have a perpetual spring of citizens to defend it in case of need. That Senate, with prudence and wisdom, had calculated that where priests, monks, and friars luxuriated there were idleness, corruption, and crime, and no men to be obtained to defend the honour and interest of the State in time of war; therefore, when they passed that law, they had already calculated and experienced the necessity of it. The Venetians were strict observers of the advice given by Hieronymus in his letters to the other fathers of the Church, and to Tertullianus, to whom he wrote that the immoderate banquets, the luxuries, the debaucheries, the scandalous scenes and concubinage of the Roman Prelates with the Matrons were laughed at, criticised, and cried down by the Ethnics. This fact affords us evidence that in the fourth century paganism was not fully suppressed in Rome; therefore, there must have been more toleration than at the present time. Besides, we can easily imagine that the Pagans acted quite differently to the Christians, and, without attempting to be their apologist, I will say that they must have been more modest, wiser, decent, and reasonably honest.

Hieronymus,
epist. 62, ad
Tertul., et
Apol., c. 39.

Anno 390.

In the year 390 it appears that, under the Bishop Siricius, the Emperor Theodosius confirmed a law previously made by Valentinian, which compelled the widows to take care of their valuable trinkets

and family jewels, and their valuable house furniture belonging to their families, and not to part with them under pretext of religious gifts; the widows were bound to transmit them to their children, or to the next of kin, and they were forbidden to bequeath anything to the Churches, to the Clergy, or to the poor. *Nihil de monilibus et supellectilis, cæterisque claræ domus insignibus sub religionis defensione consumat vidua: sed universa integra in liberos proximos conscribat, ac si quando diem obierit, nullam Ecclesiam, nullum Clerum, nullum pauperem scribat hæredem.* As with the other laws the Prelates speedily found the means to evade this, and later had it abrogated. Their insatiable cupidity of wealth knew no bounds, and when they discovered that they could not get the property of the secular people, they began to encroach upon the states and lands of their neighbouring Episcopates, particularly if the neighbouring Bishop was weak enough to let it pass, or take no notice, perhaps on account of his good temper, or because his religious and conscientious motives prevented him combating with his ecclesiastic brother. These encroachments had gone so far that it became necessary to frame some Canonic and secular laws, to compel the Bishops to mind the business of their own states and jurisdictions. This law was made in the reign of Theodosius, after the General Synod which took place at Constantinople in the year 381. Socrates, in lib. 4, c. 24 and 25, and Onuphrius in *Fastis Pontific.*, and also the Canons 5th and 7th of the Constantinopolitani Concilii, as stated, to avoid the ecclesiastical dissensions amongst themselves, the states were properly partitioned and distributed accordingly to each Bishop his share of the lambs to feed and shear the wool, but not to skin or quarter them: *partiuntur Provincias dissidiis vitandis et fines cujusque, &c. Episcopi qui extra Dioecesim sunt ad Ecclesias, quæ extra terminos earum sunt, ne accedant, neque confundant, et*

Leg. 27 de
Episcop. et
Cler. in C.
Theod.

Socrates, in
lib. 4, c. 24,
et lib. 5, c. 8,
Concilium
Constanti-
nop., can. 5
and 7, Onu-
phri. in *Fast.*
Pontif.

Socrates.

Concilium
Constanti-
nop.

permisceant Ecclesias : Quod obstante persecutione minus ante observatum, Inquit Socrates. And so say I. The more they made laws to prevent their encroachments the less notice the Bishops took of them, and continued to seize upon other people's rights and property. Non invitati Episcopi ultra Diocesim accedere non debent, super ordinandis aliquibus, vel quibuscumque disponendis Ecclesiasticis causis, servata regula, quæ supra scripta est de unaquaque Diocesi : manifestum namque est, quod per singulas quasque provincias provincialis Synodus administrare et curare omnia debeat secundum ea quæ sunt in Nicena definita. It is clear that the provincial Synods were bound to do and execute what was ordered and established to be done by the Synod of Nicea.

In the year
381 the Uni-
versal Synod
took place at
Constanti-
nople.

Leo Magnus,
anno 450, at
the time of
Emp. Valen-
tinian.

The Roman Bishop Damasus was the first to attempt supremacy above the other Bishops, not because he was better or greater than his contemporaries, but because he was more polished and commanded a certain respect from the others on account of his going hand in hand with the Emperor Theodosius, and introducing a little more pomp and regularity in the Church services and festivals. One of his successors, Leo the First, almost called himself *Leo Magnus Romanus Episcopus*, and, in addressing letters to the other Bishops, he assumed the prerogative of calling them *honoratissimos filios* ; indeed, he was so partial to the exercise of authority that he would have done away with the Canons of the Council of Nicea, for the sake of making others in his own name and by his own authority ; but the Emperor knew him well, and kept his eyes and ears open to his Imperial business, and checked all the ambitious chiefs of any of the sects, without favouring either the Orthodox or the Roman Bishops. And he did this by moderately stringent rules and conciliatory means, together with constant watching and maintenance of his Imperial authority over all of

them ; as Socrates and Sozomenus, the contemporary Ecclesiastic writers, said : Imperator, quantum in ipso situm erat, brevi curriculo Concilium omnium Sectarum cogere laboravit. Socrates, lib. 5, c. 10, Sozomen., lib. 7, c. 7.

In the year 397 the third Carthaginian Synod took place, and many Canons were enacted. Amongst them the Canon 26, with reference to the Primate, says,—That the Bishop of the first See is not to be called Prince of the Clergymen, nor anything of the kind, and only Bishop of the first See. It also says that he shall not be styled Universal Bishop, nor be called Roman Pontiff. *Primæ Sedis Episcopus Princeps Sacerdotum ne appelletur, aut aliquid hujusmodi, sed tantum primæ Sedis Episcopus. Episcopus autem universalis, nec etiam Romanus Pontifex appelletur.* Conc. Cartha. Can. 26, Distinct. 99. When this Carthaginian Synod was held, Bishop Syriacus was in possession of the Roman See, and corruption had perverted the Ecclesiastic discipline as well as the Christian doctrine, to remedy which Bishop Syricius in the previous Synod of Nicea had proposed and caused to be adopted a law which compelled the Clergy to be celibate. This law was, a few years after, completely disregarded and cast aside by the greater part of the Bishops. The practice or the pest of the time was that the Christian Clergy fashioned Christianity in imitation of the Superstitions of the Saliars Pontiffs. The Roman Bishops intrigued and struggled for a long time before they succeeded in usurping a supremacy above the other Bishops; they were constantly opposed by the Imperial Power, by the other Bishops, and by the Canonic laws. It would be superfluous to relate here all the opinions and contests of the contemporary authors and fathers of the Church; however, I will take notice here of what Bishop Eusebius Emissenus wrote in one of his sermons reproving the Roman Bishop : *Quisquis inter Episcopos in terris Primatum optabit, confusionem in cœlo inveniet, et qui primas tenere cupiet, in numerum* Eusebius Emissenus in Sermone.

servorum Christi non admittetur. This holy man could not be pronounced by the Roman Church as an Infidel or a Protestant, or stigmatized as an unbeliever, as they do with any other persons who dissent from their fallacious perversions and ribaldry to the truths of Christianity; and though Eusebius preached loudly enough to the whole world against the Bishop of Rome who attempted to become the Primate, and told him plainly that he who did such things would be condemned, confused, and discarded from heaven, and would not be admitted as a Christian, with all these admonitions and threats the Roman Bishops, in course of time, accomplished and satisfied their iniquitous and vain aspirations. We now arrive to the year 418, at which period Bishop Boniface the First usurped the Primate; and not only had the impudence himself to rebel against the Imperial authority, but urged on the clergy and the people also, and thus brought confusion and schism. We see also that Symmacus, the Prefect of Rome, wrote to the Emperor Honorius demanding powers and means to put down the Usurper. Baronius could not help mentioning that Boniface the First was expelled by Symmacus for his insolent daring and schism: *Absoluta decernimus jussione, Bonifacium interdicta confestim urbe prohiberi, pertinacius resistentum præcipimus expelli. Et ut cælestibus constitutis morem gerat.* A great Synod was convoked directly, to which were invited the Italian, French, and African Bishops,—which soon pronounced against Boniface, who found himself compelled to acknowledge his fault, and who attempted to supplicate the Emperor for reinstatement or restoration to the Roman See: *Supplicatio Bonifacii Popæ ut constituatur a Principe. Ecclesiæ mihi Deus Sacerdotium, vobis res humanas regni deputavit, &c.* Know ye, all ye pretended holy swindlers of the past and of the present time, come read, translate, and see how this ancient impostor of the Roman Church

Baronius, an.
418-19, art.
2 et 3.

submits, acknowledges his faults, and begs to be pardoned for attempting to rob and swindle the Imperial power. The Emperor Constantine died about ninety-five years before this attempt, and surely if that Emperor had given to Silvester the patrimony of St Peter a rogue like Boniface should have known it. When a thief is in the presence of the judge accused of a crime, if he is not asked what extenuating circumstances, or with what right or pretext he has done, or attempted to do, or accomplished his crime, the thief himself in his own defence states his reasons or his delusions which led him to attempt the crime. Why did not Boniface dream of the Donation of Constantine? Why did he not say a word about the Patrimony of St Peter? Constantine's pro-nephews were still alive, and could have corroborated or disproved his pretences. Instead of that Boniface knew, felt, and acknowledged, that he was a robber, or at least that he had attempted to become one, and recognised that God had deputed the Emperor Honorius to the possession and direction of temporal affairs, and that he alone had committed the fault: *Cum enim humanis rebus cultor divinæ religionis, Domino favente, præsideas, nostra culpa erit, &c.* In these words Boniface confessed, in his petition to the Emperor, that he organised the gigantic swindle which he failed to accomplish, and which was subsequently established and definitively settled in the thirteenth century, when the Popes returned from Avignon to occupy the Roman Chair in January, 1376. I will say nothing of the Princes who brought the Pope back to Rome, and who supported the Pope in effecting his criminal installation as temporal Sovereign. I attribute this act to their ignorance, want of foresight, and moral courage to do justice to themselves, and to the people who were living under their rule and jurisdiction.

In the reign of Gratianus, the Roman church

seems to have had an extraordinary moment of calm, and the contentions amongst the clergy, high and low, disappeared, owing probably to the wise Imperial legislation, and to the number of extraordinarily clever and honest bishops who flourished simultaneously in various countries. These good Christians understood their mission, and with the assistance of the Emperor Gratianus, modestly worked to reform the abuses of the church. I will copy here a page from the MS. *Chronico de Ætatibus*, which will assist in fixing the chronology of those divines:

MS. Chron.,
p. 143.

Et ab urbe condita MCXXXII. Gratianus cum fratre Valentiniano XL ab Augusto post mortem Valentis sex annis Imperium tenuit. Quamvis jamdudum antea cum Patruo Valente et cum Valentiniano fratre regnaret. Gratianus itaque admodum juvenis cum inestimabilem multitudinem Hostium Romanis infusam finibus cerneret: Fretus Christi Potentia, longe in pari militum numero sese ostendit, et continuo apud Argertaream Galliarum oppidum formidabilissimum bellum incredibili felicitate confecit. Nam plusquam triginta millia Alemannorum, nimio Romanorum detrimento in eo prælio interfecta narrantur. Hoc itaque Deus suæ rectæ fidei ultorem contribuit: Cum usque ad id tempus Italia Arianæ fidei morbo langueret. Hoc itaque tempore post Auxentii seram mortem cum Ambrosius Mediolanensis Episcopus pro fide Catholica libros Gratiano Imperatori porrexisset, ac veneratione qua debuerat susceptus esset. Universam statim ad rectam fidem Italiana reparavit. Eo tempore in Gallia Turonis multis Beatissimus Martinus radiabat virtutibus. Totoque orbi doctrinis et Scientia clarus apud Bethleem civitatem Palestinæ situs, pollebat Hieronymus, Mediolani vero Beatus Ambrosius Episcopus, Pictavis quoque Beatus Hilarius. Hispaniæ autem Beatus Augustinus Episcopus. Constantinopoli vero Beatus

Joannes Chrisostomus, quorum præclaris opusculis, hodie usque Ecclesia floret. Romæ etiam Paulus Orosius dissertissimus temperum scriptor.

I should say that, according to my notion, these pious men after the Apostles formed a new era by themselves, which, unfortunately, hardly survived them.

From this MS. Chronica I have already noticed three Herods and two St Johns. The Herods died before St John the Evangelist, who lived ninety-eight years; and from this Evangelist to St John Chrisostomus there is an interval of full 300 years. In the reign of Gratianus there was no Herod either in Palestine or anywhere else, and it is positive (always according to this MS. Chronica) that St John Chrisostomus lived till, and probably survived the anno Domini 400. Such being the case, and being desirous to learn the truth of the facts, or the falsity of the statements of this MS. Chronica, may I inquire which was the St John who was the victim of Herod and Herodiades? To reconcile these statements with the Christian notions that I have, I am compelled to believe that there must have been another St John living at the time of the Herods, and that this third St John was sacrificed by Herod before Herod and his wife were exiled, and went to die in Spain, and that this supposed third St John had not been taken notice of by the writer of the Chronica.—In another chapter I have emitted the opinion that St John the Baptist was so called up to the time that he wrote his Evangile, and after that he was termed the Evangelist, and this appears to be confirmed by the writer of the said MS. Chronica, in a passage alluding to St John, where he terms him *the Baptist of the Evangile* (*Baptista Evangeliorum*).—Unless I premise the above supposition it would be impossible for me to explain or understand the above conflicting statements. I should therefore feel obliged to any

one who could suggest a better explanation of these matters, which are only clear enough to create confusion in my mind.

I leave Boniface the First doing penance for his misdeeds, and pass on to the next tenacious pretender to the Primacy, Leo the First, Bishop of Rome, in the year 450, and during his episcopacy he strongly stimulated the other bishops, by letters, to assist him in the attempt to consummate that usurpation; he had first of all written to them in friendly and most courteous terms, thinking by these means to secure their kindly assistance and sympathy, so as to be enabled to ascertain what sort of benefit he could derive from their concurrence in his views about this political scheme of elevating himself above the others. It seems that Leo had the courage to call himself Pope of the Roman Catholic and Universal Church: —*Papam se Ecclesiæ Urbis Romæ cognominat et universalem, &c.* About the same epoch, the Bishop of Constantinople, in a general Synod, was named Bishop of the Second See. All these abuses of power had already been forbidden by various Councils and Emperors; nevertheless, the priestly impudence carried the point at the moment that the Emperor was either indifferent to the effect that would result from this new title, or that he was engaged in other occupations more serious, or in war, or other causes which I cannot momentarily ascertain by historical investigation. It is not necessary to relate the contentions that took place at the various Councils amongst the bishops, who disapproved of these innovations of the Roman and Constantinopolitan bishops.

Before I proceed further, I will revive a trifling law which served for a time to paralyze the extravagant assumptions of the bishops, who, not satisfied with having had as a concession the Imperial authority of adjudicating in Theological and other Ecclesiastical cases, by the abuse of that same

Synodal power, but they now and then arrogated to themselves the adjudication of civil cases, not only between ecclesiastics and lay people, but even in cases entirely within the cognizance of the regular judges alone, whether civil or criminal, and of secular persons. As this was a breach of the temporal power, the Emperors Valentinianus and Theodosius remedied the evil by the enactment of the following law, which was inserted in the *Codex Theodosii*, in the *Novellas Valentiniani*, lib. 2. It is also reported by Baronius, art. 52 and 50, anno 452. It runs thus: Anno 452.
 De Episcopali Judicio diversorum sæpe causatio est. In Cod. Theodos.
 Ne ulterius querela procedat necesse est presenti lege sanciri. Itaque cum inter Clericos jurgium vertitur, et ipsis litagatoribus convenit, habeat Episcopus licentiam judicandi: præunte tamen vinculo compromissi. Quod et Laicis, si consentiant, autoritas nostra permittit. Aliter eos judices esse non patimur, nisi voluntas jurgantium, interposita, sicut dictum est, conditione præcedat. Quoniam constat Episcopas et Presbyteros forum legibus non habere, nec de aliis causis secundum Arcadii et Honorii Divalia constituta, quæ Theodosiarum corpus ostendit, præter religionem cognoscere. Si ambo ejusdem officii litigatores nolint, vel alteruter, agant publicis legibus et jure commune. Sin vero petitor Laicus, seu in civili, seu criminali causa cujuslibet loci Clericum adversarium suum, si id magis eligat, per auctoritatem legitimam in publico judicio respondere compellat. Quam formam etiam circa Episcoporum personam observari oportere censemus. Ut si in hujusmodi ordinis homines actionem persuasionis et atrocium injuriarum dirigi necesse fuerit, per procuratorem solemniter ordinatum apud judicem publicum inter leges et jura configant, &c. The moral wisdom of this law is quite enough to convince the obstinate Father of the *non possumus non volumus*, that in the olden time it was different to what it is now, and that, what has been done

during the last five hundred years in Rome and in the Roman States, instead of administering justice, the Popes have usurped and still usurp the right and privilege of administering *injustice*. I am not fond of retrogression, nor of any barbarism of old, but I contend that the above law seems to me an admirable specimen of equity and justice founded upon a most impartial basis, and would answer uncommonly well even at the present day, *although we are so much civilised*. If we were not provided with a good *Statuto*, I would propose the total renovation of this law for all Italy, and would not be silent until I saw it readopted in the Italian Courts of Law, in spite of the Belgian Jesuit, the *Sacripante*, *alias* the first *Sicary* of the Roman States. I know that Mr Antonelli would protest against this, as usual, and that the great Crocodile would shed a few more tears on the occasion of losing the means and opportunity of skinning, *more antiquo*, his unfortunate subjects; but this would be a trifling consideration amounting to nothing, as it is only a specimen of hypocrisy always ready at hand, which costs *un zero*, and serves only to delude the fools who believe it to be a genuine specimen of humane feeling. Such things are well known now, and there are many precedents with respect to other States. I could quote, for instance, a late Monarch who used to receive every deputation *avec un nouveau plaisir*, although their mission was to ask things which the *Monarque* tenaciously denied to grant, and although he promised in the first *bulletin* that he issued to the nation that "*La Charte sera desormais une verité.*" (See the first Bulletin of Louis Philippe, 29th July, 1830.) Before I dismiss the subject of this law, which compelled the Ecclesiastics to adjudicate only in Ecclesiastical affairs, and to submit to be adjudicated in their civil and criminal affairs to the common courts of Justice, I will just state that Baronius, with his usual partiality to the cloth, made the Jesuitical

remark that “that law indignated God to restore the strength to Attila and to Gesnericus, who went to destroy Rome, finding the roads clear and the gates open.” I have quoted this remark of Baronius, so that any one may see how far the spirit of party can be carried in its monstrous absurdities. About the year 472 Odoacre, *Rugiorum Dux*, possessed himself of Italy. To avoid a commotion in Rome, on account of Simplicius the Roman Bishop’s death, he instituted a law, by virtue of which Basilus was named his Vicar, and it was promulgated in the Vatican in the presence of a great concourse of Bishops: “Si Simplicium de hac luce exire contigerit, propter illum strepitum, et venerabilis Ecclesiæ detrimentum, sine nostra consultatione cujuslibet non celebretur Electio.” (Sigonius de Occident. Imper., l. 15 et 16.) And so it was, and during the thirteen years of his reign and authority in Rome and Italy everything was tranquil.

According to Sigonius, in the year 498, after the death of Anasthasius the Second, a quantity of money was distributed in Rome amongst the clergy to buy their votes and influence for the election of a Bishop favourable to the interest of the Oriental Emperor, Anasthasius. There were two parties in Rome; one elected Symmachus, the other Laurentius, and here again for some years we had dissensions, strife, and a regular cataclysm with all its concomitant evils. Councils and Synods were abrogated, together with all former good laws, for bad ones, and the usual persecutions, spoliations, &c., were the result, until, after four years of fierce contentions, Theodoricus put an end to this horrible state of things by expelling both the pretending Bishops, and constituted in their place the Bishop Peter Altinus, as stated by *Paulus Diaconus*, in lib. 15, and by Nicephorus: Ex utrisque partibus innumeræ strages, et rapinæ patratae sunt, plerique ex Sacerdotali numero, multi etiam Clericorum plures civium Romanorum ex-

tincti—and Sabellicus (En. 8, l. 2) added to it: “ne virginibus quidem sacris parsum.” Eusebius, in lib. 6, c. 37, and Dionysius, also confirm the existence of the iniquitous dissensions of the Ecclesiastics, and of the victims of the schism. In the year 501, Theodoricus convoked a great Synod, in which most of the Italian Bishops concurred. Baronius related the convocation of this Synod, but with his usual tact controverted the facts, and dressed them with new white linen instead of black and scarlet. The French and German Bishops were alike discontented and insurrectionary, and refused obedience to the mandates of King Clodoveus, as stated by Bishop Anasthasius the Second, and as demonstrated by their formal letter, sent to him and reported in Epistol. Episc. Gall. et Germ. ad Anasthas. 2, in the Collectanea Aventini. I need not insert it here, as it is too long; it must suffice, therefore, merely to point it out to those who are fond of investigating the truth of past events. After the reinstatement of Symmachus to St Peter’s chair, and his subsequent death, Bishop Hormisidas was elected: he sent letters, and delegated various of his Vicars in Italy, France, and other States in the year 518, and ecclesiastical affairs went on quietly for a time, but when the Emperor Justinus wrote to Bishop Hormisidas, styling him Hormisidæ Archiepiscopo et Patriarchæ, of course this new title was taken notice of, and gave umbrage to the other Bishops, causing jealousy and some dissensions. From that moment, *and not before*, the Bishop of Rome was officially elevated a step higher, not in power, but in title or dignity. The Papal dignity, we have seen, was forbidden by Synodal convention, which had decreed that the Roman Bishop should style himself or should be addressed only as Bishop of the First See, and Hormisidas Episcopus Romanus Johanni Episcopo Constantinopolitano, in writing to his brother Bishop, used the above heading in the year 518 and 519, and

as soon as he was named by the Emperor Archbishop and Patriarch he adopted that title, and never forgot the use nor the abuse of it.

I fix, then, the epoch of 519 or 520 as the period when the Episcopate commenced to usurp the Papal dignity. The Bishop of Constantinople we see also was called at that time Patriarch.

Sub an. 530. Felice Johannis successore vita functo, rursus in Urbe tumultus, dum alii Bonifacium alii Dioscorum poscunt. [Anno 530, Liber Pontifical. in Bonifa.] Here again, we have the usual cabals and riots for the election of the new Roman Archbishop. Two parties were contending for the berth, some wanted to elect Boniface, others Dioscorus; but as it frequently happened in the Pontifical elections, or soon after, that the elected were suddenly taken ill and departed, so it happened in this case that Dioscorus after eighteen days travelled to the other world. Boniface then accommodated himself in the Roman chair, convoked a Synod, and obtained from some of the Bishops the power of electing his successor to avoid the usual *esclanders* of the elections and the schism. Having named his successor, Vigilius, who was his *Diaconus*, and finding him fully disposed, as well as ambitious of power, he persuaded himself of the danger of having a rival so near his person; so he convoked a Council, and stated that he had reconsidered his projects, acknowledged that he had acted erroneously in electing a successor, as the power belonged only to the Holy Spirit to elect the Pontiff, and accordingly, with a new Chirograph, he revoked and burned the previous Synodal decree, as if it had been an act of *Læse Majestatis*. Money was still the greatest power and medium to obtain any object, and with money the Bishops were inspired to speak and do all the miraculous things that have enchanted the credulity of the ignorant classes of every nation. At the death of Boniface the Second, the intrigues and the corruptions

extorted by the distribution of money to all classes, even among the Senators, called forth from that dignified body, offended and degraded by some of its members, a *Senatus Consultum*, which was reported by Cassiodorus (lib. 9, epist. 15), and which would have had good effect if it had always been enforced, to prevent the Bishops corrupting the people with money or promises at the time of the elections, &c. *Quicumque in Episcopatu obtinendo sive per se, sive per aliam quancunque personam, aliquid promississe declaratur, aut execrabilis contractus cunctis viribus efferatur. Si quis autem in hoc scelere deprehenditur fuisse versatus, nullam relinquimus vocem, verum etiam si aut repetendum, aut quod acceptum est, non reddendum esse crediderit, sacrilegii reus protinus habeatur, accepta restituens compulsione judicis competentis.* When this law was issued it is quite certain that the Episcopal corruption was at its highest point; therefore I make no remarks. Italy was then kept in subjection by the Goths, the Greeks, and the Lombards; so that the state of confusion must have been very great without the increment of the constant rampant and fighting attitude of the Popes, who were struggling for Ecclesiastical supremacy, and making occasional attempts to usurp the civil power. *Agapetum vix electum, et a se confirmatum, Theodatus Constantinopolim Legatum ad Justinianum mittit, Amalasunthæ uxoris, Theodoricæ filiæ necem excursaturum: Sic et idem Theodatus Agapeto successorem instituit Silverium ex legitimo matrimonio Hormisidæ Papæ filium. (Anasthasius in Agapeto, anno 536.)* As soon as Agapetus was elected he confirmed himself in the Papal Throne, and was sent by Theodatus as his Legate to Justinian, at Constantinople, to justify or to excuse him for the death of his wife Amalasunthæ, daughter of Theodoric;—and so Theodatus constituted Silverius, son of Pope Hormiside by legitimate matrimony, to succeed to Agapetus. I

shall omit the relation of the great intrigue, scandal, and schism, which took place at the instigation of Augusta (Eutychiana), who corrupted Belisarius to name Vigilius as Pope, and to displace and seize the elected Silverius. This serious affair was undertaken for the promised [sum of *septem centenaria*, to be divided between Belisarius and Vigilius, who, for ambition and money, had promised that as soon as he assumed the Papal power he would faithfully declare that Theodosius, Anthemius, and Severus were heretics; and Belisarius stained his honourable name in that infamous transaction. See Liberatus Archidiaconus Carthaginens, in Breviario, c. 22, who gives a very good account of this monstrous plot, and of its success in the year 538.

Baronius (to. 7, anno 538, art. 20) notices it also, and states that before that time there had not been so great a schism. *Papa, inquit, nulla nisi sæcularis hominis auctoritate cathedram insidens, fur et latro, non per ostium sed aliunde conscendens, Lupus gregem invadens, Pseudoepiscopus contra legitimum Episcopum stans, Antichristus contra Christum jure appellandus, &c.* Superat hoc scelus quodlibet id genus antea perpetratum, cedit huic novati impietas, pertinacia Ursicini, Laurentii præsumptio ac denique aliorum omnium Schismaticorum antistitium superbia, arrogantia atque facinorosa temeritas. Now, my dear old friend Dupanloup, what do you think of these splendid actions of your old illustrious colleagues and brothers? You see that even Baronius, although he belonged to the black and scarlet cloth, did not hesitate to give to the Pope the highest synonyme, *Fur et latro*, thief and assassin, *lupus invadens gregem*, the wolf assailing the flock, Antichrist fighting against Christ, &c. Pray, Dupanloup, do translate the text yourself, and as these are capital invectives, use them in your next Episcopal *Encyclica* against the Liberals, and I shall be spared the trouble of translation, and continue

my work to discover and prepare you another dish of the same rare palatable prelatie luxuries. The iniquities of this last Pope were so many and so great that I will refer the reader to several old ecclesiastic writers, "that he may not think that modern people like to write prejudicially against him." Therefore, after Baronius, see Anasthasius, the bibliothecary of the Roman See, in *Vigilio*, and Procopius, *de Bello Gotthorum*, lib. 3. Nicephorus, lib. 17, c. 26, added to what Baronius stated, that Vigilius, instead of calming his first violence, rather increased it, and excommunicated the Patriarch Menna, who had been consecrated in the place of the heretic Antimus by Agapetus, his predecessor, &c. Addit Nicephorus *de pristina illum violentia nihil renitentem, Patriarcham Mennam, in Anthimi hæretici locum ab Agapeto decessore consecratum, excommunicasse, Mennam vicissim ipsum—ut tandem terminandis his controversiis, quæ pravis partium animis accendebantur, Synodo Chalcedone convocata opus esset.* Baronius (anno 555) further observes: Eutychium Mennæ suffectum fidei suæ professionem Vigilio tradidisse. This dear Vigilius, or wide-awake, was so discontented and so perverse that he sought cause for quarrel even in the Constantinopolitan Synod; and he would not sit down for the vanity of being higher than the others. See Synod Constantinopolit., 5 act., 4 Bellarmin., lib. 1, de Conc., c. 19.

At that time there were only three Patriarchs, Vigilius at Rome, Eutychius at Constantinople, and Apollinaris at Alexandria, so says Zonara, tom. 3, pp. 55 et 74. Onuphrius, in the "Life of Pelagius," lib. 2, gives a little insight into the state of the political affairs of the Roman See and the Empire, and I will quote it because it is the basis upon which the Roman See stood for several centuries in obedience to the Imperial will. It says: Gotthis in Italia omni per Narsetem Patricium expulsis eaque cum Urbe Roma Orientalis Imperii facta parte,

sub Justiniano Imperatore, et Anthoritate, Papæ Vigili motus quidam in Comitii Pontificiis mos inolevit. Is fuit, ut mortuo Papa, nova quidem electio, more majorum, statim a Clero, Senatu, et Populo Romano fieret, verum electus Romanus Pontifex non ante consecrari atque ab Episcopis ordinari posset, quam ejus electio ab Imperatore Constanti-nopolitano confirmata esset, ipseque literis suis patentibus licentiam electo Pontifici concederet ut ordinari et consecrari posset, atque ita jurisdictionem Pontificatus tum obtineret. I am pleased to state here, what will be repeated in the chapter on the Papal elections, and which will serve also to corroborate what I have written about them—and it must be remarked, as it is explained, that it is according to the ancient custom (*more majorum*)—that the Clergy, the Senate, and the People elected the Pope, and the Emperor either confirmed, or annulled the election, &c. Onuphrius was a conscientious writer, and left many valuable records of the Ecclesiastical History; though partial to the interests of the church and clergy, yet he exposed many of their vices and abuses; even in the case quoted here, he plainly said that the Imperial Patent to the Pope's free Pontifical Jurisdiction was not obtained without the payment of a certain sum of money to the Emperor. I will continue the quotation, as it is interesting for many reasons: Pro qua licentia obtinenda electo necesse erat certam pecuniæ quantitatem Imperatori transmittere: Qua venia obtenta, ipse postea consecratur et Romanum administrabat Pontificatum. Antea enim idem dies comitiorum et consecrationis Pontificis renuntiati erant. Hoc autem ideo Justinianum Imperatorem, vel ex ejus authoritate Vigilium Papam instituisse credendum est, ut Imperator certus esset de conditionibus novi Pontificis, cujus tum maxima esse authoritas cœperat, Imperatoribus præsertim Italia absentibus, ne aliquo Pontifice factioso, vel Imperatoris hoste ordinato

Urbs, et Italia eo authore ab Orientali Imperio deficeret, seque finitimus Barbaris traderet, quod Sylverium Papam aliquando quæsisse sibi persuaderet. These Imperial and Papal conventions were simple, and a good guarantee to both Church and State, and for the welfare of the people; and if they had been properly maintained in every particular, there would have been no schism, no wars, and no invasions, and the Papal influence and the Imperial arms would have expelled any insolent intruder in Italy. However, these old-established conventions lasted till the time of Benedict the Second, though now and then there happened many dissensions and interruptions of peace.

To close with the case of Vigilius, I must state that he went to the Universal Synod of Constantinople, where the other Bishops were shocked and scandalised by his actions, and having also treated the Imperial authority with contempt, he was condemned to exile. By the intercession of Narsete he was afterwards recalled to Rome, but he died in Sicily, when travelling on the road thither. Concilium Constantinopol. 5, Collatio. 8, protestantur gravissimis verbis adversus cum patres, Scandalum imminens timendum iis, qui vel unum ex minimis scandalisant, quanto magis Imperatorem Christianissimum et populos, et Ecclesias totas. All these Papal attempts to reach the Primacy had not yet generated the idea of the Papal temporal power, nor could it be the case, because the Emperor Honorius resided so frequently at Ravenna, that he would have been soon ready to crush any such attempt; and generally, while he was at Ravenna, his delegate, the Exarch, was in Rome to look after the political movements of the Ecclesiastics, and report them to his Imperial master.

Gregorius Turonesis, in lib. 8, c. 20, said that up to this time the Roman Bishop had not the least

temporal power in Rome or anywhere else, as he was watched and kept in subjection by the Exarch's vigilance.

Ravenna rursum in qua hoc ipso tempore Justinus Secundus Exarcham, id est, summum in Italia Vicarium, Longinum Patritium constituit, qui omnibus Ducibus et Provinciarum Præfectis et Magistratibus imperitet, ingruentibus in Italiam Longobardis præcipuas quasque urbes præsidio communiat, Romam adeo Ravennam ipsam. Quo factum, ut ex una parte Episcopus Romanus in temporalibus nihil omnino juris haberet, ne Romæ quidem, quem Exarcha in ordinem subinde cogeret. In Spiritualibus ex altera parte intra suos limites coerceretur, quatenus Spiritualis Potestas, non secus ac umbra corpus, temporalem subsequi solita, prout Ravenna ad crescebat, declinare videbatur. Do you hear, Mr *Me-herode*, the sound of the above sentences? Is this clear enough to your intelligence, or do you want an interpreter? The Roman Bishop, in the middle of the sixth century, had not yet any temporal power in Rome, and much less anywhere else, and in the Spirituals he was controlled and kept in check, so quietly and so effectually, that he was completely in the dark, and never knew what was St Peter's Patrimony! If Vigilius had known of the alleged Constantine's Donation, when he turned insolent against the Emperor, would he not have claimed it as his right? Paul Bedford says, "I believe you, my boy." Narsete did many things for the welfare of Italy, and I therefore regret that this is not the opportunity to notice anything else than what I have stated. Sigonius, in his works *de Regno Italice*, repeats the same thing about the nullity of the Pope's temporal power, and Guiccardinus, in his Hist., lib. 4, corroborates the same facts in these words: "Hac tempestate qua uni Exarcho obtemperabant, Romani Pontifices civilis potestatis penitus expertes, atque in mortalium animis admiratione et observantia,

Sabellicus,
Enead. 8,
lib. 5.

moribus; ipsorum ab illa pristina puritate jam fatiscantibus, obsolescente, tamquam Imperatoribus subiecti ætatem agebant: sine quorum, et eorum, quos Hexarchos diximus appellatos, authoritate, quamvis Sacerdotum populique Romani suffragiis renuntiati, neque se pro Pontificibus gerere, neque Pontificatum capere audebant," quin etiam Episcopi Constantino-politanus et Ravennas, quoniam religionis sedes imperii atque armatorum potentiam sequi consuevit cum Romano Episcopo sæpenumero de principatu disputabant.

Every historian agrees that up to that time the Roman Bishops had not any power at all, and that even in Ecclesiastical affairs they were subject to rules, regulations, and censures. At the Synod of Narbonne, convoked in 589, and presided over by *Richaredus*, was established a canon forbidding the clergy to wear any purple dresses, as unbecoming religious persons and only fit for lay persons, &c., and if any clergyman transgressed that order that he would be forced to abide by the law.—Baronius, 8, anno 598, art. 30, extra locum, also reports it so. Ut nullus Clericorum vestimenta purpurea induat, quæ ad jactantiam pertinent mundialem, non ad religiosam dignitatem, ut sicut est devotio in mente, ita et ostendatur in corpore, quia purpura maxime laicorum potestate præditis debetur, non religiose; quod si quis non observaverit, velut transgressorem legis coercendum.

Even this point we see settled by a Canonical law, which clearly established that the purple ornaments and dresses designated the temporal power, and were unbecoming to the Clergymen of any hierarchic degree.

Gregorius Magnus was appointed to the Roman See about the year 590. He was a prudent, good, and most honest Ecclesiastic, and all his letters prove that he was conciliatory, humble, and inclined to do good to humanity: he exerted himself to reform

and correct the abuses of the Clergy, and to persuade them to follow Christianity, without pomp and vanity.

Gregorius Magnus's intentions were excellent, and it is a great misfortune to mankind that his successors degenerated so much, and adopted the opposite system. These few lines, extracted from the fourth book of his *Epistola* 32, are a specimen of his humility, and of the high esteem which he entertained for the Emperor Mauritius. In writing to another Bishop, he says: *Cura ei totius Ecclesiæ et principatus committitur et tamen universalis Apostolus non vocatur, et vir sanctissimus consacerdos meus Johannes vocari universalis Episcopus conatur. Exclamare compellor, ac dicere, ô tempore, ô mores: Ecce cuncta in Europæ partibus Barbarorum juri sunt tradita destructæ urbes, eversa castra, depopulatæ provinciæ nullus terram cultor inhabitat, et tamen Sacerdotes qui in pavimento et cinere flentes jacere debuerunt, vanitatis sibi nomina expetunt et novis ac prophanis vocabulis gloriantur.* This little fragment contains much of moral philosophic salt, and that accounts for its being unpalatable to the Clergy; it says that "God gave to the Emperor the care of the Church and State, and yet he did not call himself Universal Apostle, and my most saintly ecclesiastic brother John makes every effort to style himself universal Bishop. I am compelled to exclaim, Oh times, oh manners! Now that all Europe is invaded and subjected to the jurisdiction of the barbarians who destroyed the towns and castles, depopulated the provinces, and dispersed and murdered the peasants; now that the Ecclesiastics should prostrate themselves to the earth and shed tears for these calamities, instead of that they are looking for vain names, and gloriolate themselves with new profane titles." In his letter 36, Gregorius Magnus endeavoured that, at the Calcedonian Synod, a canonic law should be issued to quash his title of

Universalis Bishop ; he would not have *Universal* because he said that it was an innovation of a few years date only, and, moreover, a profane appellation which his predecessors did not like to consent to, and never bore before him, &c.

Nullus unquam decessorum meorum hoc tam prophano vocabulo uti consensit, quia videlicet si unus Patriarcha universalis dicitur, Patriarcharum nomen cæteris derogatur. Sed hoc absit, absit a Christiana mente, id sibi velle quempiam arripere. Propterea sanctitas vestra in suis Epistolis neminem unquam universalem nominet, &c. This was really the man and the only one fit to be the Pope, because he was good and pure, and attempted to bring to the Christian path the traviated Bishops, who were engulfed in vices and pompous vanities, and in all sorts of demoralising excesses. Gregorius Magnus also wrote (Epist. 38) very strongly to John, Bishop of Constantinople, to exhort him to humility, and to co-operate with him to reform the clergy and the Church abuses, and reproached him : Eo tempore, quo indignum te esse fatebaris, ut Episcopus appetas solus vocari, &c. He reminded him also of the day of judgment, and of what avail it would be to him to style himself universal Bishop. Tu quid Christo, universalis silicet Ecclesiæ capiti, in extremi judicii es dicturus examine, qui cuncta ejus membra tibimet conaris universalis appellatione supponere ?—And he said that with that perverse word *Universalis*, the Bishop imitated the Devil. Further on he said that Peter, Paul, Andreas, and John the Apostles, were nothing more than the heads or chiefs of the people, and that all the Churches were members under one of those chiefs, and, nevertheless, neither of them called himself universal, or presumed to be so called ; they were truly saints, neither of them had the temerity to arrogate to himself that name. Certe Petrus Apostolus Primum membrum sanctæ et Universalis est. Paulus, Andreas, Johannes, quid

aliud quam singularium sunt plebium capita? Et tamen sub uno capite omnes membra sunt Ecclesiæ. Tamen nullus eorum unquam se universalem vocare voluit, quo nomine vocari nullus præsumpsit, qui veraciter sanctus fuit, nullus hoc temerarium nomen sibi arripuit, &c. What a difference between the Bishops of the present day and Gregorius Magnus! What would he say if he were to see an Antonelli, a *Me-herode*, or any other of the so-called *Cavalieri di Cristo*? I am sure that he would exclaim, with ample reason—Mimi! ite ad inferos, hoc vestrum iniquitatis est emporium—full of blasphemy and indulgences and all other sorts of sacred and profane things that have nothing to do with the Christian religion. Go and bury with yourselves your anti-christian dogmas, and let the world live in peace and at leisure to contemplate the glory of God Eternal, pure, and just—go to the Jordan, divest yourselves of the mantles of abomination, wash and clean yourselves of your miserable assumptions and presumptuous cabals, and, like the reptiles, drop your skins or external envelopes. If you are capable of living honestly, and of becoming real Christians, exercise the precepts of Christianity and its divine inspirations; then, and only then, the people will appreciate and believe you, according to the good that you will confer upon humanity.

To compare the works and the intentions of Gregorius Magnus with what has been done and is still being done by his posterity, it requires a very calm, reflective mind, and, unfortunately, the mere thought of the task makes me giddy, and I regret much that I have not been able to attempt it, for fear of mental excitement. Nevertheless, I will point out to anyone who is competent, and who feels inclined to do so, that such a work would open a wide field of theological treasure, and compensate the vineyard labourer for his trouble, as every one of these letters contains real gems that will last almost to perpetuity.

Greg. Magn.,
lib. 7, indict.
1, epist. 30.

Take, for instance, from letter 30, to the Alexandrian Bishop, this little passage, which reproduces and shows to you in full the heart of the man, when he said : Ego enim non verbis quæro prosperari, sed moribus. Nec honorem esse deputo, in quo fratres meos honorem suum perdere cognosco. Meus namque honor est honor universalis Ecclesiæ. Meus honor est fratrum meorum solidus vigor. Tunc ego vere honoratus sum, cum singulis quibusque honor debitus non negatur. Si enim universalem me Papam vestra sanctitas dicit, negat se hoc esse, quod me fatetur universum. Sed absit hoc. Recedant verba quæ unitatem instant, charitatem vulnerant. Yet this good man was a Pope, and so extraordinarily different from the others that I doubt if he were a man. Look now-a-days ; if, for instance, you chance to omit a title, or write too freely to a priest, in a commonly respectful manner, such as you would do to any other person ; or if in addressing the superior Clergy you should inadvertently neglect the salutation of taking off your hat, or fail to prostrate yourself should the Pope pass you in the street, see what vexation and trouble you get into for such inadvertence. Wait until you get the priestly spirit moved for an answer to your untitled, unhonied letter to Right Reverend *unto e bisunto*, as we say in Italian. Though these are trifling things that a layman would not notice, yet the priests make it almost a crime, and take vengeance according to circumstances and to persons, and they are the most exacting class of people in every respect, or in the world.

Gregorius Magnus, also in letter 30, to the Emperor Mauritius, exhorting his assistance to avoid the occurrence of any scandal amongst the ecclesiastics, begs that he would spare him useless and vain titles, all superfluous words, and address him as if he were speaking to him, ordering what he wished him to do without any other nonsense, for (he says) "I know who I am and who you are :"—quia scio

qui sum, qui estis. "I never order, but I do indicate to others what I think is good to be done, and this is my particular case. In your letter directed to me you style me with the vain appellation of Universal Pope. You know that I dislike it, that it is unbecoming. What I want from your goodness is that you should not give to me what is detracting, and what belongs to you only, you should not give to others, as it is more than what they are entitled to, and what is required. I do not care to prosper with ambitious titles, it is good manners I care for; and I do not think that it is honourable to adopt the dishonourable manners of my brothers, because my honour is that of the *Universal* Church, and it is more solid and lasting than that of my brothers. Therefore, I am really honoured, while I have individually that honour which is not denied to others; but if your Holiness calls me Universal Pope, you deny me to be what you call me, *Universal*. But vanish the thought, withdraw the words that are opposed to the unity of the Church, and offensive to charity." Now, my dear grumbling Bishops, what do you say of the moral manners of this real Father of the Church? I have given you an idea of his style, and I dare say you will translate it properly, and penetrate deeper into his thoughts than I have done, and compare his actions with yours. My desire is merely to open the eyes of those youths who have the leisure, and the means, intelligence, and determination to search for the truth. Do not say that the times have changed; we know all that, as we know that God is eternal, that Truth is one of his emanations, and, unfortunately, for your confusion, invariably unchangeable and always the same! Gregorius Magnus was the real model bishop, and should have been constantly imitated by his followers; he not only assiduously endeavoured to keep the Italian bishops in peaceful and brotherly accord with each other, but he offered

his ever-ready assistance and mediation to all the ecclesiastics in their contentions, and received hospitably those who had been badly treated by their Metropolitan bishops, and his kindness extended itself to the clergy of France, Spain, the Orient, and various other parts.

I must now pass on to relate one other historical fact of great importance, and also to pave the way to the advancement and the establishment of the Papal greatness; but, as usual with the progress of the Roman Church, it was connected and based upon enormous crimes. The Emperor Mauritius, we have seen, was willing to give to Gregorius Magnus more than he liked to receive, and that both were friendly, courteous, and in perfect harmony. This fact might be a good argument to establish that, if Gregory was so exquisitely good and honest, of course Mauritius must have been also of that temper and habit, otherwise there could not have been harmony for any length of time between them and their subjects. However, I will not say anything more of the Emperor Mauritius; I will merely state that the Imperial soldiers were getting dissatisfied with him, and that the Centurion Phocas took advantage of that insubordination and military disorder, and caused a revolution, compelling Mauritius and his wife and family to take to flight. John, the Patriarch of Constantinople, had had a little contention with the Roman Gregorius Magnus, and they had settled it, when Phocas, the chief of the revolution, was proclaimed Emperor and crowned by that Patriarch, who was one of the principal actors in the conspiracy and revolution. After his coronation he lost no time in prosecuting, following, and taking prisoner Mauritius, who was compelled to see his own family put to death under his eyes, and amongst them even his infant; after which the Emperor Mauritius, when almost dead with grief at the horrible sight, was beheaded. Gregorius Magnus

in this affair showed himself in danger on account of the resentment that the Patriarch of Constantinople might nourish against him, and in this case Gregory was not up to the mark of a thorough honest and upright man, to stand up to defend his friend Mauritius, and to remonstrate against the Patriarch John. It may be that exceedingly good men in the presence of great dangers lose all thought and energy, through want of presence of mind, and firmness of character. This was the case with Pope Gregorius Magnus, who, according to the modern Florentine Horace "*perde la Bussola e l'Alfabetto*"—and immediately wrote a letter to Phocas, congratulating him on his elevation, which begins with "Gloria in excelsis Deo," &c. This was really a great blunder on the part of that good man. The letter referred to is No. 36 of the lib. 11. After this he wrote another to *Leontia Augusta*, the wife of Phocas, also in the same strain. These two letters, Nos. 36 and 48, are real stains on his character, and show that the priesthood, though sometimes good and honourable, are often ready to turn their coats when they think it advisable for interested motives. Gregory did not long survive his friend Mauritius. He was succeeded by Sabinianus, who lived only a few months, and Boniface the Third, who was the friend of Phocas, was installed in St Peter's Chair in the year 605. This Boniface was endowed with good cheeks, ambition, impudence, and a good dose of rampant flattery, with which he captivated the favours of Phocas, and obtained from him not only a declaration that the Roman Church should be the head of all the churches, but that the Roman Bishop should be called the First, and the Universal Bishop, and this was statuted in an Imperial Synod composed of sixty-two Bishops. Bony-face the Third, with his impudence, was the first in his mandates, ecclesiastical and diplomatic, to adopt the words *volumus, et jubemus*

—as stated by Platina, in Bonif. III. Poor Gregorius Magnus had so much declaimed against the Bishops who aspired to titles, protesting that he would not be called *Universal*, when the title was spontaneously given to him by Mauritius : Gregory wrote, that, if any Bishop either allowed himself to be called, or called himself Universal, he would be the precursor of Antichrist. *Quicumque universalis Episcopus appellari vult, Antichristi præcursor est.* What would he have said if he had lived at the time of this audacious impostor? For my part, I place him in the category of the modern pulpit orators, who are so fond of political tirades, conspiracy and treason, without enquiring any further as to whether he would be worthy or unworthy of the position. Before I proceed any farther, with your permission, most honourable Bishops, I will corroborate the evidence adduced of the murder of the Emperor Mauritius and his family, by that most worthy and Christian Emperor Phocas, which is to be found in one of Gregory's letters, No. 1, lib. 2, Indict. 6, when he reports the case in these words : Phocas et Leontia Augusta Septimo in palatio quod dicitur Secundianas, coronatus est, et occisus est Mauritius Imperator cum omnibus filiis suis masculis, idest, Theodosio jam coronato, Tiberio, Petro, Paulo et Justiniano, simul et Petro fratre supradicti Mauriti Augusti, sed et aliqui procerum, qui ei cohærebant idest, Constantinus Patricius et Curator, et Placidus, sed et Gregorius Notarius Principis, &c. And all these murders were committed by black treason. Theodosius, who was at that time at the court of Chosroën, the King of Persia, by stratagem was recalled, waylaid half way on the road by the Sicaries of Phocas, and slain. The ladies of Mauritius's family, that is, his wife Constance and her three daughters (who had momentarily been saved by the intercession and protection offered by Bishop Cyriacus, who sheltered them in a Church, and who

resisted the sanguinary attempts of Phocas), were, after obtaining assurance from Phocas that he would spare their lives, received by Cyriacus into a monastery, where, in the following year, by violent treason, Phocas had them put to death.—See Cedrenus and Theofanes, and Baronius also (in to. 8, an. 606, art. 1, &c.), who could not help reporting this fact in his *Annales*. *Cyriacus autem Patriarcha Tyranno resistit, minime passus e Templo tyrannice abduci, quin Phocas juramentis eum certum redderet, quod non eas læsurus esset, &c.* The resistance that the Patriarch Cyriacus offered to Phocas on this occasion was the cause that induced him to incline more favourably to the friendship of Boniface, who was then attending at his Court, and was full of flattery and ambitious hypocrisy. Phocas, out of spite to Cyriacus, and requiring powerful assistance in Italy, after naming Boniface to the Roman See—as up to that time Constantinople was the first See, “he decreed that Rome should be the chief of all the Apostolic Churches,” as stated by Paulus Diaconus (lib. 4, c. 37), who was a conscientious and authoritative historian.

Phocas, regnante Papa Bonifacio, statuit sedem Romanæ et Apostolicæ Ecclesiæ caput esse omnium Ecclesiarum, quia Ecclesia Constantinopolitana primam se omnium Ecclesiarum scribebat. There is no way of denying these facts, because they have been repeated also by subsequent historians, Freulfus, Regino, Anasthasius, Hermanus Contractus, Marianus Scotus, Sabellicus, Blondus, Pomponius Lactus, Platina, Author *Compilationis Chronologicæ*, Otho Frisingensis in *Chronico*, lib. 5, c. 8; and Sigonius, in *Regno Italiæ*, lib. 2, said: Bonifacius legationem ad Phocam misisse, qua Decretum obtinuit, ut sedes Apostolica beati Petri Apostoli prima esset omnium Ecclesiarum, id est, Romana Ecclesia. The farther we proceed the more clearly will it be seen that the foundation of the Roman Church was raised on

crimes, and that the more atrocious these crimes were, the more the Church profited by them, and the more she aggrandised herself and advanced her material interest ; her spirituality thus diminished until there was not a shred of Christian life left. Christianity became a complete farce, and those Right Reverend Prelates were the actors in it in different versions, at different places, and with a different degree of excitement, according to those occasions and places. Yes, M. Antonelli, the concrete used by the ancient Reverend Fathers to widen the foundations of the Roman Church were the most energetic, the blackest crimes that mankind could perpetrate, and to wipe them away as an atonement, the ecclesiastics used to get as much as they could from the criminals, whether secular or ecclesiastic, in the shape of expiatory offers or gifts, and besides these all sorts of concessions suitable to their pomp and capricious vanity. By these means the holy shop got rich and powerful, without taking notice as to how, or by what means, they acquired their riches, right, titles, and privileges. One strange fact is that these extraordinary ecclesiastical wolves were not even faithful to the principles of their own tribes, for we see that in a Synod they determined to abolish what had been statuted in previous Synods, as if the ecclesiastic laws and Canons of to-day were not suitable to the morrow. Besides this I will mention here, that the Episcopal jealousy, which was of ancient standing amongst the Italian Prelates, so far from having been extinguished by Phocas's concessions to the Roman Bishop, had reached the apex of hostility, and the Patriarch of Aquileja never would condescend to acknowledge the supremacy of that of Rome, as he never did before. The Patriarch of Grado was always against the Patriarch of Aquileja ; the Milanese Archbishop, the Venetian Patriarch, the Bishops of Istria, of Brescia, of Mantua, and of Parma, were also independent of the Bishop of Rome, and recog-

nised only the mandates of their Metropolitan or Patriarch, and occasionally opposed the Roman Bishop. We find that the Bishops were quarrelling amongst themselves, and with the Roman See at the Synod of Mantua in the year 605, when the election of the Patriarch of Aquileja took place in opposition to the Roman See, through the influence and protection of the Lombard King, Agilulphus, who supported Bishop John.—See Baronius, anno 605, art. 2, 3, 4. Farewell Boniface, and now for your successor, Honorius. The Lombard Kings were harassing Italy; the Emperor's vicar, the Exarch, was ruling at Ravenna; and the Roman Bishop, though he had received from the Emperor Phocas the already-named title of Universal, yet he seemed to enjoy less of power on account of the Exarch's control, and of the pressure of the Lombard King on the Papal ambition of domination, which seemed innate with him, and had grown to an immoderate desire. Honorius's ambition had reached such a pitch, that like one seized with hydrophobia, he attacked the other Bishops, under a paltry pretext, in the year 623. As we have seen, the Roman Bishops were in bad odour, and mostly disagreed with the Lombard, Venetian, and Istrian Bishops, who never would depend on the Roman Bishop; perhaps he did so purposely to establish a precedent for his power above the others. Adalwaldus V, King of Lombardy, had become an imbecile, through the abuse of drinking (like the last Prussian Phoenix, who for a few years was immortalised by the public prints with a bottle as his family arms), and it was said that Eusebius, the Legate of the Emperor Heraclius, with twelve of the magnates of the kingdom, while this monarch was stepping out of the bath, surrounded him quietly and removed him without the public appearance of a revolution or dethronisation. In the next year, to avoid the rising of factions, and to check the tumults that were beginning to create discord and confusion,

the true Lombard patriots met together and expelled from the throne Adalwaldus, and placed there in his stead Arioaldus, his wife's brother. Upon this the population, the clergy, and the nobles became divided into two different opinions, and as the Transpadan Bishops were for Arioaldus, the Pope (Honorius) chose to oppose them, and to favour Adalwaldus, and by his advice the Exarch Isacius began to defend the ex-King. Honorius at first urged the Exarch to send to Rome those Bishops to explain why they interfered, and declared that they should be punished for their crime. But Isacius could not persuade Adalwaldus to abandon his claim to the throne, as Arioaldus had already begun to reign, and the efforts of Honorius were uselessly provoking the Transpadan Bishops, who were further irritated by his petulance. So said Sigonius, in his history of the Italian Kingdom, lib. 2, anno 623. *Ne malum longius serperet veriti Longobardi, postero anno, consilio habito, et inde tumultu excitato eum regno exigunt, inque ejus locum Arioaldum levirum sufficiunt. Interim quia non omnibus idem consilium universi tam Ecclesiastici, quam seculares sive Proceres, in duas partes distrahuntur : et Transpadani quidam illi Episcopi, quia Arioaldum complectuntur : Honorius Pontifex eos hac occasione oppressurus, ejusque hortatu Isacius Exarchus Adalwaldum sibi defendendum suscipiunt. In primis vero id urget Honorius, ut transpadanos Episcopos Isacius Romam ad dicendam causam mittat, ne, inquit, scelus ejusmodi impunitum relinquamus. Verum, cum Adalwaldum Isacius reducere non posset, Arioaldusque regnum obtineret, et Honorii irritus conatus fuit, et eos magis in eum Transpadani Episcopi accenduntur. So Pope Honorius, instead of displaying his pomposity with *éclat* to his own satisfaction, and to elevate the dignity of the Roman See, made a fool of himself, and brought the Roman See into the greatest contempt with the Bishops and the people, who had not*

yet, nor ever did intend to submit to his dictation.

The decree of Boniface the Third did not obtain any value or credit anywhere else, and the other Bishops, as usual, were ordained without the consent or the diploma of Boniface, who could interfere only in the ordination of his suffragan Bishops. Each Metropolitan Bishop was independent of the Roman See and of each other, and all of them had jurisdiction over their respective suffragan Bishops, and nothing more. Evidence of this fact is to be found in the Spanish Councils, the fourth and the sixth, which took place at Toledo, and in the first and second *Concilium Bracarense*, which were held at Narbonne, *in Provence*, at the time of Pope Honorius, and it appears that he had hardly any, or very little, influence in them, as is attested by the same Councils, whereas the Bishops freely acknowledged to have congregated by the discretion of King Sisenaldus—*ut ejus imperiis atque jussis commoniti de disciplina Ecclesiastica tractent*—to treat on Ecclesiastical discipline, according to his authority and orders, and as advised by him. *Quintum etiam et Sextum, Chintillæ salutaribus hortamentis, &c. Ex præcepto Regis.* It was then in the second Council of Narbonne, under the presidency of its Bishop Martin, that the chapters of the Greek Synod were changed for those which are to be found in the second volume of the Councils, and which were strengthened. In the chapters of this same Council the Metropolitan of each Province ordained the Bishops, who did nothing without consulting the suffragans, if they had not been to Rome. It was altered, and agreed that there was no such necessity, and that it would be a Papal subterfuge if any of them went there under any pretext, either to procure the Pope's Bull or the Pallium, as it would be a Papal and secret intrusion or trespass on his power. And if it happened that a Bishop was accused of anything,

and if there were doubts in the minds of the Provincial Council seated on the benches before passing judgment, it will be found, that they never applied to Rome for the means of dissipating them, or removing and clearing their minds in the matter. On the contrary, in such cases as the above, this was the solution to clear up any doubts. (Concil. Tolet., vol. 2, c. 13.) Pro definitione hujus discussionis, hoc placuit sancto Concilio, ut de provincia vicina, alter Metropolitanus convocatur Episcopus, ut per eum confirmetur quod secundum rectum placuerit canonem. It pleased this Holy Council, to settle all the dissensions and remove the doubts from their minds, to convocate the Metropolitan Bishop of the next province, and leave to him the power of adjudication and confirmation, according to the proper Canon, as he thought most advisable.

It is necessary to remark here that, by the Decree of Phocas, given a few years before to the Roman Bishop, entrusting him with a degree of superiority above the others, it was dangerous to depend on the judgment or caprice of a single person. We have seen that Gregorius Magnus did not like, and would not accept, title and power above his brother Bishops, because he said, and had foreseen and prophesied, that if a Bishop calls himself Universal, the Universal Church falls together with him, if he tumbles: Si unus Episcopus vocatur universalis, universa Ecclesia corrui, si unus universus cadit. Gregorius Magnus was perfectly right in his proposition, as it was soon proved in the case of Pope Honorius, who was convicted of heresy from his own letters which he had addressed to Sergius, the Constantinopolitan Patriarch. Honorius was a Monothelite, which was a new sect, and which denies two wills to Christ, and does not acknowledge two natures in him. These letters were produced in the Sixth universal Synod. Actione duodecima, et decimatertia, omnium Patrum judicio

igni damnantur, and were condemned to be burned by the unanimous votes of the Bishops. Honorius adeo ipse, tamquam Sergio, Cyro et aliis verbis et sensu omnimode cohærens ejusce hæreseos patronis, anathemate percellitur. Therefore Honorious, Sergius, Cyrus, and others who had agreed entirely upon the sense and words, and were the chief promoters of this heresy, were excommunicated. Quæ omnia ex toto hujus Synodi contextu cuivis manifesta sint. Quin et Honorius eadem de causa in Synodo universali septima, Nicena secunda, Actione ultima, anathemati subjicitur—in octava demum ab Adriano secundo Pontifice—et in aliis porro actionibus. Idem vero pro Occidentalibus testantur Beda, et Anasthasius in Pontificali, pro Orientalibus, Psellus in septem Synodis, Beda and Anasthasius attested, in the acts of these Synods, the already exposed fact of Honorius and Co.'s damnation by the vote of 289 Bishops, and amongst them were the Legates of Pope Agatho. At this time, in the fourth Synod of Toledo, (c. 16) was sanctioned the Book of Revelations, &c. Apocalypsim librum si quis non receperit, et a Pascha usque ad Pentecostem Missarum tempore in Ecclesia non predicaverit, excommunicationem sententiam habebit. Baronius, Bellarminus, and others attempted uselessly to cover, to excuse, or to palliate the conduct of Honorius and Co., pretending that the former was not a heretic. Of course there was no other reason for this but for the honour of the cloth, and that may have been good enough to hush it up and controvert the facts as they have done in their works; but to those who can read the Councils and everything that was enacted in them, and trace the honourable names of those who were present at them, as well as the secular writers of those times, what has Bellarminus and Baronius to say? I leave this to the judgment of the reader, and continue the Criminal History, as revealed in the Episcopal or Papal elections.

After Honorius, Severinus the First became Pope, and Blondus said: *Servabatur mos, ut non prius coronaretur in Pontificem electus, quam eum adveniens a Ravenna Exarchus Italiæ confirmaret. Vocatus Itaque Isacius Exarchus anno et ferme dimidia accedere distulit.*

It was the custom to suspend the consecration of the Elected Pope until the Exarch of Italy had come to Rome from Ravenna to confirm him. The Exarch Isacius had been called for more than half a year, and he refused to comply. This is confirmed also by Platina. Martinus Primus was suspected of being a Monothelite, and the Emperor Constantine caused him to be arrested in Rome and brought to Constantinople, where, in 650, he was arraigned and tried also for conspiring with the Saracens against the Emperor. He was condemned to exile, where he soon died. His letters to Theodorus were the principal proofs of his guilt. See Martinus Epist. ad Theod., 14. At the time the French King Clodoveus reigned, the Archbishop of Arles, Theodorus, received a Synodal letter (although he was doing penance, abstaining from his Episcopate and from all his goods), which ordered that, in the event of his death, no Bishop should be elected except by the comprovincial Bishops, the clergy, and the citizens; if otherwise, the election would be considered null and void: *Episcopus ne successor eligatur, ab alio nisi a comprovincialibus, Clero, et civibus suis alterius habeatur electio: sin aliter, hujus ordinatio irrita habeatur.* (Epistola Synodalis ad Theod. Arelateus, c. 12, in Vita S. Eligii, S. Odoeno Scripta.) This is another instance of the old formula, or the old system of election of the Bishops and Popes, which had prevailed for many centuries in every part of the globe where Christianity had penetrated.

About the same period, in Spain, occurred the Seventh Synodus Toletana, and, soon after, the Eighth, which were convoked by the authority and solicitude of the King. The Eighth Synodal letter

had this inscription : Decretum Concilii universalis, editum in nomine Principis—Item, Lex edita in eodem Concilio imperante Principe Glorioso. This law was enacted to suppress the *concussiones*, that is, the Episcopal extortion from the people ; to moderate their intrusions, that is, to prevent them interfering in the lay people's affairs, and many other Episcopal abuses, under penalty of deposition, &c. To make copious quotations from these Synods would be a loss of time ; therefore I will quote briefly to prove that the Kings, or local Princes, were the only persons who had the power to convoke them, and that the Bishops and other Ecclesiastics, high and low, attended them because they were regularly summoned so to do. Nothing particular happened at the Ninth Synod of Toledo ; but in the Decima Toletana Synodo it occurred that Potamius Episcopus Bracarensis gave a new example by accusing himself, and was disseized of the Episcopate, and Fructuosus Dumensis was substituted in his place, in the year 656.

Constituimus Fructuosum communi omnium nostrum electione ecclesiæ Bracarensis gubernacula continere : ita ut omnem Metropolim provinciæ Galleciæ, cunctosque Episcopos populosque conventus ipsius in suam euram suscipiant. Thus wrote the Bishop to Pope Vitalian, who was then at Rome, but they never asked him his permission to elect Fructuosus, nor for any Papal Diploma of Confirmation of such election, as at that time the Roman See had not yet extended her rapacious claws so far away ; in fact, it had not yet domineered over the Italian Bishops *in toto*. Anasthasius, the learned Bibliothecary, in the Life of Vitalianus, anno 663, says that the Pope had not yet attained such a high point of domination : Vitalianum utique, qui ad summum illud fastus Pontificii fastigium nondum pervenerat. The Emperor Constant, in that year, went to Rome, and the Pope and his Clergy met

him six miles from Rome with great reverence and pomp: so says Anasthasius; and Baronius called this Emperor sacrilegious and parricide, having deposed and exiled Pope Martin before Vitalian occupied the Roman See: *Constante Imperatore Romam accedente, Apostolicus accurrit ei, cum clero suo milliario sexto ab urbe Roma et suscepit eum, &c.* We shall see in course of time that this was the manner in which the Pope paid servitude to his master, the Emperor Constant. Things are a little changed now, but, nevertheless, they could be restored to their original state, and be settled and rivetted in such a manner that if any one dared to alter and unsettle them again they would be crushed, destroyed, and dispersed as unfit for further use. I hope so, and say in advance, Amen.

The times had materially altered, and it was a rare occurrence in the middle of the seventh century to find one of those good old bishops who would, as some really did, edify the church of God by moral example, and by the predication of the Gospel, teaching its moral to the people. Those times and occurrences, though scarce, had already passed, and the church was in a state of corruption and degradation, breathing nothing else but vain pomp and supremacy, attempting to domineer everywhere by every pretext, and by the most barefaced and impudent acts. No living column, no model ecclesiastic saint was to be found anywhere. History shows that the clergy were busy everywhere building stupendous ecclesiastical fabrics, chapels, temples, oratories, and convents, finished with vaulted gilt roofs, ornamented with splendid marble statues and all sorts of costly and elegant paintings, indeed with everything pleasing to the sight and taste of those lazy voluptuaries; while at the same time it enchanted, surprised, and awed the minds of the bigoted idiots who paid the expense of them by all sorts of vassalage and money contributions, volun-

tarily or forcibly wrung from them—no matter how, provided the buildings were completed and the caprices of the bishops satisfied according to the episcopal intentions. Marble tablets now came into vogue, enumerating a long list of ecclesiastic virtues which they never had, instead of telling the real pedigree of vices that they really did possess. The princes grew jealous of the posthumous glory of the clergy and imitated them, hiding sometimes their infamy with a whole legend of dreamed virtues, and in this manner they wiped away all the ignominious stains of their characters, taking no notice that marbled legends written in gold would fade away in course of time, and that in the manuscripts real historical facts would remain to shine and proclaim to posterity the true portraiture of all their virtues and all their vices, with the addition, by way of discount, of the corruption that they had practised and bequeathed to posterity. Beda, in his Ecclesiastic History, tells us that there was no sanctity at all amongst the clergy, and that, even if the Roman bishops had to delegate another bishop to distant lands—like Gregorius Magnus did, and after him Honorius and Vitalianus, who sent missions to England—it was not to promulgate there the Evangelists, as that had already become an obsolete thing, but it was for instituting and spreading the ecclesiastic rites and ceremonies of the Roman Church, viz., the chaunting, the Latin office, the hours, the organ-playing, the showy altars, the wax candles, the ointments, and every other ecclesiastic frivolity, all which had nothing whatever to do with real evangelical principles—and if the people did not readily swallow their nonsense, which they did not on account of being steadfast to the simplicity and the ancient purity of the Evangelists, then these ecclesiastical missionaries corrupted the princes, and excited them against their people.

Si templum aliquod aut extruxerint, aut ador-

narint, virtutis etiam et pietatis laudem sibi consequuturi videantur. Episcopi speciatim Romani, si in exterarum regiones quosdam a latere delegent, ut in Angliam Gregorius Magnus, et post eum Honorius, Vitalianus, alii: non eo sane, ut Evangelium promulgent, quod jam obsoletum illis, sed ceremonias ritusque suos, Romanum Cantum, Latinum officium, Horas, Organa, Altaria, Cereos, unctionem et nugamenta ejus generis propagent. Quæ si minus interim recipiuntur, excitare continuo videas principes in subditos, priscae puritatis, simplicitatis Evangelicæ tenaces, &c.

Up to this time the Oriental Church had universally rejected the Decree of Phocas in spite of the tenacious persistence of the Roman Church, which did not neglect to use every means in her power to enforce it whenever and wherever she could. We see, too, that the Archbishop Paul of Creta, with the authority obtained at his Synod, deposed and expelled Johannem Lampedonensem Episcopum, and did not permit him to appeal to Rome. This fact is attested by the letters of Pope Vitalian himself, who abrogated the Synodal sentence, absolved him from excommunication, and gave him back what belonged to him, having first implored and obtained the assistance of the Emperor to restore him his property. This incident proves that though Ravenna is not far from Rome, yet its Archbishop would not submit to nor recognise the superiority of the Roman. Bonus being dead, Maurus was canonically elected by three Suffragan Bishops, and was consecrated without having recourse to Rome, either for the Pallium, or for the permission of the consecration. Pope Vitalianus excommunicated him, and he retorted by excommunicating the Pope, and the Church of Ravenna remained in that state up to the time of Pope Dumnus, in the year 680. During the Pontificate of Martin the First, Eugenius the First, Vitalianus, and Adeodatus, the Roman and

Ravennan impostors, maintained a saintly war, damning each other according to Mr Cullen, or Dupanloup, in the best and most efficient Christian way that could be done, except only that they could not gouge each other, for the reason that they never met together; otherwise they would have done so, as it was a Pontifical trick which had been done before and after by various very Christian Popes and Bishops. The fact is that the decree of the usurper Phocas had upset every vestige of cordiality amongst the bishops, and most of them, if not all, were against any one who assumed supremacy above the others. All these contentions were noted by the historians, secular and ecclesiastic. I will here give a little of the original text from tom. 2, Concilios Epis. Vitalian. 1, 2, 3, 4, &c.

Sic Paulus Archiepiscopus Cretensis Johannem Lampedonensem Episcopum, autoritate Synodi suæ depositum, Romam appellare non patitur, quod ipse Vitaliani Pontificis litteræ testantur, qui Sententia interim Synodali abrogata, eum proterve absolvit, et quoad ejus est restituit, restituendo Imperatoris auxilium implorat. Sic et in ipso quasi Romæ vestibulo Ecclesia Ravennensis ejus potentiam non agnoscit; Bono enim vita functo Marcus canonice electus a tribus Episcopis Suffraganeis consecratur. Non ei aut Pallio, aut unctione Romana opus—suffraganeos contra suos eo inconsulto consecrat, a Vitaliano etiam excommunicatus, vicissim eum excommunicat: Quo in statu Ecclesia Ravennensis ad Dumnum usque Pontificem, ad annum inquam usque 680: Sigonius, l. 2. Blondus, Decad. 1, l. 9: Pontificibus Martino Primo, Eugenio Primo, Vitaliano, et Adeodato perseverat: Hæreticam idcirco clamitabant Romani, et hanc hæresim Autocephalam vocabant, quasi sui caput esse vellet, quod Romanæ imperium detrectaret, non celaturi si qua vere hæresi laborasset: Quare et Anasthasius simpliciter *Causa Primatus*, inquit. Et porro hactenus Episcopus Romanus con-

firmationem ab Imperatore accipere certa pensitata pecunia tenebatur, fundorum nempe, quos possidebat, ratione, alias a subditis seu Diocesanis non agnoscendus. Verum Synodus universalis sexta, quæ hoc tempore Constantinopoli habita, nos abunde docebit, Ecclesia universalis quid sentiret de hoc Phocæ in Ecclesiæ Romanæ favorem, statuto et quousque coarctandum sanciret. Agatho Siculus was elected to the Roman chair by acclamation—ore pleno solium Pontificale adoptus—and called himself, with much ostentation, the head of all the Churches. Under the Emperor Constantinus Pogonatus, the sixth Universal Synod was held at Constantinople, for the purpose of extirpating the Monothelites' heresy, and of pacifying the Oriental with the Roman Church.

Concilium Constantinopoli indicit, ut uniret Ecclesias, ob Monothelitarum hæresim dissidentes, Constantinus congregavit, &c. (Zonaras, to. 3, in Constant.) Et exequente piissimo Principe Constantino qui et ei adsistit, &c. Agatho Papa suscepit divalem jussionem piissimorum Principum Constantini, Eraclii et Tiberius Augustorum. (Anasthasius in libro. Pontific.) Pope Agatho received the sacred orders of the most pious and august Princes Constantine, Eraclius, and Tiberius, &c. This Pope appears to have been very humble in all his acts, when writing either to, or about the Emperor; and in heading his letters and documents he used this phraseology, which was plain and becoming to a man who professed to imitate the Apostles—Agathus Episcopusservus servorum Dei. It appears also that he never omitted to recognise the orders and desires of the Emperor, whom he always mentioned as if he were the master of all affairs. Proposito venerando jussu piissimi Imperatoris, &c., ex persona ipsius secundum jussionem ejus, præsidentibus et audientibus, &c. And in the temporal affairs he was also prudent, exact, and humble: Denique in temporali-

bus Agatho in suis supra ad Imperatorem literis, Romanam Urbem *servilem imperii sui Constantini* vocat et unicum privilegium ab eo consequitur, de quo in Agathone lib. Pontificali ipse. Anasthasius scripsit: Hic suscepit divalem jussionem secundum suam postulationem, ut suggerit, per quam relevata est quantitas, quæ solita erat dari pro ordinatione Pontificis facienda. Sic tamen, ut, si contigerit post ejus transitum electionem fieri, non debeat ordinari, qui electus fuerit, nisi prius decretum generale introducatur in regiam urbem, secundum antiquam consuetudinem, et cum eorum conscientia, et jussione debeat ordinatio provenire. And this law is extant in Gratianus (Decr. 63, et Concil. Toletan.), and in the Councils of Toledo, the 8th, 9th, and 10th, as also in the 12th, held at the time of Agatho.

I have quoted the above paragraph because it is of great importance, without reference to the repetition elsewhere, and proves that the Pope used to pay a certain sum of money to the Emperor before obtaining his sanction for the election, and his permission to be consecrated Pope. The moral of this seems to be that if the newly-elected Pope had no money he needed not to be elected Pope, for the Emperors looked to this affair as a matter of business, and Popes and Emperors were fond of money alliances. (Liber Pontificalis in Leo the Second.) In the year 683 Agatho died, and was succeeded by Leo the Second. This Leo was the same Bishop who excommunicated Honorius. Constantine, at the instance of Leo, by Holy Imperial orders, statuted that he who was to be elected Archbishop of Ravenna should go to Rome to be ordained, and on the condition that nothing should be exacted from him for the Pallium, although the corruption of this extortion or robbery by the Roman Curia was sanctioned by a decree of Gregory.

Anasthasius, in Benedict. 2, scripsit: Benedictus Secundus ejus successor, divali jussione ejusdem

Imperatoris. Clero, populo et exercitui inscripta. And this was the formula that was valid at the time, though the soldiers were numerous—ut persona qui electus fuerit ad sedem Apostolicam e vertigio absque tarditate Pontifex ordinetur. This simplified the proceedings of the Papal elections, which had still to be made by the votes of the clergy, the people, and the military, and the ordination was fixed to take place immediately after the election. Within a year Benedict the Second died, and John the Fifth was elected his successor. A year nearly elapsed in intrigues and controversies before he was elected. By this time the citizens attempted to regain their liberty, taking advantage of the clerical and military discord and conflagration of the opposed interest. Sigonius said, in the 2nd book of the Ital. History : Exemplo civitas libertatem adepta, vetere dissidio conflagravit. Pope John had already passed away in a few months, and the clergy and the soldiers contended more obstinately than before for the success of their candidates. Peter was the favourite of the clergy, and Theodorus of the soldiers, but at last both of them were rejected by the population, who unanimously saluted as Bishop of Rome a Priest named Conon, and consecrated him as Pope. After eleven months Conon departed, and another contention and *schism*, which lasted two months, took place, on account of the intrigues of two new pretenders. The most powerful of these was the Archdeacon Paschalis, who during the Papacy of Conon had intrigued with the Exarch John, promising him in his letters a great sum of money if he could obtain the Pontificate through his influence. (Platina in Leone 2, Benedict. 2, Johanne 5, Conone, et Sergio.) The Exarch had not closed his ears to the *ingens auri pondus*, and sent to Rome to those whom he thought of entrusting with his interest in forwarding the cause of Paschalis; but at this interim Theodorus, the opposing candidate, occupied a part of the

Lateran Palace, whilst Paschal occupied the outside, and both parties (according to Blondus, Decad. 1, l. 9), *gliscente jam certamine, atque alteram altera per vim depulsura*, being imminent to fight, and expel each other by force of arms, the citizens, the magnates, and all those who were inclined to the welfare of the people and of the Church, to prevent the sedition spreading any further, designated as Bishop of Rome a clergyman whom they found amongst the crowd. They carried him before the contending parties, and he was immediately selected and proclaimed by everyone as Pope. The rivalry was thus suspended and dissipated.

Sergium quemdam Presbyterum, ex media populi turba arreptum Pontificem designant, qui illico ab omnibus salutatur ab ipsis adeo competitoribus: so said Blondus, Decad. 1, l. 9, and Sigonius, with adulation to that Pope, says that he was adored. Anasthasius says further, that the people prostrated themselves at the feet of Sergius, for the boldness of the Roman See had reached to such a height through her ambition and cupidity. The Exarch John, however, determined not to be deluded of the money that had been promised him by Paschalis; therefore he hastily came to Rome and clamorously demanded of Sergius the money that Paschalis had promised him if he had obtained the Papacy. And that he might compensate himself, he ordered to be removed the gold vessels and crowns, and other valuables which were on the altar, and appended by the side of St Peter's Chapel, and mortgaged them. All this happened in the year 690, but did not result in profit to any one. Since the freedom of the election had been obtained, four years had nearly elapsed in sedition and double schism, and the soldiery had accustomed themselves to intrude in the Pontifical assemblies in the same manner as the Prætorians of old did in the Imperial halls. Anasthasius also details a second competitor named Paschalis, who was very clever for

certain incantations, magics, and lights which he cultivated, and some prestidigitations and hazards which he used to manage, for which tricks he was expelled from the monastery. I must not omit to observe that, under Leo the Second, the Roman Bishop for the first time was consecrated by the Bishop of Ostia, the Portuensis, and the Velitrensis. Before this only the Ostiensis used to consecrate the Pope, and that custom was observed also in the consecration of other Bishops,—so wrote Sigonius de Reg. Ital., l. 2. Clerus Petrum Presbyterum eligit, Exercitus Theodorum quemdam infert, utraque pars in sua per aliquot dies pertinacia persistit, ac tandem ambobus rejectis Cononem Presbyterum Urbis Episcopum salutant omnes et consecrant. Quo post undecim menses vivis sublato, novum iterum schisma duorum mensium et eo amplius civitate in partes scissa. Adversa per totum Pontificatum valetudine conflictatus fuerat Conon, et Paschalis Archidiaconus literas ad Exarchum Johannem miserat, grandem ei pecuniam pollicitus, si ipsius beneficio Pontificatum obtinerat, pecuniam utique, quam Conon morti propinquus Clero et Monasteriis auri ingent pondus legaverat. Platina also wrote as follows: Nec Johannes ipse sibi defuerat, iudicibus suis admonitis, quos paulo ante Romam ejus dicturos miserat, ut omni ope Paschali subrogando adessent. Itaque Conone vix extincto, in duas partes secessum; pars Theodorum Archipresbyterum, pars Archidiaconum Paschalem legit: pars interiora Patriarchii (Laterani) pars exteriora insidet, gliscente jam certamine, atque alteram altera per vim depulsura, cum primores iudicum exercitus, Cleri, et Populi saniore consilio usi, et cœptæ occurrendum sedioni rati, Sergium quondam Presbyterum, ex media populi turba arreptum Pontificem designant, qui illico ab omnibus salutatur, ab ipsis adeo competitoribus: Sigonius secentiori adulatione, *adoratur*, Anasthasius, sese coram es humiliasse dicit, Eo jam pervenerat superbia hujus

sedis, ea jam invadendæ ambitio et cupiditas. Exarchus sua spe minime frustrandus, summa celeritate Romam accurrit, et pecuniam, quam Paschalis promiserat, a Sergio flagitat: Hac ut se redimat, cantbara et coronas aureas, quæ ante aram et confessionem D. Petri pendebant, demi jubet, et pignori tradit, nec propterea proficit quidquam, quod in annum 690 incidit. I cannot help making a passing remark here, because this situation is as good as the best point of a tragedy, as the Exarch John would have emulated and beaten out of the market of Venice the Shylock of the immortal Shakespeare. This Exarch was a wide-awake individual who had been promised by Paschal a certain sum of money if he could either, with or without his assistance, obtain the Roman See. The Chair was taken by another person, but Johnny did not intend to lose the promised money, and it was all the same to him if Sergius got the berth instead of Paschal, provided the money was paid to him. The successful candidate had not got the browns, and Johnny, to make sure of them, stripped the altars and the walls of St Peter's Chapel of all the gold and silver and other valuables, and raised a loan upon them as before stated, and acted in the whole of this affair, not as a lawyer or a priest should have done, but as a barterer, a usurer, and a robber of the Church, as well as of its representative, Sergius, who had not entered into any particulars of that dirty transaction. I wonder that St Peter, indignant at this humiliation, did not work the miracle of converting John into something characteristic of his crime. If this had happened when Jupiter was enthroned there, either himself, or any of his colleagues in his absence, would surely have punished Johnny's insolence in such a way as to serve as a perpetual warning to priestly and rapacious audacity. Ovid, too, with his felicitous description and exceeding good nature, would have taken notice of the occurrence,

and left us something concerning it to laugh at. But I must not indulge in any further remarks, otherwise Monseigneur Pie de C****n, or any of the Episcopalian pamphleteering tribe, will stigmatize me as an infidel, although I am taking Peter's part, and leaving to the Bishops Peter's pence! To continue with the text, I will add the following (ann. 690): Itaque quatuor annorum plus minus spatio, ex quo electionis libertas eis reddita schisma duplex seditioni proximum: Et jam Comitibus Pontificalibus sese immiscebant exercitus, non secus quam olim Imperialibus Prætoriani. Notat Anas-
 thasius, Paschalem competitorum alterum, pro ali-
 quibus incantationibus et lucis quos colebat, vel
 sortibus quas tractabat in monasterium paulo post de-
 trusum. Nec omittendum sub Leone Secundo Epis-
 copum Romanum ab Ostiensi, Portuensi et Velitrensi
 Episcopis confirmari cœptum, qui antea ab Ostiensi
 tantum: qui et in cæteris Episcopis mos observabatur.
 Sigonius writes that Constantine had associated
 his son Justinian to rule the empire. After the
 death of Constantine, Justinian insisted on following
 the sacred steps traced by his father. He wrote to
 Pope John V that he had found the Sacred Codes of
 the Sixth universal Synod digested by his father,
 and ordered that they should be brought immediately
 to the Patriarchs, to the Ecclesiastical Legates of
 his Holiness, to the Sacred Senate, to the Metropo-
 litans, the Bishops, to the Palace Dignitaries, and
 to the superior Military Officers; that they should
 be read in their presence, that they should be signed
 by them, and that care was to be taken that no one
 should alter or corrupt them. He particularly
 directed that these dignitaries should know that
 after their ratification of those digests he never
 would permit any alteration or deviation from those
 rules. During this time John V died, and Conon
 was installed in the Roman See. As soon as the
 Emperor heard of his election, he desired that all

the Imperial Officers should pay him tribute of respect, as related by various historians. A few months after, Conon died (and during his Pontifical life he had always been in a state of illness). Sergius was elected to succeed him. The Emperor Justinianus sent him the usual letters, in which he demanded that the Pope elect should sign the Acts of the Sixth universal Synod, particularly those so accurately reviewed and subscribed already by his Legates. Sergius, who did not feel inclined to sign anything of the kind, assumed as a pretext that those Acts had been adulterated, particularly those chapters which did not please him, that is, those which referred to and ordered the execution of the laws; therefore, Sergius ordered his Legates to forswear and deny their signatures, which they did. Justinian, who up till this time had earnestly protected the Roman Church, on hearing of the faithless deeds and the apostacy of its highest members, was so disgusted that he withdrew his protection. Having sent to Rome Sergius Magistrianus to arrest John Bishop Portuensis, and Bonifacius, the Councillor of the Roman See, they were brought to Constantinople. The Emperor had also commissioned the *Sword-Bearer, Zacharia*, to abduct Pope Sergius to Constantinople: but here I must apologise to the reader if I have miscalled Zacharia *Sword-Bearer*, as I fancy that Protospatarius means a high officer of State, one of those Imperial officers who represented the Sovereign, and who could command obedience and submission to his orders without objection or delay. This word or title is now in disuse. I therefore reproduce the text that I have translated, so that it may be seen in what way the word was used: Sigonius (anno 692), inquit,—Justinianus igitur post Constantini patris obitum, a quo socius Imperii adscitus fuerat, Sanctis patris vestigiis insistens, ad Johannem quintum actutum rescripserat, se sacros Sexte Synodi Universali Codices a patre digestos

invenisse, quos statim Patriarchis Apocrisario beatitudinis suæ, sacro Senatui, Metropolitanis et Episcopis et primariis tum palatii, tum Imperialis militiæ officiariis obtulisset, ut coram illis legerentur, ab iisque subsignarentur, ne a quoquam corrumpi possent, cujus quidem cum admonitum voluerat, sibi que ratum esse ab his nunquam discedere. Sacra Justiniani ad Johan. 5, in Q. Jo. Conc. lib. Pontif. in Conone: Sed inter moras obierat Johannes quintus, et Conon in ejus locum suffectus Sacram illam acceperat: quem, ut electum intellexit, omnibus officiis Imperator promereri conatur, uti sigillatim ab Historicis referuntur, Cononi, etiam post aliquot menses defuncto, et dum vixit adversa valetudine perpetuo uso, ut Sergius successit, Justinianus similes literas mittit, quibus enixe rogat, Synodo Sextæ subscribat, præsertim tam accurate recensitæ, cuique sui jam Apocrisarii subscripserint. Sigonius de Reg. Ital., b. 2: Hic Sergius pretexta captato, Acta adulterata fuisse, quod quædam capita ei minus arriderent, nempe quibus in ordinem cogeatur, quin et Apocrisarios suos ejurare, ipseque subscriptionem denegare. Anasthasius in Sergio: Quare Justinianus usque adeo offensus, ut ab Ecclesia Romana, quam huc usque enixe defenderat sese removeret, et Sergio Magistriano Romano misso, Johannem Portuensem Episcopum et Bonifacium Sedis Romanæ Consiliarium caperet, et ad se perducere juberet. Zachariam imo *Protospatarium* Sergium ipsum Romæ abducturum delegaret. Verum ut ille rebus suis prospexerat, Romana militia ejus partes amplexa, cogitur Zacharias ad ipsum sese recipere, adque ejus pedes prostratus veniam supplex orare. Prætextus vero illi non subsignandi quod *erroribus novitatem nollet assentiri*, inquit Anasthasius, vel ut Paulus Diaconus, *Synodo erroris*: quippe Monothelitas credi volebat: cum tamen Canones ejus Synodi nihil tale redoleant, Monothelitas contra anathemata percutiant. Ange-

bat cum tantum Decretum illud, quo eadem Constantinopolitano et Romano privilegia decernebantur, cum primæ duntaxat sedis exceptione, quod vel Anásthasius ipse non dissimulat—*propter quædam capitula*, inquit, *præter ritum Ecclesiasticum addita* præter ritum, inquit, not against the doctrine. In Vita Johanni Septimi magis ingenue—*capitula Romanæ Ecclesiæ contraria* Etenim Orthodoxum fidei suæ professionem unacum actis illis mittebat. (So wrote Paul Diacon. de Gasti. Longob., lib. 6, c. 11, anno 700.) We have now reached the year 700, and it is time to repose, and consider the magnitude of the events that passed from this year to the year 800. This century alone presents materials for six folio volumes, but the circumstances of the present year will not permit a full or a long narrative of important past events; therefore I will limit myself to the continuation of the sketch of the causes of the greatest and most interesting facts, without losing sight of my protagonistes, whom, as we have seen, though they remain a very short time upon the living stage, instead of profiting by experience, and improving their dispositions and manners out of respect for that religion which they pretended to possess, like infuriated Demons, inebriated with their past successes, they concocted a grandiose scheme of usurpation, and committed every sort of known and unknown crime for the attainment of their object. Many idiotic historians, and even some honourable writers, out of charitable feelings and veneration to the Christian religion, have sought to palliate the monstrosities committed by the Popes. Some others, eminent in literary attainments, attributed high political motives to the Popes, adducing as a cause of all these enormities that they wanted to liberate and free Italy from foreign oppression and tyrannous domination. If these had been the real motives, why did not the Popes issue a programme of their political intentions

to the people, either before their attempts or after, when in many instances they were masters of the situation? Truly, in several instances the Popes, with the assistance of the nation, had expelled the strangers, but they had not altered the systematic oppression of the people, nor attempted to give a constitution, or introduce any liberal measures calculated to relieve the subjects from taxation, uncertainty of life, anarchy, misery, Ecclesiastical oppression and despotism. Nothing of the sort; the nation has been constantly ill-treated, villified, and contemptibly dishumanised by the heaviest mental and corporal pressure, and by constant *conculcation* of the grossest ignorance by the brutish Ecclesiastic forces, foreign and strangers (just as it is nowadays); and as the Ecclesiastic Hierarchy is not susceptible of doing any good to the nation on account of their unbounded superstitious demoralisation, which prevents them even doing good to themselves, so it is positively certain and necessary that, in future, for the welfare of the nation and of themselves, they should be compelled to give up all the temporalities that they have usurped, and remain the administrators of the Spiritual Power only, and that, tempered and materially assisted with reasonable progressive laws maturely framed in accordance with the wants of actual civilisation by the *Senatus Populusque Italicus*, who would at the same time abrogate the whole of the Clerical abuses, as well as the abnormal and detestable laws and usages that had served for so many centuries like ropes and chains to enslave, corrupt, and bind in ignorance the mind and body of the nation. Before I enter deeply into the political intrigues of the Papal Court with the French Monarchs, I must declare here quite distinctly, that whatever expression I may use, I do not mean to be offensive to France as a nation; I wish to direct my sarcasms to that particularly religio-political, pretending liberal sect, which has invariably succeeded

in getting the lion's share in the affairs of the government, whether it happened to be liberal or retrograde. I refer to that incarnate Jesuitical sect which has existed in France ever since the Middle Ages, fully eight centuries before the birth of Loyola. This sect has ever succeeded in curbing the monarchy of France when the monarchy refused to compound with them; and we have seen that within the last few centuries, the French Government, under its influence, has been more a nominal than a *de facto* one. The French Government has also contributed more than any other to subjugate and dismember the Italian nation, and to keep it under the domination of Popery. Moreover, the French—since Charlemagne—have succeeded in partly emancipating themselves from the influence of the Pope, whilst they still left poor Italy *in statu quo*! If Napoleon the Third would but reflect coolly and calmly upon the condition of the politico-religious affairs as they now are in his Empire, he would speedily be brought to the conviction that there is, in fact, no religion at all in the present retrograde movement on the part of the Jesuits, who have opened a chasm ready, upon the first opportunity, to engulf him and all the liberals, whether of Church or State. This may not be so apparent in France as it is elsewhere; but I tell the parties most interested to beware of the fate of Henri Quatre.

I repeat that, in what I say now and in what I may say in the following pages, I am not leveling my shafts at the nation or at the people, but to those intriguing, secular, and Ecclesiastical meddlers who have always endeavoured to avert or paralyse every attempt at liberal progression, and substitute in its place constitutional anarchy, intolerance, and abuse of law and humanity. And so long as any member of this sect is permitted to take part in the deliberations of the Imperial Councils—so long will the Roman question be a *dead letter*.

A Senate which can condescend to notice, and make apology for a Jesuitical society, or any other infernal sect, like that of the so-called St Vincent de Paul, proves two things, the first is, absence of wisdom, the second, connivance at roguery. The reader will draw his own inference about the advantageous results that can be expected from such foul deliberations. A thousand sound, healthy sheep will be materially damaged by simple contact with one which is infected. Imagine what healthy deliberations would result from a flock composed of honest men and renegades, wise men and superstitious men, like the Monseigneur Harlots, Du Pain, De la Viande, De Bouillon, Des Fromages de Rochford, Le Diable Boiteux, Des-o-Diton Barabas, et toute la sacra, et prophana caterva. Tous ces gens-la, would constitute, if they could, a new pharasaical Senate, and condemn for the second time the Redeemer. History shows that senates were now and then weeded, like the herdsman weeds his flocks—therefore “*Macte animo virtute Cæsar,*” and show yourself the man equal to the necessities of the day, able to cope with the adverse elements which beat about against the welfare and the interest of your throne and your country.

Now I will introduce the reader to matters which occurred at the beginning of the eighth century. The Lombard kings had at various intervals for above sixty years extended their domination in various Imperial Provinces of the Peninsula; the Oriental Emperors had lately been much engaged with Barbarian eruptions and invasions here and there in their extensive empires, and had been much troubled and threatened by the secret episcopal conspiracies, leagued together for the purpose of emancipating themselves from the Imperial power. The Exarchs of Ravenna were losing ground by the oppression of the Longobard King, and had hardly power and vigilance enough to watch, control,

and oppose the ambitious political steps of brother John the Seventh, Bishop of Rome, who had been elevated to Saint Peter's throne in the year 804. In the next year, Arripertus, King of the Lombards, in expiation of the many atrocities that he had committed on the people of various towns, as it was the belief at that time that presents to the Church would wipe away the sins they had committed, gave as a donation to John the Seventh the Cottian Alps. Blondus and Platina have written that these Alps extended themselves from Genoa to Turin, and from thence to Nance, and I presume that they also comprised the Jura Mountains, and some others thereabout. I believe in the roguery of King Arripert, and that he really gave to John that splendid present, though at that time it was not what it is now; yet it was a kingly and sumptuous present. I find this corroborated by Blondus, Paulus Diaconus, Anasthasius, and in a MS. in my possession which belonged to the Colonna family, and from which I have quoted. As I shall have occasion to speak again of this fact elsewhere, I shall only say here that Sigonius, in lib. 2, de Regno Italia, states that Arripertus was—*jam seculi error et terror*; and Blondus, dec. 1, lib. 10, says—*ni forte dicere malumus Arripertum ce ratione multa immania scelera expiare voluisse*. So that Sigonius said that King Arripert was the error and the terror of the century, and Blondus was of opinion that Arripertus by that donation pretended to expiate many horrible crimes that he had committed. Platina, in Johan. VII, throws a doubt upon that donation, and said that there was nothing certain about it. *De donatione, nihil certi habetur, Paleamque Pontificis jurisperiti appellant, quod sine frumento sit, quomodo de confirmatione constabit?* However, my poor opinion is fixed with regard to the certainty of this donation, as it is of the death of Arripertus, which took place while he was fording an impetuous river

loaded with gold, closely followed by his enemies, when the depth of the water and the weight of the gold closed the grave upon his unworthy life. This fact, which happened soon after the donation, proved that the expiatory offering had no other effect but that of cleaning and purging the earth of an ambitious tyrant, while his soul was going to be enthroned *ad Inferos*. "Non multo post vero in tranando flumine pondere auri et fluminis unda oppressus, insequentibus hostibus, indigna morte occubuit." (Sigonius, lib. 2.)

The Emperor Justinianus Secundus was in great trouble, as stated by Sigonius, on account of the wars with the Barbarians, and of the internal commotions fomented by the Bishops and the discontented lay ambitious persons. These tumults ended in a revolution, and the Emperor was compelled to retire for a while. Soon after he recovered himself and took vengeance on his enemies, and as he felt the necessity of having a powerful friend in Rome, he made condescending efforts to meet the views of the Roman Bishop, and to flatter him he sent two Metropolitan Bishops with one of his letters, exhorting him to accept the Acts of the Sixth Synod, as Anasthasius observes, on condition that he would establish what he thought convenient, and what he deemed contrary, by refusing it, he should exclude. Justinianus Episcopo Romano ablaudiri conatur: et quidem idcirco Acta Synodi Sextæ quos Metropolitanos honorifice mittens, ut ea recipiat vehementer hortatur, ad conditionem, ut quæ ei visa essent, stabiliret, et quæ adversa, renuendo excluderet.

In the year 708 there came a new Pope, named Constantine, who abused in many ways his power according to circumstances. Justinian the Second having already taken vengeance, and destroyed those who had dethroned him, sent to Rome the Patriarch Callinicus, after he had been first gouged and chained. The Pope seemed to have been highly gratified by

that sight; and the Emperor on that same opportunity had invited Pope Constantine to go to Constantinople under the pretext of desiring to treat with him, and take counsel how to act for the welfare of the affairs of the States. To bind him to go there the historians say that he *combled* him with honours, and ordered that he should be everywhere received with the same honours as paid to himself; and Paulus Diaconus, in lib. 6, c. 31, says that the Emperor himself, with his Imperial Crown on his head, prostrated himself before him and kissed his foot—*Sese ipsum in terram prostravisse, quin et Regnum in capite habentem pedes ejus exosculatum*. Anasthasius said differently—*Constantinum Papam ad se venire jubens*. This is more probable, as the Emperors ordered, and the Popes obeyed, or were bound to obey.

The Exarch Damianus being dead, Archbishop Felix was elected Exarch, and went to Rome to be consecrated by Constantine, but would not pay the money that usually was paid by those who were elected to that dignity, as observed by Anasthasius, and also by Platina in *Constantino*, &c.: *secundum priorum suorum solitas in scrinio noluit, facere cautiones*. For this the Pope dismissed him, and the Exarch returned unconsecrated to Ravenna. The population and the clergy complained of this, and unanimously *tumultuating*, they determined to refuse obedience to the Roman See, as they had done at other times. Pope Constantine appealed and implored assistance from the Emperor Justinianus, who immediately sent a fleet, under the command of the Patricius, Theodore, which blockaded the Port and Coast of Ravenna. The Archbishop and the clergy of the towns of Ravenna, of Cervia, Comacchio, Forli, Cesena, Imola, Faenza, and other towns, at once armed their populations, who were more numerous and more potent than at the time that Blondus wrote his history of Ravenna. If the historian lived now

he would say that those towns are deserted, and that those who live in them live the life of a lamp in a sarcophagus, through the infamous policy of the clerical pressure exercised upon them since the murderous subjugation and absolute dominion of the demonlike Pope Alexander the Sixth and Valentinus, his filial abortion. Julius the Second, and all the others who followed the *sacra caterva*, continued the martyrdom of those people with more or less violence according to circumstances. I will say nothing further about it just now, as I have in store a tolerable volume of iniquities, which I will bring to light at the proper epoch. The Archbishop and the people boldly attacked Theodorus, who was repulsed several times, and having burned the coast, finally landed, and disposed his troops for a siege around Ravenna, when the Archbishop and the citizens surrendered. He spared their lives, but levied a large sum on the city, and imposed a high pecuniary penalty upon the rich and nobles. The Archbishop Felix was, as usual, gouged, and transported or exiled *in Pontum*, until he was cured of his heresy in that *pastoral manner*. He had refused to pay the money to the Pope, and that was called heresy. Platina says that the Archbishop had offered security for the money which they wanted of him, and for that reason he demanded, after some time, the restitution of his See. All the while poor Felix was suffering excruciating pain, and, getting better of the operation on his lacerated eyes, he began to make miracles, and was highly commendable for his sanctimoniousness.

Blondus, lib. 10, decad. 1, wrote: Archiepiscopus a Pontifice repulsam passus Ravennam revertitur, apud Populum et Clerum suum conqueritur, sicque unanimiter, ut antea ab Ecclesiæ Romanæ obedientia discedunt. At ex alia parte Justinianum Constantinus implorat, qui Theodorum patricium cum classe transmittit, excensionem in eam oram facturum: Archiepiscopus et vicinæ Ecclesiæ arma parant,

Cervia Comaclum, Forum Pompilii, Cesena, Imola, Faventia, aliæ, numerus populus inquit Blondus, et multo potentior quam hodie. (Sigonius de Reg. Ital.) Theodorus sæpius repulsus tandem appellavit, copias exponit, urbem obsidet; in deditionem tum cives, tum Archiepiscopum recipit. (Anasthasius in Constantino.) Questione nihilominus tanquam de seditione habita Optimarum plerosque in vita, aut civitate aut fortunis mulctat, et id porro Sententia Sancti Petri judicari dicebatur. Archiepiscopus præcipue extinctis prius oculis in Pontum deportatur, donec pastorali hac methodo ab hæresi conversus (pecuniam enim Pontifici denegasse, apud Platinam heresis) cautionem exhibet, quam poscebant, eaque ratione sedem suam repetit. Felix interim ille tam misere discruciat, ab Historicis ob insignem sanctitatem, miraculis etiam conspicuam magnopere commendatus. At this time also Benedict, Archbishop of Milan, who was celebrated for his good actions and his sanctity, was treated by Constantine with less severity in the contention which he had about the Ticinese See or the Episcopal See of Pavia, which was under the jurisdiction of the Lombard Kings, being the place of their residence. Benedict went to Rome to visit the Pope. As soon as he arrived there, it happened unfortunately that Constantine provoked him to a contention about it, although Pavia had always been a Milanese Province. And it was established by that Pope, who—sedebat iudex in causa propria (as stated by Anasthasius), quod a priscis temporibus sedis Apostolicæ Ticinensis Ecclesiæ Antistites ad consecrandum pertinebat. (Paul. Diacon, lib. 4, c. 29.) The power of the Empire was declining while the Ecclesiastic Supremacy was ascending, and by its subtilty and traitorous *manœuvres* insinuating its growing power into the heart of the invalided and inept Emperor, who had too much to do to manage the Oriental affairs, and to mind his crown, for the high clergy and the people

were faithless, and apostacy prevailed, and grew up in every class of society to an extraordinarily rapid extent, threatening property, honour, and life to modest honesty. Society was not better in Occident, and we see the Roman Bishop was much absorbed in concocting a scheme to asperse, humiliate, and destroy the power of the Exarch of Ravenna, who had his offices and his judges in Rome always ready to keep in a straight line the high Clergy as well as all other classes of society; and such a thing was not a straw that caused umbrage to the ambitious domineering aspirations of the Pope, it was a stain on his purple stockings, a cataract and a thorn in his eyes, which not only blinded him, but mortally pained him, for fear of not being able to emancipate himself from submission to the Exarch, who was active and vigilant in his Imperial master's affairs, and the Lombard King was always ready to undermine and threaten the Pope in his prerogatives and in every other possible manner, not excluding his frequent intrusions in and about the Roman territory. Bishop Constantine's cupidity of power was, therefore, not checked by the constant work he had to do in averting the troubles that he brought upon himself by his political intrigues, and in defending his rights and interests from the ever imminent intrusions of the Lombard Kings.

A short time after the Colloquium of Constantine with Justinian at Constantinople, the army abandoned the Emperor Justinian the Second. Helias, who was the advocate conducting the warfare of Philippicus, and had a powerful army under his command, assaulted and killed Justinian and his son Tiberius also, who had taken refuge in the *Templum Blachernanum*, and was there decapitated. Both the heads were sent to Philippicus, who immediately dispatched a person to Pope Constantine with that of Justinian. Although the Pope was much surprised and vexed by that present, and also

by the change of government, he collected his thoughts and saw in it the opportunity of escaping out of the net in which he had been for some years entangled. Concealing his intentions, he began to work directly for his own material advancement, and trusted entirely upon his own mental resources and the assistance of a few friends to induce the blind people to lend their material force, like machinery, to spin the religiously intricate threads for his own cloth. A certain monk, named John, had induced Philippicus to take the part of the Monothelites, whose heresy had been condemned in the Sixth Synod, as we have seen; and Justinianus caused to be placed under the portico of St Sophy of Constantinople a tablet upon which was conspicuously written the names of the celebrated Bishops who took part in that Synod. The monk John persuaded Philippicus to have the tablet removed, and at the same time ordered to be taken away from the temples and chapels all the various images. This was done, and, moreover, it was statuted that the Emperor should be called Catholic and Orthodox, although he took advantage of what regarded the heresy. Pope Constantine, on the contrary, took the opposite road, and treated Philippicus with contempt by placing in the portico of St Peter's temple another tablet, on which was engraved not only the names of the Bishops who attended the Sixth Synod, but those also who had attended the five previous general Synods. He afterwards held a Synod in Rome, at which it was agreed and ordered that the images in the churches should be maintained and their numbers increased. This proceeding was made the pretended primary cause of the disagreement and rebellion of the Roman See to the Greek Empire.

This was the grand apparent motive taken up by both parties, but the real cause of the separation was the jealousy of the Roman Church, and the much-sought-for pretext for its emancipation from the

Greek Emperor's domination, which can be proved by reference to the whole of the contemporaries, and it can be gleaned and foreseen even through some of the writers who preceded Pope Constantine. However, Anasthasius and Platina in Constantino inform us that Constantine, taking advantage of this *Sysma*, refused the consecration of Philippicus, called him heretic, and interdicted the Romans from having any intercourse with him, prevented the circulation of the Imperial coins, and the introduction of his effigy in the churches, as well as his name to be pronounced at the solemn Masses, as was usual; inasmuch as it regarded the Pope, or so far as it was in his power, he deprived him of the Empire. *Constantinus sane eo prætextu Philippi Sacram repudiat, hereticum eum proclamat, Populo Romano interdicit, hæretici Imperatoris nomen, aut chartam, vel figuram solidi suscipere, unde nec ejus effigies in Ecclesiam introducit, nec ejus nomen (ut mos erat) ad solemnia Missarum profertur, eum, inquam, quatenus in se est Imperio spoliatur.*—Directly after this an audaciously intriguing person of the class of Me-herode, called Arthamius, seconding the inspirations of Constantine, and in expectation of the Papal assistance to be elevated to the Imperial Throne, became more daring, and at the head of the insurrection he conquered, arrested, and blinded the Emperor, and at last expelled him from the Throne. As Onuphrius says, and Sigonius also agrees with him, the question was no more the same between the Emperor and the Pope, it had changed ground, and it was not for the reason that the Emperor was a Monothelite or not, the Pope being indifferent whether Christ had one or two natures, two minds, or two wills. The question had been shifted from the above proposition to the following—whether the Images were to be retained in the Churches, or expelled according to the Imperial orders. This was, then, the real question, as we shall see by and by—sed in habendis, aut non

habendis imaginibus in templis discreparet. The Oriental population, being in the same state of abject mental degradation as those of the Occident, the clergy of that period being more enlightened than any other class of society, they soon,—with their privileged intrusion into the people's houses,—converted the women to second their votes and insinuations, and by playing upon their minds, they obtained the assistance and influence of their husbands, who were held in readiness for the moment of the imminent revolution, as will be seen.

THE ORIGIN OF THE PAPAL INTRIGUES WITH THE
FRENCH KING, CHARLES MARTEL, TO SPOLIATE
AND DESTROY THE LOMBARD KINGS, AND THE
GREEK EMPIRE, POWER, AND STATES IN ITALY.

Primus omnium Romanorum Pontificum Imperatori Græco Philippico in os resistere palam ausus fuit Constantinus Papa. Imperator enim in Iconomachiae hæresim lapsus, sanctas imagines ubique tollendas esse, etiam Romano Pontifici jusserat.

Amongst the Roman Pontiffs, Pope Constantine was the first who dared verbally and publicly to resist the Great Emperor Philippicus, because he had ordered the removal from the Churches of the Sacred Images, and sent a similar heretic order also to the Roman Pontiff. To Constantine succeeded Pope Gregory the Second, in 716, and to Philip succeeded the Emperor Leon the Third (called Isauricus), who confirmed the edict against the Images; and Sigonius, ad an. 717, says that this was the beginning of many dire calamities and great seditions, from which sprung up the pretended celebrated supremacy of the Church of Italy. Thereupon, Pope Gregory called to Rome the Exarch Paul of Ravenna, and persuaded him to break the alliance with the Lombard King Luitprand, and

whilst the Pope was professing friendship for the King and for the Exarch, he was fomenting discord against the latter, who was soon compelled to go back to Ravenna, which was then in a state of rebellion. As soon as he arrived he was expelled, and the Pope, fearing the power of the Lombard King, and conceiving that the success of the Lombards might upset his plan of usurpation, already prepared, he secretly and speedily begged and obtained from the Venetians an army which opposed the Lombards, and promptly reinstated the Exarch in Ravenna. During this time the intriguing Pope was fighting his controversy with letters to the Greek Emperor, and both, obstinately tenacious to their rights and privileges, were issuing orders in opposition to each other; but the Pope being in Rome, and using double arms against his adversary, and finding also discontented people to second his views, soon persuaded the other portion of the Italian citizens to overthrow the supremacy of the Emperor, and to expel from all the cities the whole of the imperial magistrates and officers as heretics; he also persuaded the people to refuse to pay the taxes or tribute-money to the Emperor, and threatened to excommunicate any one who should support the Emperor in his rights, or maintain allegiance towards him; in fact, in a short time, the Pope obtained a great revolution in Italy, and the mob of Ravenna fell upon the Exarch, as he was the first high officer of the empire. The Roman people were opposed to Peter, the Duke of Rome, and, taking him prisoner in his own palace, they put out his eyes. (See Zonaras, p. 85, to. 3; and Cadrenus, p. 373.) They also intoxicated the Duke of Campania, whilst they killed his son, and carried sedition, rape, fire, and death everywhere. The people having committed so many atrocious actions at the inducement of the Pope, the time had arrived to put an end to them; and, considering that the Emperor would have taken ample vengeance for their

atrocities, they resolved to take an oath of fidelity and allegiance to the Pope, for the sake of having a protector to save their lives. This the Pope granted, with the proviso that they swore to submit entirely and blindly to his authority, and refuse for the future all obedience to the Emperor. Every one of the ancient writers blame Pope Gregory and condemn the Revolution, except Anasthasius, a chamberlain of the Pope, and Sigonius, lib. 3, who pretended to justify it on account of the Emperor's heresy. It may be *à propos* to quote from Sigonius the names of the cities and places which took advantage of the Revolution, and were subverted from the Dominion of the Emperor to that of the Pope. I shall not translate the names of these towns, as I do not know if all of them are still standing, after so many Papal wars and thunders. I quote this to show that up to that year the Pope's temporal power was still *in nubibus* with the famous Donation of the Patrimony of St Peter.

Roma cum Castellis oppidis et viculis in Tusciae partibus, id est, Portus Centum cellae, Caere, Bleda, Maturanum Sutrium, Nepete, Castellum, Gallestii, Orta, Pomartinum, Ameria, Tuder, Perusia, Narnia, et Otriculum, et in partibus Latii, Signia, Anagnia, Ferentinum, Alatrium, Patricum, Fruxinum, ac Tibur, et in regione Campaniae Sora, Arces, Aquinum, Teanum, et Capua. Will you have the kindness to point out where was St Peter's Patrimony? I put this question to the Pope's Secretary of State.

King Luitprand, seeing this successful affair of the Pope, and knowing that he was managing another secret intrigue with King Charles Martel, took umbrage at the audacity of Gregory, who was threatening him and his allies; therefore, to be safe in his states, he sent an army to the Cottian Alps, which his predecessor, Arripert II, had given as a donation to the Pope in the year 704, and then,

himself, marched with other troops towards Rome. The Pope had sent for immediate assistance from the French King, Charles Martel, who, in the meantime, received as presents from the Pope the keys of the Holy Sepulchre, the chains of St Peter, and many other great presents, soliciting him to send a powerful auxiliary army, as stated by Aimonius and Blondus, in Dec. 1, lib. 10. (See also the Appendix ad Greg. Tur., c. 110, an. 741.) The French army arrived. Trasimund, Duke of Spoleto, subject of Luitprand, deserted him, and went over to the Pope; Luitprand, with the army from Spoleto, went to Rome, and occupied and dismantled several castles. Martel arrived in time to send messengers to Luitprand, begging him to desist from the siege of Rome. Many Roman nobles, discontented with the Pope, followed Luitprand, who retained only four castles near Rome, and having garrisoned them, withdrew with the remainder of his army into Pavia. In that year, 741, died the Emperor Leo, Pope Gregory, and King Charles Martel. Nevertheless, the Lombard monarchy, the Exarchs, and the Imperial Dukes of Rome, were doomed to death. From a MS. of the Colonna family, in my library, p. 20, I take the following:

The Duchy of Spoleti survived the upset, though it lost a few places, and subsequently changed rulers. This Duchy was instituted by Alboino, King of Lombardy, who first placed there a gentleman to govern the place in his name; the Duchy extended itself for seventy miles in length, and its greatest width was forty-five miles. The series of Dukes was a long one, consisting at first of twelve Italians tributary to the Lombard Kings, twenty-one Franks, or Italians, and nine Germans, or Austrians. The Frank and German Emperors, or Austrian Emperors, sometimes allowed the Dukes of Spoleto to pay tribute to the Popes, and at other times they claimed the tribute, as well as the allegiance, themselves, &c.

If forty-one successive Dukes ruled in Spoleto, how on earth could the Popes have the impudence to protest that this territory belonged to them as a part of St Peter's patrimony? By the testimony of Baronius, I will now give the "lie direct" to Pope Antonelli and Co., using the language of the unholy tablet.

Baronius thus remarks (to. 9, an. 716, Art. 34): *Hic finis Ducum illorum qui ab Imperatoribus Romam mitti solebant ad curandam urbem, et ad eam spectantes civitates.* Baronius, in speaking of the Imperial Dukes of Rome, says: "Here ended those Dukes which the Greek Emperors used to send to Rome to govern the city, and all those other towns subject to Rome."

It is, then, with this admitted evidence of Baronius that I have convicted Antonelli and Co. that up to this period—and I must say as long as the Lombard Kings were alive, and until Pipin had not yet been in Rome, the Greek Emperors and the Lombard Kings were the absolute masters of Italy, and that the Popes never had any business or jurisdiction in the temporal affairs of Italy, nor even in Rome; and if the Popes did not have any temporal power in any province, town, castle, burgh, in the Leonine city, or Rome proper, I pray you, Messrs Antonelli and Co., to send me a geographer, who will, perhaps, explain in what latitude and longitude, or any other tude with which you may be acquainted, was situated the patrimony of St Peter, the splendid donation of Constantine? When I have learned this, then I will trouble you again to ask you how many years elapsed from the Emperor Constantine's death to the extinction of the last Duke of Rome, who ruled the land with its gogs of fat without knowing that that land belonged to another proprietor I might ask many other questions, not for curiosity's sake, but purely and simply as an amateur antiquary, fond of ancient notions, and in search of the truth of many things of which I cannot find a proper expla-

nation in the books of modern literature. If you cannot answer these questions I cannot help it, and I must now continue my narrative of events.

I cannot find words sufficient to express my surprise at the impudent assumption of the Pope in his letter to Pipin, begging him to hasten to his assistance whilst the Lombard King was approaching Rome with his army. This fragment of the letter of Pope Stephanus is such a compound of hypocrisy and blasphemy that I have no patience to translate it, though it reads very easily.—*Petrus vocatus Apostolus a Jesu Christo Dei vivi filio: Pro certo confidite memetipsum tamquam in carne vivum coram illis assistere, quia secundum permissionem, quam ab eodem Domino Deo et Redemptore nostro accepimus, peculiare inter omnes gentes, vos omnes Francorum populos habemus. Currite, per Deum vivum et verum vos adhortor et protestor, Currite et subvenite antequam fons vivus unde sacri et renati estis, arescat: conjuro vos ne permittatis hanc civitatem meam Romanam, et in ea habitantem populum amplius a gente Longobardorum laniari, ne lanientur et crucientur corpora et animæ vestræ in æterno atque inextinguibili igni tartareo cum Diabolo et ejus pestiferis Angelis, &c.* This is one of those specimens of *temerarius* Apostolic presumption that never will be excused by any person, and even the most vain and miraculously idiotic of Frenchmen, though here flattered, would repudiate and condemn this demi-god like manner of speaking.

We now arrive at another point which further corroborates the already proved assertions, that the Roman Church invariably profited from the crimes of her highest pastors, or of her allies and her usurpations, and pocketed something in compensation for her connivance and assistance in doing wrong to others, whilst she entirely forgot the Christian maxim, *quod tibi non vis, alteri ne feceris*. This was an old constitutional disease of the Papacy, which

spread itself at any season, and at every opportunity that occurred when something was to be obtained, no matter how, or at what risk to themselves, or with what consequences to the victim that was to be spoliated of his rights and property. I think I have already said that Pope Zaccharia, in a conspiracy with Pipin, agreed to expel from the Franck throne the son and heir of Charles Martel, named Chilperic. I will now add what has been stated by Aimoinus concerning this, viz., that Zaccharias by his authority ordered that Pipinus should be proclaimed king, according to his sanction as a Roman Pontiff; and he was proclaimed King of the French, and consecrated with the honours due to the royal dignity. (Aimoinus, lib. 4, anno 75.) Zaccharias sua auctoritate, jussit Pipinum Regem institui, secundum Romani Pontificis sanctionem, Rex Francorum appellatus est, et ad hujus dignitatem honoris unctus sacra unctione. Sigonius clearly states that Zaccharia issued a decree imposing his pompous power, &c., and even Sigonius did not admire this indelicate Papal success, though it was advantageous to the prosperity of the Papal See, and served to propagate its ambition.

This affair was settled so comfortably, and so agreeably to the honour and interest of Pipin, that he became highly indebted to the Pope who had managed it so cleverly for him, and he was watching the opportunity of repaying with gratitude his share of the stipulated bargain. It is evident that Pipin, in conspiring with the Pope to obtain the French kingdom, must have promised the Pope that he would do something else for him; as the Pope, or indeed any other Prelate, never did a favour for nothing. But what could have been that promise? I know that soon after this Zaccharia died, and that his place was filled by Stephanus the Second; that at this time Aistulfus, King of Lombardy, had invaded Ravenna, that he took possession of it, and that the

Exarch ran away to Greece. Here ended that Exarchate which had lasted for 200 years. Pope Stephanus the Second was afraid of the Lombard King, or pretended to be so, and went to France to seek protection from Pipin, and there, by promises and exhortations, induced Pipin to send an armed expedition in Italy to subjugate the Lombards, and to consummate that conspiracy which had been hatched by the former Popes Constantine, the Gregorys, and Zacharia. Though the Exarchate belonged to the Greek Emperor, and not to the Pope, yet the Apostolic Reverend and his confederate thought that that was a good motive and opportunity to accomplish their scheme, and divide amongst themselves the spoils. For this object, and before the French army moved for the Alps, Pipin induced the Pope to consecrate his sons Charles and Charlemagne Kings of France, and Pipin promised to Pope Stephen by oath that when he conquered the Exarchate and the Pentapolis he would not restore it to the Greek Emperor, who had become unworthy of it, through his carelessness and his heresy, but that he would give it to St Peter and to his successors for ever, for the remission of his sins. Nothing could be more roguish, nor more blasphemous, than this usual pretext for such a swindle. This is the cap of hypocrisy which has fitted so many clerical and crowned heads, and so long as impudent, sanctimonious, and usurping daring shall go hand-in-hand with the impostors who pretend to manage the destiny of the Divine will, and find populations foolish enough to believe it, I am sorry to say that it will continue to fit everywhere its use is intended, until at last these deluded people will find out the imposition, and in their turn, out of despair for their salvation, and their manly honour, tear and burn that cap that has been the symbol of their degradation and misery.

The great Jesuitic logician *Montalenver*, perhaps,

will attempt to prove that every step that has elevated the Apostolic boldness to such a height was the work and the will of God for the welfare of his Church and of the People; but I will continue to prove that every step so advanced has always been by the blackest of crimes that these Antichrists, as the heads of the Church, had committed, or had induced others to commit, for the better attainment of their object; and that they did not satisfy themselves, for instance, by the murder of a King or an Emperor, but generally they devised and obtained the sacrifice of the whole of the Royal or Imperial family, for fear that any of them should retaliate. There was no excuse for the Franc Kings to interfere in those Lombards' affairs and in the Exarchate, it was for sheer plunder and spoliation, and the only palliation that can be produced in extenuation of their guilt is the desire of conquest, and of enriching their families with the spoils of their victims. Of glory there was none, because the difference between the Lombard and the French King was as great as that between a modern notorious German Elector (the roulette keeper) and the German Empire. The French were assisted by the head of Christianity, and under the shade and protection of the Greek Emperor, who expected that the French monarch would vindicate his right in that war which he partly instigated, and had promised the French to repay them the expenses incurred in such war; and lastly, he never conceived for a moment that the Pope and the French King would have swindled him out of his property while he was confiding peacefully in their friendship and loyalty. The Lombard family was conquered, and by degrees dethroned, the Greek Emperor deluded, and the unblushing Popes one after the other, and for whom there were no extenuating circumstances—under the pretext of religion, of that Christianity which means nothing but charity, love, and brotherhood—were robbing and

murdering the population, as they said, in expiation of their sins, to extol the Church of God—as if God was an accomplice of robbers and assassins! Pope Stephen was served right by his kind friend Pipin after he had conquered Lombardy, the Exarchate, and the remainder of the Roman States, as well as Rome; for in spite of his swearing to Stephen that he would give the Exarchate to—*Beato Petro et successoribus ejus se traditurum in perpetuo possidenda, pro remissione peccatorum suorum impetranda*, he gave nothing of the kind, not even any power in Rome, as we shall see; and Pipin and his sons remained the masters everywhere, although the Pope rose a step higher, not in the temporal power, as I shall hereafter prove, but in pecuniary means, and in the power of making dupes. This was surely a most capital instance in which diamond cuts diamond!

Now that the Lombard King, Aistulfus, was completely defeated and buried in the year 756, the correspondence between Pipin and the Greek Emperor became rather serious, and all the protestations of loyal friendship had dropped, as the Greek demanded the restitution of his estates from his kind friend the French King, and offered the payment of the war expenses. The Imperial Legates told Pipin that the Pope had no business in the Exarchate or in any of the estates, as they belonged to the empire, and that he had promised nothing to the Pope; consequently, that he wanted back his provinces, without any further obstacle, except paying the war expenses. Pipin answered, in the splendid Jesuitic modern style, that his pious conscience would not permit him to restore him his estates, as (inflamed by the Divine grace) he had made a gift of them to the Roman See, for his soul's salvation and for the impetration of the atonement of his sins; and, moreover, that he had sworn he would transfer to St Peter the Exarchate and the Pentapolis.

Pipinus respondit, se divinæ gratiæ promerendæ

studio inflammatum Ecclesiam Romanam in fidem recepissee; quod id ad animæ suæ salutem et peccatorum remissionem valiturum sibi persuasisset Exarchatum et Pentapolim Sancto Petro et successoribus ejus traditurum jurasse.

It is very singular that the ancient high ecclesiastics always used very strong language to every one, and even to the Emperors, except only when they wanted to obtain something to their advantage, then they knew how to use flattering, supplicating, and even humiliating words; and in every instance of their writing for anything whatsoever, or asking a privilege, or advising that any particular thing should be done or not done, they argued and persevered *usque ad nauseam* with a tenacity worthy of a mastiff, and the worried and annoyed receivers of their epistles, or orders of injunction, or of advice, to avoid further nuisance, were obliged to give way to the Prelatical whims. A proof of this assertion is to be found in the case related by Marianus Scotus, when Charles, the son of Pipin, wished to marry Bertha, the daughter of Desidery, the last of the Lombard kings. In this case there was a little bit of political intrigue, perhaps suggested by Pipin to his son for the reason that we see here, and on the part of the Pope, who could easily foresee that the consequence of that matrimonial alliance would be fatal to his interests. Here was another clero-political intrigue, and an abominable ecclesiastic injunction; therefore Pope Stephanus stepped out in the road like the *Bravo* in *Don Abbondio*, and said, "*Questo matrimonio non si deve fare*;" and the reason was that if that marriage was consummated by Charles with Bertha she would have given as dowry to her husband the Frioul, Lombardy, Mantua, Parma, Modena, Tuscany, Romagna Spoleto, Benevento, Turin, the Liguarian coast, with Genoa, and other places of minor importance; and *Don Pirlone* would have

lost the opportunity of taking his share of the spoils of the Lombard Kings, whilst Pipin would have been exonerated from the Papal blame for not keeping his promise to *Don Pirlone*, the first with whom was made the bargain, who would be reduced to the condition of picking up the crumbs from under the table of the Franck Monarch, as his share of the reward for his political intrigues, and conspiracy against the Lombard Kings. However, the marriage took place for the policy of the dowry, and of settling and excluding the pretences of any other party who might have had the intention of claiming any right here or there; and one year after the consummation of the marriage Bertha was repudiated, and Charles afterwards married Hildegarda, a lady of the Royal Family of Sweden, as Eghinard said: *Hildegardem gente Suevam sibi deligat uxorem*. By this political manœuvre the pretenders and the Pope's expectations were frustrated; and besides that, the Papal injunction was attended to, but only too late—for dinner!

Marianus Scotus in *Chronico* scripsit: *Scitu dignum, quod cum rescivisset, Carolum de Matrimonio cum Bertha Desiderii Regis filia cogitare anathematis poena interdixisse: sed quo tandem prætextu, ex ipsius literis audire juvet. Postquam igitur Carolo et Carlomano fratribus proposuit, Protoplastus Adam uxoris instinctu in quas ærumnas inciderit, Satana sexus hujus fragilitate ad humanam perniciem abutente (quasi vero hæc ratio non omnes indiscriminatim foeminas intueatur) ad hoc conjugium accedit Diabolicam immissionem esse dicens, et non tam matrimonii conjunctionem, quam consortium nequissime adinventionis, &c.* Marianus Scotus says that the Pope, as soon as he heard that Charles thought of marrying Bertha, the daughter of Desidery, interdicted it under penalty of excommunication: But here it will be better to know from his letters on what pretext he prohibited it. He wrote: "The

first man, Adam, fell in affliction, to which he was attracted by the persuasion of his wife, who abused with Satanic malignity his sex to the detriment of the human race, and this matrimony seems to be a demoniacal grafting not like matrimony, but much more like an intercourse of finely-invented lewdness." Bravo, Pope! said Charles, I suppose. If this is a specimen of your logic it does not dissuade me, as I am determined, convinced, and persuaded by the Dowry of the Princess; and I must say that such a specimen of language, used, too, by the would-be Vicar of Christ on earth, was unbecoming and unfit to be used by any gentleman, much less so by an Ecclesiastic, unless he condescended to lower himself a step below the *Bravo* of *Don Abbondio*. I must not lose time, and will now retrace my steps a few years back, at which period, as stated by Polydorus Virgilius, in lib. 3 and 4, anno 740-745, the English King made himself tributary to the Pope, and made a donation of his kingdom to the Holy See in expiation of his crimes, &c. This contributed much to the importance of the *Invention of Purgatory*, which had just begun to aberrate the minds of the ignorant people. (In *Anglica Historia* anno circa 740.) Occidentalium Saxonum Regem, antequam in monasterium concederet, Regnum suum Pontifici tributarium fecisse, ea conditione, ut quæque familia annum denarium solveret: In eadem insula, Offam etiam Septentrionalium Regem, illius exemplo sub Adriano primo idem fecisse, metu pœnæ, qua propter peccata efficiendus erat, et existimans se plena manu pro peccatis Deo non satisfecisse, non satis inquam sibi donasse visus, bonorum suorum licet decimam concessisset, ni et aliena prodigeret, ni et respublica scelerum suorum pœnas lueret. Ut hinc ambitio, illinc purgatorii inventio, mutuas jam sibi operas præstabant. Such things have been done while John Bull was asleep, and unfortunately he slept too

long, but when he awoke and found himself deluded he redeemed his kingdom and his subjects from the impositions of purgatory, and confined in it the Pope himself, who has long complained of his situation, which he says is like a quicksand that gives way under his feet; and now that he is neck-deep in it, and in danger of being asphixiated, although he is surrounded by a lot of friends who wish to assist him to extricate himself from his dangerous situation, yet, with his usual spirit of contradiction, and systematic obstinacy, he disdainfully refuses the proffered assistance, for fear of having to return thanks to his liberators, though he knows very well that no person will ask such a thing of him, because it would be useless and could not be obtained from him, nor has ever been obtained from any of his predecessors, who have invariably ignored the words *gratitudine* and *riconoscenza* for any received benefit. Therefore I leave him in his perdition-pit with his holy obstinacy, like the Rabbi, now proverbial, who fell into the *Cloaca maxima*, and for fear of breaking the Sabbath, he refused assistance to get out of it, saying—

“Sabbatha sancta colo, de stercore surgere nolo.”

Post scriptum.—Since the above was written, the Italian Minister has offered the Pope most ample and liberal terms, but the Pope having refused to comply with them by his usual “non possumus quia non volumus,” I think, *ad rem*, to add the answer of the Christian who offered his assistance to the Hebrew Solomon who fell into the *Cloaca*—

“Sabbata sancta quidem, Salmon., celebrabis
ibidem;”

and apply the parable to the Pope, that he should remain there until a French Imperial Jesuit comes to liberate him; but I hope before then the Italian nation, tired of his monstrous obstinacy, will see him out of his troubles—*quod Deus faxit*.

CONTINUATION OF EPISCOPAL, PAPAL, AND
CHARLEMAGNE'S ELECTIONS.

I can find the testimony of many historical and diplomatic writers concerning the Papal and Episcopal elections; I have chosen only a few, however, to quote from, among them the MS. of Cardinal Navagero. I could not help making a digression, in order to show that the old Roman people, though they were now and then burked by the Popes and by the Princes, yet occasionally they would show that they were the masters of Rome and something else; for instance, they were the same Roman people who named and proclaimed Charlemagne Emperor of the Holy Roman Empire, and compelled Leo to crown him as such; and we shall have the *sicut erat* again in the case of the coronation of Napoleon the Third, *malgré* the *veto* of the defeated kaizer Franz, and the spite and opposition of Antonelli and Dupanloup. The Italian *Senatus populusque*, in token of gratitude for his kindness and noble efforts, demand and claim his coronation *alta voce plaudentes*, as a reward to his illustrious brow, as a mark of respectful gratitude, and as a tie of *indelebile riconoscenza*, strengthened by consanguinity, and by the glorious baptism of blood in the Lombard plains, as well as by the reciprocal interest and sympathy that the two nations would enjoy, with a positive mutual, sincere, offensive and defensive alliance.

With so much liberty of the Press it is really astonishing to see that no one dares to say the whole truth with regard to the elections of the Popes, and other high ecclesiastical dignitaries. It would repay any one's trouble to look into the works of the ancient Fathers of the Church, and extract from them some of those black deeds which have served as the foundation of their perpetual frauds, heresies, and misdeeds of all kinds, accompanied by the most

atrocious injustice and unchristian practices, which have been perpetrated at the expense of the populations whom they have spoliated from the seventh century of the Christian era to the present time, by one pretext or the other, alone or assisted by the State swords, which at any time, under the pretence of atonement for their own sins, indefatigably assisted the Church to conculcate the rights of the nations, for the better spoliation and partition of the goods and chattels of the people. The intrigues of the Clergy for the elections of the Bishops and Patriarchs began in the fourth century, and were developed with extraordinary rapidity with cabals, treason, murders, and all sorts of crimes. The Greek Emperors, in many instances, took notice of these things, and quashed the elections by their veto, which was put in either through the Dukes of Rome presiding in the Senate, or by the Exarchs who were delegated *ab hoc* by the various Emperors; and as the Emperors resided at Constantinople, and the Exarchs at Ravenna or in Rome, in many instances when the election of the Pope took place in the absence of the Imperial Commissioner, he was deceived by the report of it, and unintentionally deceived the Emperor, who sanctioned the election, and ordered the Consecration. The people were systematically bribed by money, and lucrative places, and the priests were the corruptors of the people, who concurred with them in the elections of the Popes; and this was one of the prerogatives of the Roman people which lasted many consecutive centuries, and in many cases they had the upper hand of the Clergy—but the Clergy profited by the intervention of the French, after they had deposed the Lombard Kings and absorbed their kingdom as well as the various duchies dependent on it, and they deprived the people of the privilege of having any voice in the Papal elections. After the advent to Italy of Charles Martel and of Pipin,

and of Charlemagne to Rome in 772, the Romans were rendered for a time powerless, and from that period to this the people have been played with like shuttlecocks, and been constantly beaten from one side to the other first by the Church and then by the State : at times, too, they have been in the absolute power of both. Even when the Ecclesiastical States were in the greatest commotion, either through the people themselves, or the legitimate or usurping Emperor, the people never altogether recovered the power of electing the Pope. Sometimes the people and the army elected them ; while at others the Clergy elected them ; and in some instances the Emperors elected them at their own choice. In other rare instances the Emperor, the clergy, and the people unanimously agreed ; but then this state of unanimity did not last long, on account of the elected lamb turning out shortly after his election an incarnate demon in human shape. This was evinced by making an excuse for waging war with some Prince, or with the people themselves for the want of an actual enemy, and for better carrying on unmolested and uncensured their nefarious propensities, and the achievement of their great object, spoliation. Look at the pretence of the French King, Charles Martel, when he went to Italy ; it was not for the sake of arranging the affairs between the Greek Emperor, the Pope, the Lombard King, and the Exarch—not a bit of it. Pope Gregory the Second was a wideawake rogue, with a sprinkling of the quintessence of infamy, and followed up the conspiracy originated by his predecessor, Pope Constantine, that of spoliating the Greek and Lombard Monarchs, and the Exarch. Gregory applied to King Charles Martel for assistance for the execution of this political scheme, and begged of him to send him immediately an army to commence the work. Gregory died in 716, and was succeeded by Gregory the Third. Charles Martel sent an army to Lom-

bardy, but could not achieve the enterprise in consequence of his death, which happened also in the same year (741) that the Emperor Leo the Third and Gregory the Third died.

The new Pope, Zaccharia, and Pipin, the new French King, understood themselves uncommonly well together with regard to the above scheme of spoliation; so they again began the war against the Lombard King and the Exarch. Pope Zaccharia and Pipin were fast friends, and had already had a dirty business transaction together; they secretly managed the dethronisation of the real heir to the French throne, and his abdication in favour of Pipin. This formed the balance of compensation in the affairs of the two usurpers, who strengthened their mutual friendship by these magnificently interested motives.

King Chilperic was thus removed with the assistance of Archbishop Boniface, legate of the Pope Zaccharia, who also absolved the people of their broken faith to the king, and proclaimed and consecrated in his place Pipin. This was done with as much modesty and ease as Pope Zaccharia, with pompous impudence and perversity, displayed, when he styled himself a demigod, or a second Jupiter. Whilst Zaccharia and Pipin were receiving letters from the new Greek Emperor, begging them to arrange affairs peacefully with the Lombard king and to see the Exarch reinstated in his See, promising them compensation for the prompt assistance of the French arms, the Pope was setting the Exarch against the Lombards, and the Lombards against the Exarch. And so the doom was signed for the extinction of both of them, and the partition of their spoils agreed upon by the French King and the Pope. As I shall show in another place, Pipin's answer to the Emperor was that he intended to make a donation of the Exarchate to the Holy See. Zaccharia died, and in the year 757 Stephanus was elected Pope by force of arms, and without the sanction of

Aimonius,
lib. 4, c. 61.

Sigonius, lib.
3, Blond.
Dec. 2, lib. 1.

the Exarch, whose power had already been usurped by the last Pope with the assistance of the army of Pipin, who deposed him. Aistulphus, the Lombard king, died in 766, and was succeeded by Desiderius, who was fully *au fait* to the intent of the French king. Pope Stephanus died in 767. Pope Paul was then elected, who soon died, and at his death King Desiderius induced Toto, the Duke of Nepi, to enter the gates of Rome with soldiery and proclaim Pope his brother Constantine, after having consecrated him the same day as subdeacon and deacon, he being a layman. Although this was against the rules of the Church, yet they succeeded in carrying out their object, as the people were rather indifferent, and some of them had been bribed with money, while others had taken the oath of fidelity without opposition. But the clergy rose up, and a tremendous *schisma*, seditions, robberies, and murders, now ensued; to allay which another election necessarily took place, when a priest named Stephanus was chosen, and called Stephanus the Third. This Pope wrote directly to Pipin, and sent his Legates to him; but he was like the other Popes, and did not care for the welfare of the Church or of religion; and fomented and permitted his priests to drag and burn alive Pope Constantine in the middle of the Presbytery of the Church of St Saviour in the Lateran. The election of the bishops and archbishops from time immemorial was accomplished by the votes of the people and the clergy. Neither the Popes nor the Greek Emperors were allowed to interfere in the election, and when Charlemagne thought of changing that system for the election of the Archbishop of Ravenna, Pope Adrian deemed it prudent to inform him by letter, No. 71 of the Codex Carolinus, which begins with these words:—

Pro honore Vestri Patriciatus nullus homo esse videtur in mundo qui plus quam Vestræ Regalis

Excellentiæ, &c. Nos nullo modo meminimus, neque a Prædecessoribus nostris sanctis Pontificibus neque a genitore vestro Pipino, neque a vestra in Regali Victoria, Missum ad electionem Ravennæ directum esse, &c. In the other letter of Adrian to Charlemagne, he again persuades him not to send messengers to attend the elections of the Bishops, as it was the custom to leave their election entirely to the people and the clergy, and that the Popes and Emperors never interfered in those elections. Nos in qualibet electione invenimus, nec invenire habemus; sed neque Vestram Excellentiam optamus talem rem incumbere. Sed qualis a Clero et Plebe cunctoque Populo electus fuerit canonice ordinamus.

Though the Popes were elected in the same manner as the Bishops of Italy, yet in France the Kings, and Charlemagne himself, used to elect the Bishops without the concurrence of the people and clergy. A book written by the learned Monsignor Ciampini, called—*Ciampini Examen*, lib. Pontific., in sect. 6, analyzes the lives of the Popes, written by Anasthasius, the Bibliothecary of the Holy Roman See. This Reverend Prelate did not hesitate to write and declare that those lives were apocryphal, and that no person could prove that they had been written by Anasthasius. The lives of Adrian and of Pope Leo he criticized very severely, saying that they had been written by an ignorant peasant, and that they were full of frivolous digressions, and of nauseating superstitions. Of course Anasthasius, who was such a great scholar, and so learned, could not have been the author of such faulty composition. Anasthasius says that Charlemagne was elected Emperor by the whole of the Roman people; and this fact is confirmed by the author of the *Chronica* of Ildeseim, Marianus Scotus, Vincent. Belluacensis, Albericus Monachus, Blondus, Secretary to Pope Eugenius the Fourth, Sabellicus, Æneas Silvius (Pope Pius the Second), Platina, Bibliothecary of the

Vatican, Naclerus, Panvinus, and many other writers, who state positively that the Roman people contributed much to his election.

Godfrey, of Viterbo, in Chron. part 17, wrote of the year 776 that the Pope, by letters, was asking the protection of Charles, King of the French, from the attacks of the Lombard King. Charles and his subjects demanded that the Roman Empire should be transferred to them, alleging that it would be more advantageous even to Rome.

“Sit Rex Francorum Romæ Dominus Divorum ;
Imperium teneat, terram premat Italicorum, &c.
Non valet Italica sine Principe terra teneri.
Si requiem Cleri cupitis sine Rege tueri,
Quis fuit error heri, cras quoque major erit.
Nec valet Imperium, nisi Cæsaris ense regatur.
Roma potens viguit, dum Cæsar in Urbe resedit.
Tempora, quæ memini, si Roma cupit reparari,
Expedit Imperii, quæ peto, jura dari.”

A NEW SCENE IN AN OLD PLAY ENACTED AT THE
NEW PHARISAICAL HALL IN PARIS.

*Enter Monseigneur HARLOT to Monseigneur BONNET
DE COTON.*

HARLOT.—Sit Rex Francorum Romæ Dominus
Divorum.

BONNET DE COTON.—J’accepte, optime dixisti, sed
fateor—

HARLOT.—Ne timeas, nummos et ensem, miracula
et excommunicationes habemus, omniaque neces-
saria ad Regnum erroris et terroris, quæ fuerunt,
sunt hodie nobis, Cæsaremque ex nostris unum hebe-
mus, qui populum conculcabit, libertatemque omni-
aque sub suo jure rediget.

The Chorus of Pharisees enter, and having over-
heard what was spoken, sing “*Tres bien, tres
bien, tout pour nous, tout pour nous.*”

An honest Prince who was present replied, " Yes, yes, even the maledictions of the century."

[*Eæeunt omnes.*

Except a new member of the pharisaical tribe, who remained behind *solus*, and who is much accustomed to censure the proceedings of his brothers, in expectation of another slice of good fortune at the expense of the honest folk, as he can talk until the columns of the temple turn green—he himself being utterly incapable of blushing, and to show himself a worthy recipient of his thirty sous per day—undertook to lecture some distant people upon their want of gratitude. But there was a slight discrepancy in this speech, for he entirely forgot that he was himself quite ignorant upon the subject he had the assurance to dilate upon. Therefore I leave him soliloquising.

I need not here state my opinion about the result of all these various foreign dominations in Italy. Italian history, since Christianity, has been written page by page with the point of the sword, dipped in the blood of the people. I shall not repeat the words of Pope Leo the Fourth, when he proposed to expel the French and call in again the Greek Emperors. Nothing of the kind; I am grateful for what they have done now, but I shall raise my voice to the highest note, and as long as I live cry out against any foreign occupation of Italy, however small a part it may be, because history has left us examples, and taught us that when the strangers have got a foot upon our land, what with intrigues, cabalistic pretexts, and coalitions with other powers, they have soon after occupied all the best parts of the kingdom, and trampled under foot the rights of the people, and swindled them of their property. Therefore, the general cry now ought to be, perpetual war to the stranger's domination in Italy.

This Godfrey of Viterbo also states that when Charlemagne first came to Italy, in 776, he refused

to accept the Roman Imperial Crown; and further he says :

“ Cæsaris aquilis nomen onusque tulit.

Clerus ei cecinit, Populus Sua Jura subegit.”

Charlemagne soon after ordered that those persons who had illtreated, blinded, beaten, and expelled from Rome Leo the Third, should be tried of *criminiis læsæ Majestatis*. Having re-established order in Rome, not only so far as regarded secular and ecclesiastic affairs, but also those of the people in general, the same order of things was also attended to in France. He went to Spoleto, “ *ordinatis Romanæ Urbis, et Pontificis, totius Italiæ non tantum publicis, sed etiam Ecclesiasticis, et privatis rebus, Roma profectus Spoletum venit.*” Godfrey cannot be suspected of any other partiality except that in favour of the Holy See, because in the year 1186 he submitted his MS. *Chronica* to the correction and approbation of the Roman See, after which he dedicated it to Pope Urban the Third. The most ancient writer of the *Chronica Mossiacensis*, introduced in the works of Du Chesne (*Scripti Franc.*, t. 3, p. 143), says that Pope Leo thought it politic to create Charlemagne Emperor, in prejudice of the Greeks, because Charles already possessed Rome, and was ruling that country, and because the Emperors used always to reside there, &c. *Carolus ipsam Romam tenebat, ubi semper Cæsares et Imperatores sedere soliti fuerant, seu reliquas sedes, quas ipse in Italia, et Gallia, nec non et Germania tenebat. Quia Deus omnipotens has omnes Sedes in Potestate ejus concessit. Eginard, the celebrated author of the Annales Lauresanes, said: Leo Papa coronam capiti ejus imposuit, cuncto Romanorum populo acclamante: Karolo Augusto a Deo coronato, magno et pacifico Imperatori Romanorum, vita et victoria. Post quas laudes a Pontifice More Antiquorum Principum adoratus est, ac deinde omisso patricii nomine*

Imperator et Augustus appellatus. This has been confirmed in almost similar terms by Marianus Scotus, Sigebert, and many other subsequent historians; I will therefore not repeat or add anything further upon this subject.

I will now report the words of Eginard, who tells us that Charlemagne, in the last years of his life, disposed of the Roman Empire in favour of his son, Ludovicus Pius, on whose head he placed the Imperial Crown, in the presence of all the convocated Primates of France, and ordered them to obey him and call him Emperor, he having constituted him his partner in ruling the empire, and heir to the throne. *Extremo vitæ tempore Ludovicum Aquitaniæ Regem, congregatis solemniter de toto regno Francorum Primoribus, Cunctorum consilio, consortem sibi totius Regni, et Imperialis nominis hæredem constituit, impositoque capiti ejus diademate, Imperatorem et Augustum jussit appellari.* Eginard was a witness of this fact, and having been Arch-Chancellor, Chaplain, and Secretary of Charlemagne, his words must be the best authority, and they were corroborated by the astronomer who wrote the life of Ludovicus Pius. The historical evidences of Teganus and Luitprand of Pavia, as well as several other ancient historical writers, are quite superfluous.

I regret that I have slightly digressed in these elections. With the assistance of Cardinal Navagero's MS. and other historians, I will now resume them. I will also give here some examples of Cardinal Navagero's opinion upon the Papal Elections. He tells us that Pipin and Charlemagne made rules and regulations which did not exist before them, and that the Pope gave them the power to name his successors; they also made Charlemagne *Patricius Romanus*, and crowned him Emperor, to recompense him for the destruction of the Lombard Kings, of the Exarchate, and other Dukes, who were the vassals of the Lombard and the Greek Monarchs.

Bartholomew Platina (in *Vita Paschalis I.*) and Sabellicus also agreed with Navagero in this fact, that Pope Paschal the First was elected by the people and the Clergy, and that the Pope sent the Legates to Ludowick to notify his election, which the Emperor reluctantly approved of, but somewhat reprimanded them, and reminded them to beware in future: *Paschalis nulla interposita Imperatoris auctoritate, Pontifex creatur. Hanc ob rem ubi Pontificatum iniit, statim Legatos ad Ludovicum misit, qui ejus rei culpam omnem in Clerum, et populum rejicerent, quod ab his vi coactus esset Pontificium munus obire. Accepta hac satisfactione, Ludovicus respondit Populo et Clero, majorum Instituta et Pacta servanda esse; caverent ne deinceps Majestatem læderent.* According to Baronius, Sigonius, and Pagi, it is manifest that in the year 824, under the reign of Ludowick the First, son of Charlemagne, the Roman people were perfectly free and had the concurrence of the minor Clergy to elect the new Popes, the Emperors reserving to themselves only the right to give permission for or disapproval of the consecration, or dismiss them. I will here quote what was the order of the day in the year 824: *In electione Romani Pontificis nullus præsumat aliquod impedimentum facere. Solummodo Romani sibi eligant Pontificem. Quod si quis contra hanc nostram Constitutionem facere præsumpserit, Exilio tradatur.* This seems a clear and imperative order to allow the Romans to elect the Pope themselves alone. This order does not even name the Clergy's right to interfere in the election. I will now return to the MS. of Cardinal Navagero, although he is discrepant in the epoch with the above-cited historians. This may have been on account of some innovations which occurred under Pope Eugenius the Second in 824, as the year 819 corresponds with the date of the election of Paschal.

Here we have a law reported by Gratianus, which tells the truth regarding the Papal election :

Apud Gratian.
Distinct. 63,
c. 28.

Quia sancta Romana Ecclesia, cui Deo Authore præsidemus, a pluribus patitur violentias, Pontifice obeunte, quæ ab hoc inferuntur, quia absque Imperiali notitia Pontificis fit electio et consecratio: nec canonico ritu et consuetudine ab Imperatore directi sunt nuntii, qui vetent scandala fieri, volumus, ut cum Instituendus est Pontifex convenientibus Episcopis et universo Clero eligatur, præsentem Senatu et Populo, qui ordinandus est, et sic ab omnibus electus, præsentibus legatis imperialibus consecratur.

The above law was revived by the Emperor Ludowick the First, son of Charlemagne, in the year 816, because Pope Paschal, during his Pontifical election, had frustrated and set aside all other anterior laws. It is true that, after his election, Paschal wrote letters of apology to the Emperor, and threw the blame upon the people to excuse his infraction of the Imperial laws; nevertheless, Ludowick knew well enough that it was merely an attempt to emancipate himself from the rules and regulations established and sanctioned by many Emperors in past centuries, and to prevent for the future the repetition of Papal insubordination, he revived, framed, and enacted the above law.

It will not be out of place to state here what was written about the Episcopal investitures of France by the old Bishop of Nuremberg, Waltramus. (De Investituris Episcoporum, anno 1100.) According to this Bishop's writings it appears that, for several centuries before Charlemagne, the French Kings used to invest their Bishops without ever dreaming of saying a word about it to the Roman Bishops. From this quotation it is clear also that they did not require their permission.—Waltramus Episc. Naumburgensis de hisce investituris; Gregorius Magnus Theodorico, Theodoberto, et Brunichildi scripsit, ut

absque simonia investituras Episcoporum faciant. The following clearly demonstrates that the Frank Kings used to maintain their privileges in the elections and investitures:—Longe ante Decretum Adriani Papæ ejusque successorum Reges, qui erant uncti, et Majores domus, investituras Episcoporum fecerunt, Dagobertus, Sigibertus, Theodoricus, Hildericus, Pipinus filius Beggæ major domus, Theodobertus. Ab his intronisati sunt, Remaches, Amandus, Andomarus, Antpertus, Eligius, Lampertus, alique sanctissimi præsules. Postquam autem Romani, ingruentibus vicinis et gravibus bellis, desciverunt a Græcis Imperatoribus, Papa Stephanus ob infestationem Longobardorum venit Parisios, et assensu Romanorum et Francorum in Regem et Imperatorem unxit Pipinum: Legitur etiam de Episcopis Hispaniæ, Scotiæ, Angliæ, Ungariæ, quomodo ex antiqua institutione usque ad modernam novitatem per Reges introjerint. The Pamphleteering Bishops will learn from the above extract how long they have been in the Royal and Imperial net, and I hope they may keep in it for ever and a day.

Frederick the First was also considered by his Imperial Vicars the special advocate of the Roman See, when they intimated to the French King that they should take care that his Bishops did not interfere in the Papal elections. Baronius (ad an. 1162) reports this fact in these words:

“Mandat vobis Dominus noster Fredericus Imperator Romanorum, et Specialis Romanæ Ecclesiæ Advocatus, quod ad nullos Ecclesiarum Prælatos de causa electionis Romani Pontificis facere pertinet, nisi ad eos tantum, qui sub Romano Imperio existunt,” &c.

This evidently shows that the Emperor was the protector, the *fidei* defender, and, at the same time, the master of Rome, as well as of any other States of the Holy Roman Empire.

By Otho Frisingensis, Gunterus, and the Rev. Monsigneur Fontanini, it is clearly stated that the Emperors had at this period their fiscal offices in Rome, Ravenna, and other places, &c.

“ When Frederick had already passed the triumphal arches on his way to be crowned at Rome, the Pope again sought to allure him by means of his eloquence : ‘ The first city of the universe beseeches you to revive its former time, that is to say, its former privileges, and to grant it the government of the whole world. You know that Rome, by the wisdom of the Senate and by the valour of the order of knights, has extended its dominion from one sea to the other, and even over the most distant islands. In a word, invincible herself, Rome has vanquished everybody, and subjected everything to her rule. You, yourself, oh Prince, when you were but her guest, she created you a citizen ; when you were but a foreigner she established you as her Prince ; she only gave you what belonged to her.’ ”

“ ‘ You greatly vaunt the antiquity of your city, and the former splendour of your republic,’ replied the Emperor, ‘ I am ignorant of nothing of all this ; I am also aware that formerly there was some worth in your Republic. I would that I could say the same to-day. But your Rome, or rather our Rome, has been like everything subject to human vicissitudes—she has passed under the rule of the Greeks and of the French ; she now belongs exclusively to me, with all her dependencies. When I took the reins of the empire I was put in possession of all ; the empire was not given to me naked. Thus the consuls, the Senate, the soldiers, all are in my power. Rome is proud of having created me her citizen and her prince, and even of having given me that which belonged to her. We have only to read the history of my predecessors, Charlemagne and Otho, to be convinced of the contrary. We shall learn that Rome was never yielded up to the Popes as a gift since

they dispossessed the Greeks. The Romans were not only subjected to the French, but they even grew old, and ended their lives in this subjection. It does not belong to the people to prescribe laws to their sovereigns, but to the sovereigns to prescribe to their people.'"

Cardinal Navagero wrote that Ludowick the Second, pro-nephew of Charlemagne, renounced the authority of electing the Pontifices. Under the reign of Pope Paschal the First, in 819, it was ordered that the Roman people should in future elect the Popes, entirely omitting to mention the Cardinals or Clergy. In the year 1059, Nicolaus the Second, in one of his Constitutions, registered in the Decree distinction. XIII, orders that on the death of the Popes,—Cardinales, Episcopi diligentissime simul de electione tractent. Mox Christi Clericos Cardinales adhibeant, sicque reliquus clerus et Populus ad consensum more electionis accedat. Later, in 1268, Pope Gregory the Tenth instituted the Conclave, giving the care of the election solely to the Cardinals. Then follows a long description explaining that the election of the Pope could be made in three various manners: first, by the People and Clergy; second, by the Conclave; and third, by *adoration*. The latter was a capital farce, which had been played by several Cardinals on various occasions, when it suited the purpose of the most impudent of them to grasp the Papal power. I shall spare the mention here of the names of several of them, and, continuing to use the name of Cardinal Navagero, I shall mention that sometimes the Popes used to name their successors, and sometimes they used to note in their memoranda charges of heresy against those who were their political enemies, and most likely to be elected as their successors. By these means they were excluded from succession; consequently, the dissipations, the squandering, and the abuses of the former Popes were not made known, but allowed to pass in oblivion. Navagero gives an

instance of these bad practices, and quotes, as an exceptional case, that of Alexander the Sixth, who noted the Cardinal of Siena and Cardinal St Peter in Vincula, but, nevertheless, Pius and Julius the Second both succeeded him. There are many pretty things in this volume scored to the account of this Spanish monster in the shape of a Lamb of God. I doubt whether he was even a man, by reason of his monstrous ingratitude to the Spanish Monarchy, to which he owed means, favours, blood, and everything, and by way of recompense he betrayed and robbed them, and assisted their enemies to dethrone them with savage and ferocious violence. I will cease to animadvert upon this monarch for the present, but may remark that I have reserved a dish for him, the compounds for which cost me more than six months' labour to collect. If I did not fear that it would abuse the patience of my readers, I could furnish them with a couple of days of painful and sorrowful pastime; however, I refrain from doing so at present, but as the abundance of material is too great to do justice to the subject in this work, I shall on a future occasion again take it up, when I will contrive to show some of the most Holy, Eminent, and Reverend faces under various aspects as they were reflected by their contemporary Ecclesiastical mirrors.

I will here take notice of what I saw the other day in the *Globe*, condensed from the fertile and imaginary vision of a Belgian paper, viz., that the present Pope has already named his successor in case he should abdicate or retire into a convent. For myself I really wonder why he don't go to Palestine to supplant the Patriarch in the very first See, "the Promised Land," "the Holy Land," not far from which he could have a good supply of manna. This place is nearly vacated by the Turks now, and it is said that they have left behind them a good flock of sheep without a shepherd, and that they will stand a good shearing and yield a good

produce in milk and wool; besides, the people are tired of Mahomet, and want a new infusion of superstition and blunders. This is a capital opportunity, Mr Antonelli; do not lose it, I pray you; or Mr *Me-herode*, you go. There you will find plenty of fields to exercise the *Cavallieri di Cristo* of the present time; there you will be quite at home to do as you like. You will not find another Perugia, but I dare say any other town would serve you. You would not be far from the Red Sea, nor a great distance from the *Jordan*; and you could make miracles with or without machinery, provided you had an assistant. You could have an excursion to the Red Sea, and cross it and recross it, only you would have to mind the tide. If the Sun should have taken a chair and sat down and refused to move, you would have no need to trouble yourself about it; but try the Moon instead, for that would be just the same thing. You would find there also greater rivers than the Rubicon or the Tiber, and you could stop to contemplate them, to apostrophise them if you chose, and as the summer approached you could take a bath in which of them you liked, and not study the distance from your new abode; only you would have to beware of certain individuals who practise in those places; but I dare say you would soon make acquaintance with them, and very likely become good friends in no time, particularly if you reminded them that you and your master have got something in common with them, with regard to disposition of mind and body. As they are rather hard of understanding, you might also explain that you have had an extra long lease of an amphibious power; and if you should not have the proof ready you might forge an old deed, *ad instar* of those that are in the Vatican, and show them that all your leases expired anno Domini 1860, and that since then you have been a tenant-at-will, and merely on sufferance. To increase the scenic effect, you might show them that you can shed

crocodile tears like them at your pleasure; you might also hash up for them a kindred mythologically divine story, flattering to their and your own origin; and I am quite sure they would instantly recognise you, your master, and followers, as individuals of the same family or tribe, and sign with you a treaty of perpetual alliance, and let you settle and live as you liked for the future. If you take the advice I have given you, and really go, surely the Italians will give you their best thanks, though you do not deserve them; but to get rid of you this time, in the hope that it would be for ever, they could afford to sing in chorus of your *Fuga*, the celebrated Amen. Readers, I must beg your pardon, as I have not yet concluded my argument. I have to state here that after the death of Alexander the Sixth the Clergy agreed to insert in their Canonic Laws a decree forbidding for the future any foreign Cardinal to become Pope, or even to exercise that power *ad interim*. If I do not mistake, there is also some mention of this in the first Session of the Council of Trent. That law was agreed and passed to avoid for the future the *grassation* and spoliation of the Italian nobles and rich families by the Popes, which they effected with the assistance of the armies of their foreign friends. Therefore, the story of the Belgian papers is a silly invention, thrown out as a feeler from that Jesuitical Rookery, and their candidate, the Hibernio-Spanish Erisichthon, must continue where he is, to exercise his mouth in vain, and to tire his ever-grinding teeth, deluding his throat with imaginary meats cooked at the shades of the Westminster soup-kitchens instead of those at the Vatican.

Note.—In allusion to that candidate, Cardinal Worldly Wiseman, of diabetical propensities, as Ovid says of Erisichthon, in lib. 8, *Metamorph.* :

“ cibis omnis in illo
Causa cibi est, semperque locus fit inanis edendo.”

DIPLOMATIC, HISTORICAL, AND ECCLESIASTICAL NEGATIVE PROOFS OF THE PAPAL TEMPORAL POWER.

Malgré the industry of the Popes, they never had the temporal power in any of the Ecclesiastical States, not even in Rome itself, because the Greek Emperors, or their delegates, always exercised it, and after them the Carlovingian Monarchs; then the Austro and German Emperors succeeded in always retaining under their sway the temporal power or supreme dominion, despite the schisms, depositions, revolutions, and spoliations which opened the doors to the Popes to secure the victim so much desired and so long premeditated. In these short intervals of internal commotion, they have often grasped momentarily at the temporal power, but their malversations and misadministrations compelled them to give it up as forfeit to the real owner; it was, therefore, as useless for Adrian to invent the Donation of Constantine, as it was some century after to forge deeds of Donations by Pipin, by Ludovicus Pius, by Otto the First, and by Arrigus or Henricus the Second, as we shall find by and by. Let us see how Pope Adrian's invention can stand, and permit me to ask Antonelli and Co. how it was that the Popes Constantine, Gregory the Second and Third, the Stephens, and the succeeding Popes down to Adrian (such determined enemies of the Greek Empire, of the Lombard Kings, and of the Exarchs, that they leagued themselves together in a conspiracy with Charles Martel and his successors to spoliare and dethrone the Lombards and the Greek Emperors of their Italian States), should have ignored the Donation of Constantine, which would have been the best motive for a war of spoliation?

How was it that Pope Constantine and the Gregories, Zacharia, &c., who were such audacious enemies,

and so malignant and so fraudulent—did not claim Constantine's Donation? Mr Antonelli cannot answer and say that they had probably forgotten all about it, nor can he plead their ignorance of it, because it was their business to know what belonged to the Church and what to the Emperors and Kings. There was, in fact, no excuse whatever for those Popes, and there is none now for Antonelli. The gigantic swindle of Adrian was still *in nubibus*, and this dodge first came out after the coronation of Charlemagne, when Adrian saw that the lion took for himself the whole of the prey, and left the skin only as the share of his companion and abettor. It was then, and not before, that this fraud was invented. So Constantine and the Gregories, though rogues enough, did not invent gunpowder, nor the Donation of St Peter's Patrimony. While the mountain was giving birth to this ridiculous mouse, Adrian was so inebriated with his expectations, that he never even thought of preparing any documents, real or forged, to support his invention. When Charlemagne, astonished at his demand, asked him to show his title to it, the Pope of course could not produce any. He thus found himself much deluded in his calculation of the French monarch's credulity. Though this invention failed then, yet subsequent Popes thought it a good scheme, and had a fine deed prepared for the ominous gift; but when it was produced, it was found out to be so elaborately drawn up, and so fresh in gold, and so like a new work of art—added to which the signature of Constantine, as well as that of the Imperial notary, was still wanting—that, as a matter of course, the diploma and St Peter's Patrimony made a second *fiasco*.

The Popes likewise pretended that there was a Donation of the Exarchate by Pipinus; but this is also proved a fictitious donation, because Charlemagne, who succeeded Pipin, can be proved to have been master of the Exarchate, and also of Rome,

before and after his coronation. This fact is also traced by Baronius, anno 726, who reports the letter of Pope Gregory the Second to the Doge of Venice, entreating him to recover the Exarchate from the Lombard King, and to restore it to the Greek Emperor, the master of Rome, and of the other States belonging to the holy Imperial Republic.

This letter was still preserved in the Venetian Archives at the beginning of the present century, and was printed in the Italian Histories, &c. The Doge complied with the request, and took Ravenna from the Lombards: "Gregory, bishop, servant of the servants of God, to Ursus, his dearest son, Duke of Venice.—The city of Ravenna, the first of all, having been taken because of our sins by the wicked nation of Lombardy, and our dearest son and excellent master the Exarch, residing at Venice, we entreat your Highness to join yourself to him and to labour together in order to reduce the city of Ravenna to the Imperial dominion, so that full of zeal and love for our holy faith, we may, with the help of the Lord, remain inviolably attached to the service of our masters and dearest sons, the great Emperors Leo and Constantine."

Quia Ravennatum Civitas, quæ caput extat omnium, a nec dicenda gente Longobardorum capta est, et Filius noster eximius Dominus Exarchus apud Venetias moratur; Debeat nobilitas tua ei adhærere, et cum eo nostra vice pariter decertare, et ad pristinum statum Sanctæ Reipublicæ in Imperiali Servitio Dominorum Imperatorum ipsa revocetur Civitas, ut in statu Reipublicæ, et Imperiali Servitio firmi persistere valeamus.

In this letter it is candidly acknowledged by Pope Gregory the Second that Rome and the Ecclesiastical States were under the temporal rule of the Emperors, and that they remained so up till the time of the French kings. In another place I shall show that the Popes passed from the subordination of the

Greek to that of the French Emperors. Without travelling very far to ratify this assertion, it will be sufficient for the moment to quote letter 84 of Adrian the First to Charlemagne, inserted in the Codex Carolinus, in which occurs this passage: *Vestra Regalis in Triumphis victoria Præcipiendum emisit, ut a partibus Ravennæ, seu Pentapoleos expellerentur Venetici. Nos illico in partibus illis emisimus, Vestram adimplentem Regalem Voluntatem.* We see here most distinctly that Adrian obeyed the orders sent to him by Charlemagne, whom you see, Mr Antonelli, was the master. The Popes never could prove that Pipin and Charlemagne made the donation of the Roman States to the Holy See as a real and valid donation *de facto et jure*, and such thing really could not take place, nor did it have effect, because up to the time of Pipin the dominion of the Greek Emperors extended itself to Rome and to every other part of the States of the Church; and if Pipin had conquered the Lombard King, and taken part of those States from his possession, and given them to the Pope, such gift must have been null and void, because they did not belong to the Lombard King, but to the Greek Emperor. It is therefore clear that the Lombard King usurped what belonged to the Greek Emperor, and that he protested against it, and besides wrote letters inviting the French King to undertake the war on account of the Greek Empire for the restoration of the States. The Greek Emperor also offered to defray the expenses of the war. These facts were so notorious that the Popes themselves admitted them on various occasions. Cardinal Sfondratus, in *Gallia Vindic. Diss. 2, c. 2*, wrote: *Longobardos injusto bello Italiam invasisse. Non ergo ejus Dominium Græcus Imperator amiserat: neque Carolus retinere eam poterat, quippe legitimo invitoque Dominio ablatam.* According to this neither Pipin nor Charlemagne could give to the Pope a portion nor the whole of those States, nor to any-

body else, nor keep them for themselves, because they belonged to the Greek Emperor, who was their friend, and was not at war with any of them; consequently he had not lost those States that Pipin conquered from the Lombards. And Monsign. Vincenzo Pietra Referendario della Signatura, e Luogotenente della Rev. Camera Apostolica nel Tomo 3, Comment. ad Constitut. Apostol. Constit. 7, Alex. IV (Stampato in Roma) said that Charlemagne possessed *de facto* Italy, but not *de jure*, and he added that portions of those States—nam legitimi Imperatores Occidentis erant tunc Græci, and he afterwards goes on to say that it was only from the time in which Charlemagne was crowned Emperor, that is, in 800—accessit Carolo Jus retinendi, quod Longobardis eripuerat—that he acquired the right of retaining what he took from the Lombards. And so he retained himself the temporal power; and Guicciardini, Muratori, Maimbourg, and other celebrated historians, as well as Eginhard, the Arch-Chaplain of Charlemagne, in his French Annales, say that the Emperor Charlemagne preserved inviolate his authority over Rome and the Exarchate; that he nominated the judges and the magistrates to make the laws and to administer justice in his own name. This is positively shown in the sixth chapter of the Rights of the Empire on the Ecclesiastical States, by that extraordinarily conscientious and learned historian, the Modonese L. Muratori. I see clearly that as there was a political intrigue with the Popes and the French royal family, very likely many mutual promises, written and verbal, were made by both parties. The Popes kept faith with Martel, Pipin, and Charlemagne. These monarchs, in the transport of their victory and joy, promised more than they gave, but soon found the means of deluding their copartners in the spoliation by retaining possession of the gifts, and forgetting the promises.

It results evidently that in the year anno

Dom. 800 the Imperial dignity was changed and transferred from the Greek to the French Emperor Charlemagne, and his Sovereign power was exercised in Rome with the approbation even of Pope Leo the Third, who never thought of raising the least opposition or objection to it, as he never had nor his predecessor never had dared before Popes Constantine and the Gregories to oppose the Greek Emperor in any manner with regard to the Temporal Power. Leo the Third committed himself on various occasions most brutally and despotically towards some Roman Nobles, who retaliated about that time by giving him a good thrashing in the public streets of Rome; besides which he was well tossed by the mob, who treated him with contempt and would not obey him. For these reasons the Pope was glad that Carlo Magno should be invested with the high dignity; so that he would be able to screen himself under the Emperor's protection. By this means he hoped to recover some influence and power. Eginhard, Arch-Chaplain of Carlo Magno, speaking of the Will of his August Master, assures us that Rome, Ravenna, and Milan were three of the twenty-one Metropolitan cities of his Empire, and St Theophanus, Confessor, who lived at that time, wrote in his *Chronographia Hist. Byzant.* (p. 599) *ab anno 800—Romam in Francorum Potestatem cessisse.*

These two brief quotations from two such celebrated contemporary authors should be quite sufficient to establish the fact that in the year 800 Carlo Magno was really the master of Rome, and of the Roman States, as well as of other parts of Italy, and that the Donations of Constantine and of Pipin were half a dream. If any further proof of ancient date is needed to corroborate the above statement, Otto Frisingensis, in his *Chronica*, lib. 5, c. 36, states—*Francos Mundi caput Romam ad suam Ditionem transfudisse.* This evidence is quite

sufficient to settle the point, without quoting any other author; for the present, therefore, I will pass on to some other Donation or dream, and may say something more on the subject in a future chapter.

History plainly tells us that the Greek Emperor offered to pay Pipin the expenses of his expedition and war against the Lombard King for the recovery of the Exarchate, and the restitution of it to the Cæsarean dominion. But Pipin was deaf, and would not listen to the proposal; the Emperor wrote to Pope Stephen the Second, with the same result; and Pope Paul the First, successor of Pope Stephen the Second, wrote to Pipin telling him that King Desidery and the Greek Emperor had concocted a scheme to repossess the States. In the Carolinian code, the letter 31 contains this passage: *ut utrique dimicantes Ravennatium civitatem comprehendere queant*. The same Pope Paul the First, in his letter 31, also in the Codex Carolinus, writing to Pipin, says: *qui quotidie in ipsam Ravennatem ingredi civitatem*; he repeats this also in his 33rd and 34th letters. In letters 8, 20, and 26, of the same Codex Car., it is shown that the Greeks pressed Pipin to the restitution, and had some warfare with Charlemagne about it, which continued for some years, from about 803, till at last, in 810, the Greeks and the French succeeded in making some arrangements; a treaty of peace was concluded by which the French remained masters of Rome, the Exarchate, and the other Roman provinces, as well as the States of the Lombard Kings, already dethroned and extinct. The industry of the Popes in the way of pretended donations continued prolific, and in the tenth and eleventh centuries, nay, even before, they claimed these donations which they had created by their own wit and forgeries. First came the gift of Ludovico Pio, secondly that of Otto the First, and thirdly that of Henry the Second. The blunders committed by the Popes in these forgeries were so inconsistent that

they served to the overthrow of the claims that they made with them. The Popes said that Ludovicus Pius gave to the Holy See a donation of the Ecclesiastic States, of Calabrias and Sicily, Sardinia and Corsica, and had a capital diploma forged to prove it ; but, unfortunately for them, as they never did half measures, they overstepped the mark, and in this extreme liberality to themselves took not only all what Ludovicus could give them of his own, but (on the supposition that a Sovereign can dispose of the States in which he has only a life-interest) they took what he could not give them, because they belonged to somebody else ; in fact, the Calabrias and Silician States were the property of the Greek Emperor, and were ruled by his Imperial vassals, while Sardinia and Corsica was ruled by the Francks, who never dreamed of allowing the Popes to interfere, or dispose of any of their properties or affairs. This diploma was false or apocryphal, and the Donation null and void, because Ludovicus continued to rule as supreme master in Rome and the Roman States ; because he continued to live in peace and harmony with the Greek Emperor ; because the Francks were never dispossessed by him or the Popes of the Islands ; because the bibliothecary Anasthasius, who was alive and intimate with the Pope and at the Vatican, neither registered nor named that diploma or Donation, and if such a Donation really had been made, of course the Pope would have been bound in duty to sound his trumpet and proclaim it to the world. Consequently, this diploma fell to the ground, and was evidently a forgery, written at about the time of the quarrels and schisms of Gregory the VII with the Empire. From that time, of course, the Pope's partizans, and flatterers, and other partial writers, who would not take the trouble to investigate the truth, as they found that diploma inserted in the deeds of the Popes, did not hesitate to insert it also, or to name it in their works ; for instance, Ivo, Gra-

tianus, Cardin. Deusdedit, Dandulus, and others of later dates, did so either by ignorance or inadvertence.

As Anasthasius could not speak of what did not exist at his time, and would have been of such importance if it had existed, I shall say no more about it, but condemn this imaginary Donation to deserved oblivion.

In the diploma of Otto the First, which confirms to the Holy See the Donation of privileges granted by Ludovicus Pius, there is much discrepancy with the pretended original by Ludowick. In truth, this time the forger found out the mistake, that Ludowick could not dispose of Sardinia and Corsica; consequently he thought prudent to leave it out, and it was left out also in the pretended diploma by Henricus the Seccond. These two diplomas confirm or pretend to confirm to the Holy See all the States and privileges granted to it previously by others, and give to the Popes all their patrimonies. *Ubi cumque in partibus Regni atque Imperii a Deo nobis concessi Patrimonia Nostra esse noscuntur.* It is impossible to swallow such a large piece of incredulity, and the historian Pagi remarked that the formulæ or style of writing of these diplomas were different from the others; that the one of Otto seemed to be a copy of that of Henry, which should be posterior to it, and other circumstances which persuaded him that they were forgeries, without even the authenticity of the Imperial Notary to certify that they were either original or copies of regular deeds. Baluzius, *Capital.*, t. 2, p. 1104, and Mabillon, *De Re Diplom.*, lib. 2, c. 3, have also thrown many doubts upon the originality or the truth of them; while others have not feared to commit an error in stating that they were apocryphal. On the supposition that these two diplomas were original and true, Otto the First reserves to himself the privilege that the Pope, before he is consecrated, shall promise, in the presence

of the Emperor's Envoys, for the satisfaction and security of everybody, that he will maintain in future everything that was conventionally agreed upon by Pope Leo, as it was known he did. In another place I shall report the oath of fidelity and submission to the Emperor that Leo the Third annually agreed to take to Charlemagne for the concession that he obtained of taking tithes in some places. Besides these precautions, in every one of the Imperial documents occurs the clause, *salvo tamen jure Imperii*, &c. And it is clear that Otto would not omit the opportunity of reserving to himself and successors the rights of the Empire, which had always been exercised by him and by all his successors. There is also another passage in these false diplomas which shows plainly that the Emperors had all the power, even in many things of which they had partly disposed, and that they never abandoned the privilege of exercising their rights when they thought it convenient. It is written in the diploma that Otto promised to the Pope: In urbe Romana nullum Placitum, aut ordinationem faciam de omnibus, quæ ad te, aut ad Romam pertinent, sine tuo Consilio; that is, that, when he exercised in Rome his Imperial rights and adjudicated upon anything belonging to Rome, he would listen to the advice of the Pope, and almost submit his authority to him; and this very circumstance proves indisputably that he was the absolute master even in that; and if he condescended to declare to the Pope that in future he would take his advice upon the affairs that regarded Rome, he would do so as a respectful and a venerable tribute to the nominal representative of Christianity, to enhance his dignity in the public opinion, by giving an example of respectful obedience to the Holy See. With regard to the other towns and provinces of the Ecclesiastical States, it was a different thing with him, as he never missed an opportunity of doing or ordering anything to be done, according

to his will, without consulting the Pope, or giving notice to him of what he intended doing or disposing; and truly he never had promised to any person that he would take their advice in the exercise of his Imperial power and judgment in his estates. For the present I think I have said enough to overthrow the pretended Donations or privileges of Otto the First and of Henry the Second; that of Ludovicus Pius is already buried—and as the Holy See could not prove the existence of any of these Donations six or eight hundred years ago, nor at any period previous to that, not even at the very time when the people were *monoculi*, and unable to distinguish anything in its proper shape and form, through one cause or the other, yet those near-sighted persons could not swallow their own credulity, in spite of their ignorance and darkness, nor could they be induced to believe in the abdication of the Imperial power in favour of the Popes, nor be persuaded, nor coerced to it, *malgrè* the *super aspidem ambulans* High Priest. What shall we say now that people have two eyes, and besides can read and write their own opinion, or listen to that of others without the prejudices and fears of excommunication? As for me, I firmly believe that Europe is fully persuaded of the nullity of the pretences of relationship between the Pope and St Peter, on account of the demoralization, degeneration, irreligious doctrines and practices, and anti-Christian principles inculcated by ninety-nine per cent. of all the Popes from Pope Silvester to the present day. The Emperors used also to style themselves Advocates, or special Defenders of the Holy See, Roman Patricians, and Pii, Augusti, and sometimes also Pontifices Maximi—as seen by the ancient coins and medals, and in the various histories and documents. Baronius notes (Annal. ad. an. 1162) that Frederick the First was also accustomed to call himself Specialis Romanæ Ecclesiæ Advocatus, as well as Im-

perator Romanorum; and so the French Emperors called themselves. Before I quit the subject of the nullity of the Donations or privileges of Ludowick, Otto, and Henry, in confirmation of what I have stated already, I must add,—to prove that the former Emperors, themselves and their successors, for some years never lost a particle of their dignity and power,—that it is plainly demonstrated by the Emperor's free exercise of the high dominion and the advocacy of the Roman Church; by their title, and the acclamations at their coronations, and by the oath of fidelity to them by the Popes and the Roman people; by the Emperor's authority to send at any time and in any towns of their States the Imperial *Missi et Judices*, the Envoys and Judges, to administer justice, and particularly in Rome; by the Imperial Legates, who used annually to revise and scrutinize the accounts of the Pope's officials (and this practice the Emperors used to carry out also in France, and in the various Italian Duchies, as well as in any other part of their States out of Italy); by the full submission and obligation that the Popes had of obeying, and of causing others to obey and execute, the orders and the edicts of the Emperors in all temporal matters. The reader may see these details in the decrees of Gratianus, Dist. 10, c. 9, and Baluzius, Capital., n. 21. By the Pope being compelled to give a yearly account to the Emperor of the administered justice, as stated by Gratianus at c. 141, 2, 9, 7. By the orders forbidding the Romans to consecrate the newly elected Pope before the Imperial consent was given. This consent, under the Greek Emperors in former times, was always transmitted to Rome by the Exarchs, who were the Imperially appointed persons *ad hoc*, and who had specific orders either to approve or give the *veto*, according to circumstances, and without which no Pope could be consecrated. The French Emperors did almost the same thing, even in the remainder of their States. By the coins and medals

struck in Rome, on all of which was the effigy of the Emperor, though in some few instances there was also the effigy of the Pope. For instance, no coin has yet been found with the effigy of Charlemagne upon it before he was crowned Roman Emperor; and as soon as he was crowned the coins had his effigy upon them with the *Imperator Romanorum*; and these things prove his supreme temporal power, as stated by the Anonymous Salernitanus (*Hist. Princ. Lang.*, par. 1, p. 27), in Camillo Pellegrino, that Charlemagne conferred upon Grimoaldus the Principality of Benevento, and imposed upon him, as an obligation, that in all legal affairs, and in all diplomas and deeds, as well as upon the coins, there should always be the Imperial effigy: *Ut Chartas, nummosque sui Nominis characteribus superscribi semper juberet*. And Herempertus, in his History, No. 4, asserts that Grimoaldus: *In suis aureis ejus nomen aliquandiu figurari placuit, schedas similiter aliquanto jussit exarari, &c.* The Emperors sometimes privileged a city or a Bishop to coin money with the same obligation. For instance, Henry the Second, by some called the Third, in the year 1094, privileged the Bishop of Padua to coin—as asserted by Sigonius, and by Ughelli (*Italia Sacra*, to. v, p. 413), and other historians. Charlemagne appears to have privileged also the city of Pavia to coin, with the same obligation of impressing on them his effigy; and other Emperors gave to that city a similar privilege, as related in the works of Gatti (*Gymn. Ticin. Hist.*, c. 1, v. 11).

In the Pope's Bulls, as well as in the deeds, and other official documents stipulated in the Ecclesiastical States, as a sort of veneration to the head of the Church, was noted the names and years of reign of the Popes; though, on the other side, or in the first place, there was always the years of reign of the Imperante Domino Nostro Piissimo Augusto, as related in the Bertinian *Annales* ad an. 868

(Concil. T. 8, pp. 103-114), and by Labbe, and as found in many ancient documents. Another proof of the Imperial dominion is deduced from the demands made by the Popes to the Emperors, and the concessions of the Emperors to the Popes, of the Confirmation to them of the Government of Churches, not only in the Roman States, but in the Imperial States, and this was the custom. These Imperial concessions to the Holy See were called by the Popes *Privilegia*. Another proof is to be found in the fact that the Emperors granted *Privilegia* to the Churches in the Ecclesiastical States, in the same manner and form as to the Churches of the French or any other territory, and imposed fines upon the transgressors of their Imperial orders. The Greek, the French, and German Emperors continued to maintain in Rome, and in other Italian towns, their Fiscal Offices and Courts, as is proved by many documents. The Popes, the Dukes, the Marquises, and the Bishops, or any other person who had States, had their Fiscals in Rome, and in other towns, although the Imperial Fiscals resided, adjudicated, and transacted their business in the same places. See Fiorentini (Mem. di Matild., lib. 3, p. 94), and Ughelli in the fifth volume, appendix to Ital. Sacr., p. 1487, who relates a deed in which the Imperial and the Papal Fiscals appeared against a third party, though separately, in the year 1056.

The temporal power was constantly maintained in Rome and in the Ecclesiastical States by the consecutive exercise of it by the Emperors, the descendants of Charlemagne, and Eginhard says that Pope Paschal the First, in the year 823, gave to Lotharius—*Potestatem quam prisca Imperatores habuere, super Populum Romanum*. Pope Leo the Third, in the year 815, was compelled to make an apology, and plead many excuses to Ludowick Pius, who had sent Bernardt, King of Italy, to Rome, to express to the Pope his anger and sorrow at

having heard that he had condemned to death some Roman nobles.

Pope Leo was compelled to send to the Emperor Ludowick messengers to justify himself in having ordered the execution of the murdered nobles, and of the usurped authority; and this would be sufficient to prove that up to that time, at least, the Pope had not a shred of temporal power, and that he was accountable for his actions, and for the administration of justice, to the supreme master the Emperor.

In the year 855 it was related by Anasthasius that the election of Pope Benedict the Third was announced to the *Invictissimis Lothario et Ludovico Augustis*, and that the Emperors directly sent their messengers to Rome to intimate to the whole clergy, to the Senate, and to the people that they should come to meet them on the other side of the Milvian Bridge by order of the Emperor, and to let them understand that they would be punished if they disobeyed. — “*Omni clero, cunctoque Senatu, et universo Populo maxdaverunt, ut obviam illis trans Milvium pontem Imperatoris jussionibus irent,*” &c. Anasthasius relates also that in the same year, 855, Ludowick the Second ordered that several gentlemen should be severely tried in Rome for attempting to restore to the Greeks the temporal power of Rome and of the Italian States.

Reginone and Marianus Scotus wrote that Lotharius the First, father of Ludowick the Second, in the division which he made with his brothers, obtained the whole of the Italian kingdoms, and Rome itself. “*Omnia Regna Italiæ cum ipsa Romana Urbe obtinuit,*” and in his Epitaph, reported by Duchesne, *Script. Franc.*, t. 2, p. 398, occurs this:—“*Qui Francis, Italis, Romanis præfuit ipsis.*” And the Epitaph of the Emperor Ludowick the Second, reported by Baronius, anno 844, reads thus:

“*Hic ubi firma virum mundo produxerat ætas*

“*Imperii nomen Subdita Roma dedit.*”

Moreover, Baronius reports a letter of Ludowick the Second to the Greek Emperor, anno 871, in which he attempts to palliate his pretext for the assumption of the title of Emperor, and the dignity of Defender of the Holy See,—the mother of all the Christian churches, and in this way he proved to us that he was not only the depositary of the Cæsarean dominion, but the only temporal Sovereign in Rome, and in all his States, as well as the Advocate and Defender of the Holy Roman See.

Miraris, quod non Francorum, sed Romanorum Imperator appellemur, &c. A Romanis hoc nomen, et Dignitatem assumpsimus, apud quos profecto primo tantæ culmen sublimitatis et appellationis effulsit, Quorumque Gentem et Urbem divinitus Gubernandam, et Matrem omnium Ecclesiarum Dei Defendendam atque sublimandam assumpsimus.

Carolus Calvus, and after him the Emperor Charles le Gros, exercised temporal power in Rome, in the Exarchate, and the other Roman States, in the same manner as their ancestors, without any restraints or impediments of the Popes or of the Prelates, who would have been uncommonly happy to find an opportunity to emancipate themselves from the supremacy of the French Emperors; but, fortunately for the Italians, the French Cæsars were not so bigoted as to permit the Popes to overstep their mark and their duty; and they were strong enough, vigilant enough, and prompt enough, to repress any transgression of the laws, and to re-pristinate in its proper order the social and moral condition and the welfare of the nation. As long as the line of the French Cæsars lasted, not only in Rome but in the other Italian provinces, the religio-political affairs and the administration of justice went on smoothly enough, though now and then occurred the necessity for Imperial interference to moderate the priestly efforts at innovations, or their pretexts for innovations, and the attempt at revolution and usurpation by the Pope and Clergy.

To balance the wrong that the French did by destroying the Lombard Kings and their Royal and Imperial vassals, there is to be found a compensation in the sparing of those victims which the priestly craft would have continued to make if the nation had continued under the rule of the Lombard Kings and the Greek Emperors, who were always wanting in energy and promptitude in enforcing the Bishops and the Popes to respect the laws of humanity and religion. For this reason only I regret that French domination ended; but I regret also the substitution of the Austro-German power, which proved incompetent in most instances to restore law and order, and permitted the monstrosities that polluted not only Italy itself but spread soon after in every corner of Europe, and after Columbus and Vespucci's discoveries infected and stained the whole of the world with its crimes, Papistic blasphemies, vices, and anti-Christian immoralities. There are other important political facts which occurred at the time of Pipin and Charlemagne which I might state, but for the sake of order I must go back again and resume the thread, and come up again to the succession of the Austro-German Emperors to the Holy Roman Empire.

I have said that the *Exarcha* of Ravenna was the *alter ego* of the Greek Emperors in Italy, well informed of the will of his master, and learned enough to control the Pope. His duty was to restore everything to its proper equilibrium, to keep order in all the Roman States, to inform his master of everything of political or of religious importance, and to confirm or prohibit the consecration of the Pope, if the election had been irregular, or if it had fallen on an enemy of the Greek Empire. The *Exarcha* was always Archbishop of Ravenna, with temporal and spiritual power, and a small army at his disposition, and the Popes considered them like their own nightmare, and were exceedingly jealous

of those rivals who had more power than they had themselves. I could state here that the Popes did all they could to have them abolished or brought under their own submission, but the French Emperors preferred the suppression to the degradation of the dignity. However, the Exarchs received the news of the elections of the Popes, or assisted at them; and regularly received also the letters signed by the Roman clergy and people, as stated by Girolamo Rossi in his *History of Ravenna*, and as most distinctly expressed also by the historian Anasthasius. These letters to the Exarch were—*Supplicantes celsæ ejus Dominationi, ut nos famulos voti compotes celeriter fieri præcipiat, &c., ut celerius Apostolicam sedem de perfecta ejusdem nostri Patris atque Pastoris ordinatione adornare præcipiatis, utpote ministerium Imperialis fastigii feliciter, atque fideliter peragentes, &c.*

A monumental document of the temporal power of Charlemagne in Rome was still extant a few years ago. "In the famous hall constructed by Leo in the palace of the Lateran (says an historian) is to be found an immense mosaic, which is still in existence." M. de Saint Marc gives the following description of this piece of antiquity:—"This mosaic represents Jesus Christ giving with his right hand the keys to St Peter, and with the left hand a standard to a prince wearing a crown. The inscription 'Constantino V.,' shows that the prince is Constantine, the son of Irene. A frame placed behind the head of the figure indicates, according to the antiquarians, that this prince was still in existence and in power at the time the mosaic was constructed. This representation is a proof that the power of the Emperor was still respected at Rome, and that he was the supreme lord. On the other side of the mosaic is a Pope kneeling, to whom St Peter is giving, with his right hand, the Pallium, while a prince, also kneeling, with moustaches, the

sword, the mantle, and bands of divers colours round his legs, such as Charlemagne was accustomed to wear, is receiving a standard from the left hand of the same Apostle. The frames placed behind the heads of the kneeling persons show that they represent living people, whom the following inscriptions, 'Sacratum D. N. Leo et D. N. Carolo regi,' announce to be Leo III and Charlemagne."

Before quitting the subject of Charlemagne's supremacy in the temporal power in Rome and the Ecclesiastical States, I think it will not be inopportune to insert his last will and testament, by which it will be seen that he gave no temporal power whatever to the Pope, and that he invested his son Ludovicus Pius with the disposition of that power and the Empire, &c.

DISPOSITION DE L'EMPEREUR CHARLEMAGNE, POUR
ÉTABLIR, ET CONSERVER LA PAIX ENTRE SES
ENFANS, ET LEUR DIVISER SES ETATS. FAITE
AUX ETATS TENUS A THIONVILLE :

In nomine Patris, et Filii et Spiritus Sancti.

Imperator Cæsar Carolus, Rex Francorum invictissimus, et Romani Rector Imperii, Pius, Felix, Victor ac Triumphator, semper Augustus, omnibus fidelibus sanctæ Dei Ecclesiæ et cuncto populo Christiano, presenti et futuro, gentium ac nationum, quæ sub (*) imperio ac regimine constitutæ sunt.

1. Sicut omnibus vobis notum esse, et neminem vestrum latere credimus, quomodo nos divina clementia, cujus nutu ad occasum tendentia sæcula per successiones (a) generationum reparantur, tres nobis dando filios, magno nos miserationis ac benedictionis suæ ditavit munere, quia per eos secundum vota nostra et spem nostram de Regno confirmavit, et curam oblivioni obnoxia posteritatis leviolem fecit. Ita et hoc vobis notum fieri volumus, quod eosdem per Dei gratiam filios nostros Regni a Deo

Goldast, t. 1,
p. 145.
Fauchet
Fenil., 262.
Ans de J. C.,
806.

nobis (*b*) concessi, donec in corpore sumus, et post nostrum ab hac mortalitate discessum hujus a Deo conservandi Regni vel Imperii Nostri hæredes relinquere, si sic Divina Majestas annuerit, optamus. Non ut confuse atque inordinate, aut sub totius Regni dominatione jurgii controversiam eis relinquamus; sed trina partitione totum Regni corpus dividentes, quam quisquis illorum tueri vel regere debeat, portione (*c*) distribuere et designare volumus, eo videlicet modo, ut sua quisquis portione contentus juxta ordinationem nostram et fines Regni sui, qui ad alienigenas extenduntur, cum Dei adjutorio nitatur defendere, et pacem atque caritatem cum fratre custodire.

2. Divisiones vero a Deo conservati et conservandi Imperii vel Regni nostri tales facere placuit, ut Aquitaniam totam (*d*) et Vuasconiam (excepto pago Turonico), et quicquid inde ad Occidentem atque Hispaniam respicit, et de civitate Nivernis, quæ sita est super fluvium Ligerim cum ipso pago Nivernense, pagum (*e*) Avalensem, atque Alsensem, Cabillionensem, Matisconensem, Lugdunensem (*f*) Gabojam, Moriennam, Tarentasium Montem Cinisium, Vallem Gegusinam usque ad Clusas, (*g*) et inde per terminos Italorum montium usque ad mare, vel usque ad Hispanias continetur, hoc est, illam portionem Burgundiæ et Provinciam ac Septimaniam, vel Gothiam, Ludovico dilecto filio nostro consignavimus.

3. Italiam vero, quæ et Longobardia dicitur, et (*h*) Bojoariam, sicut Tassilo tenuit, exceptis duabus villis, quarum nomina sunt Ingoldestat, et Lutrahahof, (*i*) quas nos quondam Tassiloni beneficavimus, et pertinent ad pagum, qui dicitur Nortgouve, et de Alemannia partem, quæ in Australi ripa Danubii fluminis est, et de ipso fonte Danubii, currente limite, usque ad Rhenum fluvium in confinio pagorum Clergouve et Hegouve in locum quo dicitur Auge: et inde per Rhenum fluvium sursum versus usque ad Alpes, quicquid intra hos terminos fuerit, et ad

Meridiem vel Orientem respicit una cum Ducatu Curiensi et Pago Burgove, (*k*) Pipino dilecto filio nostro ordinamus.

4. Quicquid autem de Regno Nostro extra hos terminos fuerit, id est Franciam et Burgundiam, excerpta illa post quam Ludovico dedimus, atque Alamaniam, excepta illa portione quam Pipino (*l*) adscripsimus, Austriam, Neustriam, Thuringiam, Saxoniam, Frisiam et partem Bojoariæ, quæ dicitur Northgouve, dilecto filio nostro Carolo (*m*) concessimus, ita ut Carolus et Ludovicus viam habere possint in Italiam ad auxilium (*n*) faciendum fratri suo, si ita necessitas extiterit, Carolus per vallem Augustanam, quæ ad Regnum ejus pertinet, et Ludovicus per vallem Segusianam. Pipinus vero et exitum et ingressum per Alpes Noricas atque curiam.

5. Hæc autem tali ordine disposuimus, ut si Carolus, qui major est natus, priusquam ceteri fratres diem obierit, pars Regni quam habebat, dividatur inter Pipinum et Ludovicum, sicut quondam divisum est Regnum inter nos et fratrem nostrum Carlomannum, eo modo ut Pipinus illam portionem habeat, quam frater noster Carlomannum habuit, Ludovicus vero illam partem, quam nos in illa partitione suscepimus. Si vero Carolo et Ludovico viventibus, Pipinus debitum humanæ (*o*) naturæ compleverit, Carolus et Ludovicus dividant inter se Regnum, quod ille habuit. Et hæc divisio tali modo fiat, ut ab Ingressu Italiæ per Augustam civitatem accipiat Carolus Eboreiam, Vercellas, Papiam, et inde per Padum fluvium termino currente usque ad fines Regiensium et Ipsum Regium, et civitatem Novam atque Mutinam usque ad terminos Sancti Petri. Has civitates cum suburbanis, et territoriis suis, atque Comitatibus, quæ ab ipsas pertinent, et quicquid inde Romam (*p*) pergenti ad lævam respicit de regno quod Pipinus habuit, una cum Ducatu Spoletano, hanc portionem, sicut prædiximus accipiat Carolus

6. Quicquid autem a prædictis civitatibus vel Comitatibus Romam eunti ad dexteram jacet de prædicto Regno, id est portionem quæ remansit de (q) regione Transpadana, una cum Ducatu Tuscano usque ad mare Australe, et usque ad Provinciam, (r) Ludovicus ad augmentum sui Regni sortiatur. Quod si ceteris superstitibus Ludovicus fuerit defunctus eam partem Burgundiæ, quam Regno ejus adjunximus, cum Provincia, et Septimania sive Gothia usque ad Hispaniam Pipinus accipiat, Carolus vero Aquitaniam atque Vasconiam.

7. Quod si talis filius cujuslibet istorum trium fratrum natus fuerit, quem populus eligere velit, ut patri suo succedat in Regni hæreditate, volumus ut in hoc consentiant patrui ipsius pueri, et regnare permittant filium fratris sui in portione Regni, quam Pater ejus eorum frater habuit.

8. Post hanc nostræ auctoritatis dispositionem, placuit inter prædictos filios nostros statuere atque præcipere propter pacem, quam inter eos perpetuo manere desideramus, ut nullus eorum fratris sui terminos vel regni limites invadere præsumat, neque fraudulenter ingredi ad conturbandum regnum ejus, vel marcas minuendas, sed adjuvet unusquisque illorum fratrem suum, et auxilium ei ferat contra inimicos ejus juxta rationem et possibilitatem, sive intra patriam, sive contra exterarum nationes.

9. Neque aliquis illorum hominem fratris sui pro quibuslibet causis, sive culpis ad se confugientem suscipiat ad intercessionem pro eo faciendam: quia volumus, ut quilibet homo peccans et intercessione indigens intra Regnum Domini sui, vel ad loca sancta, vel ad honoratos homines confugiat, et inde justam intercessionem mereatur.

10. Similiter præcipimus, ut quemlibet liberum hominem; qui Dominum suum contra ejus voluntatem dimiserit, et de uno regno in aliud profectus fuerit, neque ipse Rex suscipiat, neque hominibus suis consentiat, ut talem hominem recipiant, vel

juste retinere præsumant: hoc non solum de liberis, sed etiam de servis fugitivis statuimus ordinandum, ut nulla discordiis relinquatur occasio.

11. Quapropter præcipiendum nobis videtur, ut post nostrum ab hac mortalitate discessum, homines uniuscujusque eorum accipiant beneficia unusquisque in regno Domini sui, et non in altero, ne forte per hoc, si aliter fecerit scandalum aliquod accidere possit. Hæreditatem autem suam habeat unusquisque illorum hominum absque contradictione in unoquoque regno, quam eum legitime habere contigerit.

12. Ut unusquisque liber homo post mortem Domini sui licentiam habeat se commendandi inter hæc tria regna ad quodcumque voluerit: similiter et ille, qui nondum alicui est commendatus.

13. De traditionibus autem, et venditionibus, quæ inter partes fieri solent, præcipimus ut nullus ex his tribus fratribus suscipiat de regno alterius a quolibet homine traditionem, vel venditionem a quolibet homine, hoc est, terrarum, vinearum, sylvarum, atque libertatem, servorumque qui jam casati sunt, sive cæterorum, quæ hæreditatis nomine censentur, auro, argento, et gemmis, armis, et his speciebus, quæ proprie ad negotiatores pertinere noscuntur: cæteris vero liberis hominibus hoc minime interdicens putamus.

14. Si quæ autem feminæ, sicut fieri solet, inter partes et regna fuerint ad conjugia postulata, ne denegentur juste poscentibus, sed liceat eis vicissim dare et accipere, et affinitatibus populos inter se sociati. Ipsæ vero feminæ potestatem habeant rerum suarum in regno, unde exierant, quando in alio propter mariti societatem habitant.

15. De obsidibus autem, qui propter credentias dati sunt, et a nobis per diversa loca ad custodiendum destinati sunt, volumus ut ille Rex, in cujus regno sunt, absque voluntate fratris sui de cujus regno sunt sublatis, in patriam eos redire non permittat, sed potius in futurum in suscipiendis obsidibus alter

alteri mutuum ferat auxilium, si frater fratrem hoc facere rationabiliter postulaverit. Idem jubemus de his, qui pro suis facinoribus in exilium missi vel mittendi sunt.

16. Si causa vel intentio controversiæ talis inter partes propter terminos et confinis regnorum ortæ fuerint, quæ hominum testimonio declarari vel definiri non possint: tunc volumus ut ad declarationem rei dubiæ, iudicio crucis, Dei voluntas et rerum veritas (*s*) exquiratur, nec unquam pro tali causa cujuslibet generis pugna vel campus ad examinationem (*t*) iudicetur. Si vero quilibet homo de uno regno hominem de altero regno de infidelitate, contra (*u*) Dominum suum accusaverit, mittat eum Dominus suus ad fratrem suum, ut ibi comprobet, quod de homine illius dixit.

17. Super omnia autem jubemus, ut ipsi tres fratres curam et Defensionem Ecclesiæ Sancti Petri simul suscipiant, sicut quondam ab avo nostro Carolo et beatæ memoriæ genitore Pipino Rege, et a nobis postea suscepta est, ut eam cum Dei adiutorio ab hostibus defendere nitantur, et justitiam suam quantum ad ipsos pertinet et ratio postulat, habere faciant. Similiter et de ceteris Ecclesiis, quæ sub illorum fuerint potestate, precipimus, et justitiam suam et locorum habeant potestatem rerum, quæ ad ipsa loca pertinent, in quocumque de his tribus regnis illarum Ecclesiarum possessiones fuerint.

18. Quod de his statutis atque convenientiis aliquid casu quolibet vel ignorantia (quod non optamus) fuerit irruptum, præcipimus ut quam citissime secundum justitiam emendare studeant, ne forte propter dilationem majus damnum possit accidere. De Filiabus autem nostris, sororibus scilicet prædictorum filiorum nostrorum, jubemus ut post nostrum ab hoc corpore discessum, licentiam habeant eligendi, sub cujus fratris tutela et defensione se conferre velint. Et qualiscumque ex illis monasticam vitam elegerit, liceat ei honorifice vivere sub defensione fratris sui,

in cujus regno degere voluerit. Quæ autem juste et rationaliter a condigno viro ad conjugium quæsita fuerit, et ei conjugalis vita placuerit, non ei denegatur a fratribus suis, si et viri postulantis et fœminæ consentientis honesta et rationabilis fuerit voluntas.

19. De Nepotibus vero nostris, silicet filiis prædictorum filiorum qui eis vel jam nati sunt, vel adhuc noscitur sunt, placuit nobis præcipere, ut nullus eorum per quaslibet occasiones, quemlibet ex illis apud se accusatum sine justa discussione atque examinatione aut membris mancare aut excæcare, aut invitum tondere faciat: sed volumus ut honorati sint apud patres vel patruos suos, et obedientes sint cum omni subjectione, quam decet in tali consanguinitate esse.

20. Hoc postremo statuendum nobis videtur, ut quicquid adhuc de rebus et constitutionibus, quæ ad profectum et utilitatem eorum pertinent, his nostris decretis atque præceptis addere voluerimus, sic a prædictis dilectis filiis nostris observatur atque custodiatur, sicut ea quæ de his jam statuta et descripta sint, custodire et observare præcipimus.

21. Hæc autem omnia ita disposuimus, atque ex ordine firmare decrevimus, ut quam diu divinæ Majestati placuerit nos hanc corporalem agere vitam, potestas nostra sit super a Deo conservatum regnum atque Imperium istud, sicut actenus fuit in regimine atque ordinatione, et omni dominatu Regali atque Imperiali, ut obedientes habeamus prædictos filios nostros, atque Deo amabilem populum nostrum cum omni subjectione, quæ patri a filiis, et Imperatori ac Regi a suis populis exhibetur.—Amen.

NOTES TO CHARLEMAGNE'S WILL.

- (*) Al. ejus.
- (a) Generationum reparationes generantur.
- (b) Al. conservati.
- (c) Al. describere.

- (d) Al. usque Vascon.
- (e) Al. ananen.
- (f) Sanbandia.
- (g) Al. et inter ternis.
- (h) Al. Bajone.
- (i) Al. quas quondam Tassilo nostro Beneficio tenuit.
- (k) Pepin mourut avant son père en 810 n'ayant laissé qu'un fils naturel nomme Bernard qui lui succeda au Royaume d'Italie.
- (l) Al. dedinus.
- (m) Charles mourut avant son père en 811 sans avoir laissé d'enfans.
- (n) Al. ferendum.
- (o) Al. sortis.
- (p) Al. genuam.
- (q) Al. Regno transpadano.
- (r) Al. Ludovico cedat.
- (s) Al. inquiratur.
- (t) Al. indicatur.
- (u) Al. fratrem Dominis sui.

This is a capital document, but as I do not see where are the donations of Rome, of the Exarchate, and of the other Roman States made by Charlemagne to the Holy See, and as this document is of great importance, by which a fair division of the Roman Empire was made, and distributed accordingly to his three sonsonly, and as those States are not even named, I presume I am at liberty to inquire who had them by right, or who pretended to annex them to the Roman See, or how it happened that the Pope never had them? For certain, he was not named in this will, or in any other memorandum. Perhaps Mr Antonelli or Dupanloup can throw some light upon this fact, and if they persist in stating that Charlemagne gave them to the Holy See without producing the deed of gift or donation, then they will compel me to tell them a trifling fact, which consists in this

little bit of narrative,—that Charlemagne gave to the Holy See those States as truly and really as Constantine did before him, exactly in the same manner; and to corroborate that fact, Charlemagne made a Postscriptum of Confirmation upon the very same parchment upon which was forged the donation of Constantine to the Holy See. If this story does not satisfy the pretentious Bishops, then I will refer them to the Secretary, Arch-Chaplain, and Chancellor of Charlemagne, Eginhard, who recorded all those affairs, and other political facts that are purposely ignored by the upper clergy, and there they will read that Charlemagne, in the year 813, convoked a great assembly of the notability, and, while living, resigned and crowned his son Ludovicus Pius as Emperor of the Romans, renouncing to him Rome and the States, as I have written in another chapter.

There is also another Testament of the Emperor Charlemagne, by which he disposes of his treasures, money, habiliments, books, furniture, and any other things belonging to him, for the benefit of his children, his servants, and the poor, made in the year 811. I have read it, and I have it in full; but as there is nothing for the Pope, I think it time lost to copy it or to translate it, this last being in French.

Pipin and Charlemagne were *Patrizi* of Rome, and that title not only conferred the citizenship of Rome, but the jurisdiction and dominion of Rome, as also the duty of defending and protecting the Roman Church, as is asserted by the historian De Marca (De Concord. Sac. et Imp., lib. 1, c. 12). Anasthasius says that Pope Adrian the First sent to meet Charlemagne: *Universos Judices ad fere triginta milia ab hac urbe Romana, et venerandas cruces, idest signa, sicut mos est ad Exarcham seu Patricium suscipiendum*;—that is, that the Pope sent all the Judges nearly thirty miles from Rome to meet Charlemagne, as was the custom to receive the Exarchs or Patricians. And when Leo the Third was

created Pope in 796, Eginhard (seu Adelm.) says, in *Annal. Franc.*, ad an. 776: Per Legatos suos claves Confessionis S. Petri, ac vexillum Romanæ Urbis, cum aliis muneribus Regi misit; et rogavit ut aliquem de suis Optimatibus Romam mitteret, qui populum Romanum ad suam fidem, atque subjectionem per sacramenta firmaret.--What do you think of that, Mr Antonelli? Paulus Diaconus, who was almost a contemporary author, wrote in *lib. de Meten. Episc.* that: Carolus Magnus Romanos, ipsamque Urbem Romuleam quæ aliquando Mundi totius Domina fuerat, et tunc a Longobardis oppressa gemebat duris angustiis eximens *Suis addidit Sceptris*. Eginhard, in the life of Charlemagne, says that that great Prince extended the kingdom of France beyond—Aquitaniam et Vasconiam, deinde Totam Italianam, tum Saxoniam, &c. (Here I beg to state that a blunder occurs, because the States of Naples and Sicily were under the Greek Emperor still, and remained so for some time after.) Histriam quoque, &c., et ita perdomuit, ut eas tributarias effecerit. And by the testimony of the said monk Adelmo, in the said French Annals, in the year 786, Charlemagne made Benevento and its lands also tributary: conveniens esse arbitratus, ut illius Regni residuam portionem suæ Potestati subjiceret. As I have already stated that Pipinus and Charlemagne made donations, and confirmed them by diplomas to the Popes, it occurs to me that I may state here what these donations consisted of. From the Epist. 96 of the *Codex Carolinus*, written by the Pope to Charlemagne, to thank him for the donation of some cities in the territory of Benevento, it resulted that the King's Commissioners or Governors gave him only the monasteries, the convents, the churches, and the keys, and not the towns and populations of them, as appears from that letter, and from the subsequent letter, No. 90, of the said Adrian to Charlemagne, in which he begs that he would not give the Duchy of

Benevento to Grimoaldus. As Adrian does not state what keys they were, and as the King's Commissioners retained the temporal power in Benevento, the keys alluded to by Adrian must have been the keys of the wine-cellars of the convents and monasteries, because soon after Charlemagne gave the Duchy of Benevento (already disposed of to Adrian) to Duke Grimoaldus, in spite of the begging-letter of Adrian, and of the already-named donation to the Holy See. I should not be at all surprised at the truth of my supposition, as I see the Primitive Bishops were particularly fond of the bottle, and flasks of every sort of colour and size, as I shall show when I have occasion to speak of a miraculous flask hereafter.

The Greek Emperor wrote to Pipinus to restore to the Greek Empire Ravenna, and the other cities of the Exarchate, usurped by Astolphus, and it is clearly evident that up to the coronation of Charlemagne the Exarchate was the absolute property of the Greek Emperors, and after that they lost the dominion of those States and of Rome. The Popes pretended that Pipin and Charlemagne had given them the Exarchate, &c.; but these assertions were false under various aspects, because the Exarchate and other cities in Italy were still under the dominion of the Greek Emperors, who were the *de jure* masters when Pipin and Charlemagne made the promise of those donations to the Popes, and common sense will not admit that they should have made a donation of what belonged to others; legally speaking they could not even detain those States for their own use and purposes unless they aspired to the *dignitoso titolo* of Usurpers; and to become the *de facto* masters of those States, it was necessary to be crowned as Roman Emperors. In presence of such facts, the donations made by them previous to their coronation were perfectly ridiculous, as only after their coronation they could acquire any rights for themselves,

and not before, as they had not a legal right, having conquered those States from the Lombards, at the instance of their friend the Greek Emperor, as I have stated. In proof that Pipin and Charlemagne made no such donation of those States, and that the assertion is false, it is enough to say that Charlemagne used to send to Rome, Ravenna, and the other Italian towns the Judges, the Chancellors, the Governors, and other dignitaries to arrange and conduct affairs with regard to the temporal power: the only privilege that he gave to the Pope was full and ample permission to act freely in the administration of ecclesiastical affairs, which privilege has been swelled into a donation of the Ecclesiastical States. This is corroborated by the Ecclesiastical admissions, as affirmed by Eginhard, that Charlemagne after his coronation invested the Popes with the power of the Exarchs. Admitting this to be the real fact, the conclusion which will naturally be drawn is that the Popes were then nothing more than the Imperial Vicars, administering a part of the Imperial secular affairs during the absence of the Imperial master. But the Popes have not had any opportunities of exercising, *pro tempore*, the power of the Exarchs, as can be proved by the various investitures of the following Emperors to the Princes, Dukes, and Vicars of the Empire. About the year 800 the Roman people, the Senate, and the Pope proclaimed and invested Charlemagne with the authority and supremacy which the Greek Emperor exercised in the cities of the Exarchate and of Rome itself. Pope Leo the Third supported this investiture because the Greek Emperor was indolent, and neglected to support his *Jus*, and by such neglect the nobility and the *Papisme* had fallen into such contempt, that the people not only refused obedience to the laws and the orders of the Pope, but mocked and ill-treated him most barbarously, and nearly blinded him.

Charlemagne was crowned Emperor in Rome in the year 801, so says Albericus Monachus in Chronic. ad an. 801: *Uno omnium consensu, Carolo Regi Imperatorias laudes acclamant, eumque per manus Leonis Papæ Coronant, Cæsarem Augustum appellant.* Eginhard also confirms this (Annal. Franc. ad An. 801) adding, that soon after the Emperor administered public justice in Rome against the sacrilegious offenders of Pope Leo, and that the Judges of the Emperor were called *Missi Domini Imperatoris*, and were engaged—*ad liberandas litigiosas contentiones*—and that they had full power from the Emperor *ad Justicias faciendas, exequendas, ad recta judicia determinanda, ad oppressiones populorum relevandas, &c.* And so it was after Leo's death; when Pope Stephanus was elected he ordered the Roman people to take oath of fidelity to the Emperor Ludowick, as stated by Teganus: *Jussit, Stephanus, omnem Populum Romanum fidelitatem cum Juramento promittere Ludovico.* In the year 815 Ludovicus Pius was informed of many dissensions that had happened in Rome with Pope Leo the Third, who had ordered and had several Roman nobles executed. As soon as the Emperor heard of this he sent to Rome his nephew (Bernard, King of Italy) — *ad cognoscendum quod nunciabatur.* Paulus Diaconus notes also that Ludovicus Pius went to Rome in company with his son Lotharius, that he had him crowned by Paschal as a partner in ruling the Empire, and that “*Paschalis quoque Apostolicus Potestatem, quam prisci Imperatores habuere, ei super populum Romanum concessit.*”

In the same year, 815, as soon as the Emperor learnt that by order of the Pope two nobles of the Roman Clergy had been decapitated, he sent his Judges to Rome, and the Pope was privately tried, when he exculpated himself. Eginhard, or Adelmus, evidently demonstrated with the above facts that the temporal power, or high supremacy, and the

full jurisdiction of the Emperors was extended and maintained, not only in Rome, but also in every town of the Exarchate. All the Carlovingian Emperors maintained the same sovereign power in Italy; and Anasthasius, in his Life of Pope Sergius the Second, in the year 844, notes that, "*omnes Primates Romanorum Fidelitatem Lothario magno Imperatori promiserunt.*"

In the Life of Leo the Fourth Anasthasius certified that that Pope was accused of various crimes to the Emperor Lotharius; and he named, for instance, what he had privately said of the French Emperors: "The French never do any good for us, nor give us any assistance, but they prefer to take what belongs to us. Why do we not call again the Greeks, and expel the King of the French and his people from our kingdom, and get rid of their domination?" *Franci nihil nobis boni faciunt, neque adjutorium præbent; sed magis quæ nostra sunt, tollunt. Quare non advocamus Græcos, et Francorum de nostro Regno et Dominatione expellimus?* Pope Leo the Fourth was tried for this and other accusations by the Judges of Lotharius; he defended himself, and was exonerated from the charges brought against him. Soon after, Leo wrote to Lotharius, and concluded his letter as follows: "*De Capitulis, vel Præceptis Imperialibus, Vestris, Vestrorumque Prædecessorum irrefragabiliter custodiendis et conservandis, quantum valuimus, et valemus, Christo propitio, et nunc, et in ævum conservaturos modis omnibus profiteremur. Et si fortasse quilibet aliter vobis dixerit, vel dicturus fuerit sciatis eum pro certum mendacem.*" Now, Mr Antonelli, I shall not let you sleep upon these fine quotations. You evidently see that I have got a good nose, and that I have really found out what is required to put you in a corner, with all your false documents of Donations and possessions since Constantine.

You know very well that I have not made any

remarks upon the trial of Leo the Third, nor even named his Imperial Judges, who were sent by Ludovicus Pius; that I leave to you to find out, as it was reported by Gratianus, Decrees, c. 141. You see also that I only name the trial of Leo the Fourth, and his finely humble epistle in which he promised most faithfully to obey for the future and for ever the Imperial orders and commandments as much as he could, with the assistance of God; and it seems that the presence of the Imperial Judges had made a strong impression upon that Pope's mind, because he took care to attempt to persuade Lotharius, that in case any one had reported to him, or should report anything against him, he was not to believe them, that they were liars. These statements are so clear that it is hardly necessary to mention that the Popes, under the French Kings and Emperors, never exercised the temporal power; the fact having been attested and proved by the whole of the contemporary historians, lay and ecclesiastical, that the elected Popes could not be consecrated unless they took oath of fidelity to the Emperor: *coram missis Imperatoris*—that is the Imperial Vicars and the Judges—*Canonico ritu et consuetudine ab Imperatore diriguntur*.

Such being the case, it requires very little intelligence to decide who were the masters of Rome, the Exarchate, and all the other Provinces which are now under the Purgatorial abomination of the so-called Holy See.

By-the-bye, pray, most miraculously Reverend Loup d'Orleans, tell me of what avail to the Holy See were the Donations of Constantine, of Arripert, of Pipin, of Charlemagne, and of Ludovico Pio, if under Lotharius' reign they required so much submission? But I think I must spare you yet for the best dish, which was cooked long ago by the Imperial *Maitre de Cuisine* of the son of Charlemagne, the illustrious Emperor Ludovicus Pius. Though I have momentarily passed its chronologic place, yet I have

not forgotten it, and I will give it here in full, and with a *currente calamo* translation—the Pope's trial by jury before the Imperial Judges, Juries, and Imperial Vicars of Ludowick in the Lateran Palace of Rome in the year of our Lord 827. The Compendium of this trial is to be found in Duchesne, to. 2, page 656, and in the Capitulares by Balusius. This celebrated trial is the real Philosopher's Stone, the real jewel that will silence all the unruly Bishops, because these little States, lands, towns, and cities for which Pope Gregory the Fourth was tried are situated in the territory of Sabina, which comprises or composes the so-called Patrimony of St Peter.

POPE GREGORY THE FOURTH'S TRIAL FOR
USURPATIONS, &c.

Dum a pietate Domini et a Deo coronati Hludovici (sic) Magni Imperatoris (it should be Ludovici) a finibus Spoletanis, seu Romania directi fuissemus nos Joseph Episcopus et Leo Comes, Missi ipsius Augusti singulorum hominum causas audiendas et deliberandas et conjunxissemus Romæ, residentibus nobis ibidem in judicio in Palatio Lateranensi in presentia Domini Gregorii Papæ et una simul nobiscum aderant Leo Episcopus et Bibliotecarius Sanctæ Romanæ Ecclesiæ, Theodorus, Episcopus, Cirinus Primicerius, Theophilactus Numiculator, Gregorius filius Mercurii, Petrus Dux de Ravenna, Ingobaldus, et Aceris Abbates, Alboin, Lanfrid, Emmo, et Maximus, Vassi domini Imperatoris, Aldo, Odo, Argeris, Joseph, Abbo, et Sigefrit Castaldus, Omnipert, et Madelpert germani, Joannes de Funsova, Traregio, Constantinus et Helpianus germani, Goldelprant Clericus, Teudipert, Johannes, Campo, Statius, Piceo, Probatus de Reate, et reliqui plures Vassi Imperatoris.—Ibique veniens ipse Ingobaldus Abbas Monasterii Sanctæ Dei Genitricis Mariæ, quod situm est Sabinis in loco qui nuncupatur Acutianus, cum Adulfo Advocato suo, retulit nobis “Quod Dominus Adrianus, et Leo Pontifices per fortia invasissent res

ipsius Monasterii," idest Curtem Comianianum, Curtem Sancti Viti, quæ est in Palmis, seu Curtem Sanctæ Mariæ, quæ est in Riconovo, et Curtem in Basiliانو, et Curtem quæ dicitur Pontiana, cum rebus et familiis, et omnibus ad eas pertinentibus. Unde tempore *Stephani, Paschalis, et Eugenii* semper reclamavimus, et justitiam, sicut Dominus Imperator in verbis vobis mandavit. Nos autem qui supra Missi et Judices talia audientes, presente Domino Apostolico interrogavimus Advocatum ipsius Domini Apostolici Sanctæ Romanæ Ecclesiæ nomine Gregorium, quid inde dicere voluisset. At ubi respondebat ipse dicendo ipsas Curtes prædictas, quas vos dicitis, nos tenemus ad partem Sanctæ Romanæ Ecclesiæ, sed non contra legem, et ad partem Monasterii Sanctæ Mariæ nihil pertinuerunt. Nos vero qui Missi et Judices talem responsionem audientes, interrogavimus jam dictum Ingobaldum Abbatem cum Audulfo Advocato suo, si aliqua pertinentia, aut testes de ipsis prædictis Curtis haberent. Qui respondentes dixerunt: Quia monimina et testes exinde habemus, et præsentialiter ostendimus: et ipsa monimina pro manibus ostenderunt. Et cum ipsa monimina relegi fecissemus, continebatur in eis, qualiter Ansilberga Abbatissa Monasterii S. Salvatoris de Brixia ipsas Curtes in ipso Monasterio Sanctæ Mariæ per ipsa monimina delegaverat. Et ostenderunt monimina, quæ Teudicus Dux eidem Ansilbergæ de ipsis Curtis emiserat. Et monimina qualiter Ansa Regina Curtem Sancti Viti a Teutone Episcopo Reatinæ Civitatis in concambium acceperat, et postea eidem Ansilbergæ filiæ suæ donaverat. Et præceptum Desiderii Regis, seu Domini Caroli Imperatoris, qualiter ipsas Curtes cum rebus et familiis et cum omnibus ad eas pertinentibus in ipso Sancto Monasterio confirmaverunt. Ubi respondebat ipse Gregorius advocatus jam dicti Pontificis, et dicebat: Non est verum, quod istas prædictas Curtes ad partem Monasterii Sanctæ Mariæ per ista monimina

Three of the
precedent
Popes.

habuissetis, vel tenuissetis. Ad hæc respondebat prædictus Ingobaldus Abbas cum Audulfo Advocato suo, et dicebat. Quia per ista monimina ipsas Curtes ad partem Sanctæ Mariæ tenuissemus, usque dum prænominati Pontifices per fortia eas tollere fecissent, et testimonia exinde habemus, qui sciunt, qualiter ad partem Sanctæ Mariæ pertinerunt, et possessæ fuerunt, et qualiter per fortia nobis *tultæ* sunt. Nos qui supra Missi, et Judices, dum talem altercationem inter eos audissemus, ereguadiare eos fecimus, et fidejussores ponere uterque secundum suam legem, ut alia die in judicio ante nos parati essent.

Alia vero die dum simul convenissemus in supradictum Palatium Lateranensem in presentia jam Dicti Pontificis, venit prædictus Ingobaldus Abbas cum Audulfo avvocato suo, et dixit: Domini ecce nos parati in vestris presentiis cum ipsis testimoniis, sicut inter nos *guadiare* fecistis. Et cum ipsa testimonia ante nos venire fecissemus, interrogavimus, quæ sunt nomina eorum Qui dixerunt: Itto, Gradolphus, Gauspertus de Reate,—Iterum interrogavimus eos, si voluissent de ipsa causa testimonium reddere, aut non, aut si aliquid de ea scirent. Illi vero dixerunt: istam causam bene scimus, et testimonium reddimus. Deinde interrogavimus Gregorium Advocatum ipsius Pontificis, si aliquid contra ipsa testimonia dicere voluisset. Ipse vero respondit: contra ipsa testimonia nihil contrarium dicere volo, nec possum, quia boni homines mihi esse videntur.

Iterum fecimus venire Joseph Castaldus ipsius Civitatis Reatinæ et alios bonos et veraces homines in eadem Civitate commorantes, et interrogavimus eos per ipsum sacramentum, quod Domino Imperatori factum habebant: si ipsi testes suum testimonium affirmare potuissent, aut non. Qui respondentes dixerunt: Per ipsum Sacramentum Domino Imperatori factum habemus, quia isti homines boni, et veraciores sunt, et suum testimonium

ante. Dominum Imperatorem, et ante vos affirmare possunt. Tunc nos jam dicti Missi et Judices talia audientes, fecimus eos secundum legem separare, et Evangeliiis positis juraverunt. Primus ita dixit. Quia ego scio, et bene memoror, quoniam tempore Longobardorum, et postea tempore Domini Karoli Imperatoris, ipsas prædictas Curtes ad partem Monasterii Sanctæ Mariæ tenere; et memoror ibi præpositos Johannem et Petrum et Christianum Monachum de ipso Monasterio, usque dum per fortia Adrianus Papa, et Leo ipsas Curtes de ipso Monasterio tollere fecerunt. Gradolphus similiter dixit. Gauspertus similiter dixit. Deinde fecimus venire homines bonos et veraciores XII, et hæc sunt nomina eorum: Johannes, Clarissimus, Musio, Teuto, Castinus, Audaceus, Alboin Medicus, Qualipertus, Constantinus Notarius, Petrus Fratellus, Hildericus, Tarvinus. Et fecimus eos jurare, et interrogavimus eos, quid de ipsa causa scirent. Et ipsi similiter dixerunt. Postea Andolphus Advocatus ipsius Monasterii juravit dicens: per ista sancta quatuor Evangelia, quia sicut isti testes dixerunt, sic fuit verum. Nos qui supra Missi et Judices talia audientes, rectum comparavit et judicavimus, ut ipse Gregorius Advocatus Domini Apostolici, seu Sanctæ Romanæ Ecclesiæ, retradere debuisset ipsas Curtes Adulfo Advocato ad partem ipsius Monasterii Sanctæ Mariæ. Quod facere noluit. Verum etiam et ipse Dominus Apostolicus dixit, nostro judicio se minime credere, usque dum in presentia Domini Imperatoris nobiscum simul veniret. Cum talia nobis Dominus Apostolicus renuntiasset, pro firmitate jam dicti Monasterii Breve exinde facere jussimus, ut in futuris temporibus ipsum Monasterium easdem Curtes minime perdere debuisset.

Hæc autem inquisitio facta est per Joseph Episcopum, et Leonem Comitem Missos Imperiales. Quam quidem et ego Paulus Notarius scripsi, Anno Imperii Domini Hludovici XVI. Mense Januario per

Indictionem vii, Romæ feliciter. × Ego Joseph Episcopus Missus Domini Imperatoris in his actis interfui et me subscripsi. × Ego Leo Missus Domini Imperatoris concordans subscripsi. × Ego Heleuterius Vassus Domini Imperatoris ibi fui. × Ego Probatus ibi fui. × Ego Immo Vassus Domini Imperatoris ibi fui. × Ego Lanfrid Vassus Domini Regis ibi fui. × Ego Acerisius Abbas interfui. × Ego Omniperthus ibi fui. × Ego Maximus ibi fui. × Ego Statius ibi fui. × Ego Lampo ibi fui. × Ego Lantbertus Saligus ibi fui. × Ego Alboinus Castaldus ibi fui. . . .

TRANSLATION OF POPE GREGORY'S TRIAL BY THE
IMPERIAL JUDGES FOR SPOILIATION AND ROBBERIES
(THE MURDERS IN THOSE CASES WERE NOT CON-
TEMPLATED) OF ESTATES, LANDS, AND CITIES
COMMITTED TO THE DETRIMENT OF THE REAL PRO-
PRIETORS, THE ABBOTS OF SANTA MARIA, &c.

While we had been directed to the borders or confines of the Duchy of Spoleto, that is near Romagna, by the Great Ludovick, by the Grace of God, Crowned Emperor and our Lord—We, Joseph Bishop and Count Leo, Envoys of the said Majesty, sent to hear, and to deliberate on the Law-suits of each person; having met together in Rome, and residing here in the Lateran Palace, in the presence of Pope Gregory, and being present with us the Bishop Leo, and the Bibliothecary of the Holy Roman Church, and Bishop Theodor, and the Torchbearer Cirinus, Theophilactus the Treasurer, or Minister of Finance, Gregory, the son of Mercury, Peter, Duke of Ravenna, the Abbots Ingobald and Aceris, Alboin, Lanfrid, Emmo and Maximus, vassals of the Emperor, Aldo, Odo, Argeris, Joseph, Abbo, and Sigefrit, Governor of the Forts or *Chastelain*, and the brothers Omnipert and Madelpert, John de

Funsova, Traregio, Constantinus et Helpianus brothers, Hildeprant, Otenpert, Otteramus, and Sinteramus *germani*, the Ecclesiastic Goldelprant, Teudipert, John, Campo, Statius, Picco, Probatas, of Rieti, and many others. And there having come to the same Ingobaldus, the Abbot of the Monastery of Santa Maria, the mother of God, which is situated in the territory of Sabina and is called Acutianus, having with him his Advocate Adolphe, he told us, that both the Popes Adrian and then Leo, by force invaded the properties of the said Monastery, that is the Courts of or territory of Comianianum and the Court of or territory of St Vitus, which is situated in Palmis, and the Court of Santa Maria, which is in Riconovo, and the Court in Basiliano, and the Court which is called Pontiana, taking all the properties, and all the families, and everything belonging to them; for which usurpations at the time of Popes Stephen, Paschal, and of Eugenius we have always made reclamations, and we never could obtain justice or restitution. Now, if you please, try our case, and from this time make prompt justice as our Lord the Emperor has ordered you verbally. We, the above-named Envoys and Judges, having heard these expositions, being present the Apostolic Lord, we interrogated the Advocate of the said Lord Apostolic of the Holy Roman Church, named Gregory, and asked him what he had to say about it. And he then answered saying, that those Courts or territories of which you speak we hold on behalf of the Holy Roman Church, but not against the law, as they do not belong to the Monastery of the Holy Mary. But we, the above Envoys and Judges, hearing such answer, interrogated the above-named Abbot Ingobaldus, and his Advocate Adolphe, if any other things appertained to them, and if they had witnesses that such Courts belonged to them. In answering they said:—"Because we have the documents, and we have also personal witnesses

to produce ;” and they showed the documents which they had in their hands. Having been ordered to read these documents, which contained that : “Ansilberga, Abbess of the Monastery of St Saviour of Brescia, had assigned the above-named Courts to the said Monastery of Santa Maria with these documents.” Then they showed the Document by which the Duke Teudicus had given those Courts to Ansilberga ; and another document with which the Queen Ansa proved that she had received in exchange the Court of St Vitus from Teuton, the Bishop of the city of Rieti, and the Queen afterwards made a gift of it to her daughter Ansilberga. Then they showed the Præcept or Diploma of King Desidery, and of the Lord Emperor Charles, to prove in what manner he had confirmed to the above holy Monastery those Courts or Territories, with all the property, and all the families, and everything that belonged to them. To which Gregory, the Advocate of the already-named Pontiff, answered, saying : “ It is not true, that you have had, or that you have held, the above-named Courts on the part of the Monastery of the Holy Mary by the power of those Documents.” To this denegation the already-named Abbot Ingobaldus, with his Advocate, answered and said : “ Precisely by these Documents we held the above-named Courts per part of the Monastery of Saint Mary, until the above-named Popes ordered them to be taken from us by force of arms, and we have, not far off, living witnesses, who know that those Courts, or Territories, belonged to Saint Mary, and how they were possessed, and when they were taken from us by force.” We, the Envoys and Judges, hearing such contention amongst themselves, compelled them to separate on bail, and each party to give surety, according to law, for their re-appearance before us on the next day ready to be judged. The next day, whilst we were meeting in the named Lateran Palace, being already in the

presence of the Pontiff, the Abbot Ingobaldus, with his Advocate Adolphe, arrived, and said: "My Lords, here we are ready in your presence with these our witnesses, as you did order us to appear by the bail." Having ordered these witnesses to stand before us, we interrogated them and inquired their names. They answered: "Itto, Gradolphus, Gauspertus of Rieti."

Again we interrogated them "if they wished to offer any testimony, or to be witnesses in this case or not, or if they knew anything about this law-suit." "Truly (they said) we know all about this law-suit, and we are here as witnesses." Then we interrogated Gregory, the advocate of the Pontiff, if he had anything to say against these witnesses. He answered, "Indeed, against such witnesses I will not say anything contrary, nor can I, because they seem to me to be good, honest men." Again we ordered to appear the Chastelain, or Governor Joseph, of the said city of Rieti, and the other good, honest, and truthful men residing in the said city, and we interrogated them, by virtue of the oath that they made to our Lord the Emperor, if as witnesses they could affirm anything on their solemn testimony, or not. In answer, they said: "By the solemn oath that we made to the Emperor we affirm, because these are good and most truthful men, and they can confirm their testimony before our Lord the Emperor and before you." Then we, the above-named Envoys and Judges, hearing such assertions, ordered them according to the law to separate, and the Evangels being placed before them, they swore. The first said as follows: "Because I know and remember well that at the time of the Lombard Kings, and after, at the time of the Emperor Charles, these above-named Courts or Territories belonged to the Monastery of St Mary; and I remember the Provosts, or Governors, John and Peter, and the Monk Christian, of the said monastery there, until, by force of

arms, Popes Adrian and Leo forcibly took possession of those said Courts from the said monastery." Gradolphus stated the same thing, and so said Gauspertus. Then we ordered to appear before us twelve honest and most truthful men, and these are their names :

John, Clarissimus, Musio, Teuto, Castinus, Audaceus, Albain the Physician, Qualipertus, the Notary Constantin, Peter his brother, Hildericus, Travinus. And we made them take oath, and we interrogated them, asking what they knew of this law-suit; and they in like manner said as the others. After that Adolphe, the Advocate of the said Monastery, took oath saying: "Upon these four Evangelists, I swear that it is true, what these witnesses have stated." We, the above Envoys and Judges, having heard all these declarations, and they appearing to us just and correct, we gave sentence, "that the said Gregory, the Advocate of the Apostolic Lord, or of the Holy Roman Church, shall give up or transfer by deed the above-named Courts or Territories to Adolphe, the Advocate on the part of the Monastery of St Mary. Gregory said that he would not do it. And truly the Apostolic Lord said that he would not comply with our sentence, until he had come with us in the presence of the Lord Emperor. While the Apostolic Lord renounced those States to us, for the conservation or stability of the already-named Monastery, we ordered to be made directly a Brief securing for the future these named Courts or Territories to the Monastery in a manner that they shall not lose them. However, this inquisition was made by Bishop Joseph and Count Leo, Imperial Envoys, and I also, Peter, Notary, wrote it, in the happy year xvi of Our Lord the Emperor Ludowick, in the month of January, per Indictionem vii, Romæ. × I, Joseph, Bishop Envoy of the Lord Emperor. was present at these proceedings, and I subscribed. × I, Leo, Envoy of the Lord Emperor, agreeing with

the above subscribed. × I, Heleuterius, vassal of the Lord Emperor, was present. × I, Probatas, was present. × I, Immo, vassal of the Lord Emperor, was present. × I, Lanfrid, vassal of the Emperor, was present. × I, Abbot Acerisius, was present. × I, Omnipertus, was present. × I, Maximus, was present. × I, Statius, was present. × I, Lampo, was present. × I, Lantbertus Saligus, was present. × I, Alboinus Castaldus, was present.

NOTES TO OBSOLETE WORDS.

Alboinus Castaldus, according to my idea, signifies Alboin, Governor of the City, or Chastelain, or Governor of the Forts.

The word *germani* also occurs several times, and I do not know positively when it means *brothers*, or *of Germany*.

The word *Numiculator* I cannot find in two editions of the Catholicon which I have in my possession, nor can I find it in the Parisian edition of A. Calepinus of 1505; therefore, I have translated it Treasurer, or Finance Minister.

Neither can I find *Primicerius*; therefore, I take it from *primus cereus* (the first torch), and make a dignity of the torchbearer, as it might have been the custom at that time, and is so now.—*Vassus*, *si*, is not to be found, though I fully believe it means Vassal, as I have traced it in more than fifty other documents of ancient date.

Monimina is not to be found anywhere, but it must mean documents or deeds.

Per fortia is an Italianism, which shows, with other words now entirely obsolete, that at the time this trial took place the Latin language was much corrupted through ignorance, and for this *decadenza delle arti e scienze* we have to remonstrate with the Popes. *Per fortia* corresponds with the Italian *per forza*, in French with *par force*; and even in English it is now used as “by force” and the compound per-

force, and therefore I translate it "by force of arms," or "by violence."

Ereguadiare I cannot find anywhere, but it must mean to disperse, to separate, to disappear, to go away on bail, or something similar, as it occurs soon after the verb *guadiare*, which must have a contrary meaning, that is to appear on bail, or according to bail.

Curtes-tis, or *Curtis-tis* is not to be found in the Catholicon; but in the Parisian edition, of 1505, of Ambros. Calepini, I find this: Cures tantum pluralis numeri Sabinorum Oppidum cui imperabat T. Tacius cujus cives Quirites dicebantur—Conveneruntque Romulus et Tacius in hanc sententiam: ut a duobus populis unus efficerent: et Sabini Romam nigrarent—Romaque nomen retineret: sed Romani et Sabini Quirites appellentur. From this I have every reason to believe that *Curtes* is a derivative of *Cures*—and that it means town, or city, or territory, and occasionally town and territory, and in other instances the Sabinian population, but more frequently the city in the territory of Sabina. It means also a lance or halberd. I think it opportune to take this note from the Geogr. of Strabo. lib. 5: Sabinos quartam Italiam Regionem incolere vix procul a Roma de quibus Sabini augustam incolunt regionem in longum ad circiter stadia porrectam a Tyberi et Momento oppido usque ad Vestinos. De eorum origine Zenodotus Trecentius qui Vinbricæ gentis historiam conscripsit narrat. Indigenas primo in Rheatino habitasse, et unde Pelasgonum armis expulsos venisse in terram, quam nunc habitant mutatoque cum sedibus nomine, Sabinos pro Umbris appellatos. At Plinius, lib. 3, c. 12: Non casu nomen demigrantes immutasse contendit. Sed potius Religione inquit etenim ex plurimorum consensu Sabini (ut quidam existimavere) a Religione et Deorum cultu Senini appellati Vellinos incolunt Lucos roscidis Collibus, Portius Cato clarius prendit. Nomen Sabinis impositum a Sabo Sanci filio Sancum vero istum fuisse Re-

gionis Genium, et a nonnullis (Dium Fidium) Græce *Δία πίσιον* appellari, quod in Romulo ex Silio Italico, et Ovidio firmavi, apud quem Sanctus Fidius, Semipater nuncupatur.

“ Nomina terra fero, sic voluere Cures.”

At Dionysius Hælicarnassæus de eorum numine portentum enarrat dicens. In Rheatino agro, quo tempore Aborigines eum tenebant, Virgo, quædam Indigena primario genere nata Enyalii Secuti Romani Quirinum nominant nondum satis certi, Mars, ne is an alius quispiam, cui similes Marti honores deferantur. Nam quidam uni Deo bellicorum Certaminum præsidi nomen utrumque tributum aiunt, alii duo Numina bellica his appellationibus significata censent. In hujus Dei Area saltans puella repente divino furore correpta Chorum deseruit, et in Dei Sanctuarium proripuit. Deinde a loci Genio Compressa, ut vulgo visum est filium edidit nomine, Modium, Fabidium Cognomine, is virilem ætatem ingressus, et formam supra hominem fuit, et in re militari longe clarissimus evasit. Cumque captus esset condendæ Urbis cupidine magna e finitimis agris manu collecta intra par breve tempus. Cures condidit imposito Urbis nomine. Ut quidam putant a Genio, cujus dicebatur filius, aut ab hasta, ut malunt alii. Cures enim Sabini hastas nominant. Hæc ille qui addit. Terentius Varro scriptum reliquit. Quem sequuntur Ovidius in Fastis, Festus Pompeius, Verrus Flaccus, Cæterique quamplures, nec inutilis fuit observatio, quam habuit in lectura Boetii. Is enim vero, lib. 4, de Consolatione, c. 2, inquit : Qui Græce Curetes sunt appellati, alii Corybantes a Curete Genio Nomen Urbi Modius Fabidius imposuit. De qua sic Strabo, Cures nunc Viculus est, quondam Urbs Illustris, ex qua orti sunt T. Tatius, et Numa Pompilius, Romæ Regno potiti, unde qui populum Romanum affantur Quirites appellant, quam aliter ædifi-

catam Portius Cato apud Dionysium Halicarnass. scribit. Ait, nam, Sabinorum primam sedem fuisse Vicum quemdam Testrinam nomine, non procul Amiterna situm, unde expeditione facta Sabinos Reatinum agrum invasisse tunc habitatum Aboriginibus, Urbemque ipsorum nobilissimam Curilias armis occupasse ab Adriatico mari distantem stadiis circiter 280, a Thyrreno autem 200 et 40, in Longitudinem patere paulo minus circiter stadiis.

I hope these few extracts which I have taken from the classic authors will be quite sufficient to establish various points of great importance, and determine the exact geographic locality of the Sabinian territory, in which the Popes' great invention of the Donation of Constantine, *alias* the Patrimony of St Peter, was built, and that the named Curtes in the *Act d'Accusation contre le Pape*, that is, the towns and lands named at the time of the trial, were part and parcel of the Imperial and Royal Patrimony of the Greek Emperors and of the Lombard Kings, illegally usurped by the violence of the Papal arms, and partly supported by the French Kingly and Imperial arms, to the detriment of the feudal abbots and populations.

Note.—In the treaty of peace between the Emperor Henry the Fifth and Pope Paschal the Second, anno 1111, the latter swore to maintain inviolate to the former the whole of—Advocationes Imperii, Centurionum jura, *Curtesque essent Imperii cum pertinentiis suis*, et militaria Imperii castra. I have found this word employed in other documents with almost the same meaning. By-the-bye, *Monsieur le Curé*, *vous et votre Cure etez-aussi derivatives de ce mot*, and that accounts for it why you fatten whether you are in the *Cure* or in the *Ecurie*.

I doubt if any of the reverend belligerent Bishops can deny or quash this trial; though with their subtilty they might succeed in mystifying some persons with the value of the word *Curtem*. To better ex-

plain and confirm my statement, I will now take another quotation from a MS. in my library. It is the copy of *Historiarum Heremperti viri Illust. ex Prosapia Principum Longobardorum*. At the end of this volume in folio, there are the details of a treaty of Peace between Sicardi, Duke of Benevento, and John, Bishop of Naples, and Andrew, Duke and General of Naples, and the people of Naples, and of the Duchy of Sorrento, and of the Duchy of Amalfi. I have read this treaty, and find it very equitable and good, but, as it is too long to quote entire, I shall extract only the exordium and the conclusion, where occur two of the obsolete words that are employed in the Pope's trial—*Curtem* and *Munimina*. In the meantime I am uncommonly pleased to record and pay here a tribute of admiration to the liberal genius and wisdom of the illustrious Count Sicardi, who brought out, in the year 1850 (when I was still at Turin, attached to the Questura, as a Medico-Chirurgo), that great beneficent law which has been the touchstone to correct so many ecclesiastical abuses in Italy.

In nomine Domini Dei et Salvatoris. Nostri Jesu Christi. et Beatae et Gloriosae Dei Genitricis semper Virginis Mariae. Dum eaque Dei precepta sunt partes obaudiunt, tunc ipsius adimplere probantur mandata, et pacis concordiam pro salute Christianorum animarum pervenisse monstrantur, pro quo promittimus nos Dominus vir gloriosissimus Sicardus Longobardorum Gentis Princeps vobis Johanni electo Sanctae Ecclesiae Neapolitanæ et Andreæ magistro militum, vel populo vobis subjecto Ducatus Neapol. et Sorrento, et Amalfi, et ceteris Castellis vel locis in quibus Dominium tenetis terra marique pacem veram et gratiam nostram vobis daturus ab hoc quarta die mensis Julii Indictione, &c. Towards the end of this treaty, and after the above few lines, comes the enumeration of the towns and castles of his States, to the number of sixty-four.

Heremperti
Histor. Longobard. MS.,
circa an.
750.

Ego Petrus de Curtis et vetus subdistantiæ meæ quas mihi nunc pertinere videntur inde notitiam facimus vobis filiisque nepotibusque meis de hiis curtis nostris quæ per singula loca habuimus.

In primis Curtem in Terra. Curtem in Perticata. Curtem in Casale Joannis. Curtem ad Rubianum. Curtem in Butteclari. Curtem in Potesanu. Curtem in Campo famelico ad Sanctum Dominicum vocatur. Curtem ad Rivalvini. Curtem in Pitilianu. Curtem ad Lunatri. Curtem ad Buinianum. Curtem in Padule. Item suprascripte curtæ. Fuerunt Causilioni datæ. Fuerunt nobis per actulum Jurificum. Curtem ad Marmani. Curtem in Molia Rimou. Curtem in Criti qui dicitur de criverissi, quem per Donatum et Joannem eruptam habuimus, &c.

After the enumeration of these and others, the treaty ends with the following words: Hæc omnia superscriptæ curtis quæ habuimus in finibus Beneventaneis, excepto ipso Curti quæ habuimus in Latinianum quæ non sunt hic abbreviatæ. Hæc omnia superscriptæ Curti quando vobis opportune fient, inquire ipsa *Munimina* et invenietis ibidem quod vobis necesse erit facere et orate pro me potiore genitore vestro. I have copied the errors in this specimen of old Latinity without correcting either the original MS. or this extract, and I have done so to prove its authenticity and my good faith.

I have no doubt that the institution of trial by jury was originated in the manner specified in this trial, and that this custom was in vogue a long time before the arraignment of Pope Gregory the Fourth. This is clear from the fact that the Judge at this trial ordered the disputing party to retire and give surety—in the usual manner as established by law—for their reappearance on the following day.

The progress of time and civilization has improved this custom; but there are still some incongruities that require revision now-a-days; for I recollect some time since that a distinguished English judge

stated that, in the event of a jury, after being locked up some hours, coming into court and saying they could not agree, it would be in his power, on discharging them, to treat them in a less gracious manner than he would be disposed to do; that he could have them locked up for the whole of the night—that if, after having set up all night without eating or drinking and without fire, candle-light excepted, they came into court the next morning, pale and ghastly, still saying they could not agree, he could then, according to the rigour of the law, order them to be locked up again as before till the close of the assizes, and then sentence them to be put in a cart to accompany him in his progress towards the next assize town, and to be shot into a ditch on the confines of the county!

Antonio Pagi, the celebrated Franciscan monk, wrote in his *Critic. Annales*, anno 817, s. 7: *Donatio quæ a Gratiano dicitur facta Ecclesiæ Romanæ a Ludovico Pio, non minus commentitia, quam quæ a Constantino Magno affingitur, ut jam aliqui viri eruditi viderunt, qui hoc tamen omnibus persuadere non potuerunt.*

You see, my most eminent and reverend friends, that I have not abandoned the ground yet, and that with this short quotation I intend to persevere and endeavour to destroy the pretended Donation by Ludovicus Pius. The above learned right reverend monk clearly tells us that the pretended Donation of Ludowick is as fabulous as was that of Constantine, and it was believed to be so by every one of the ancient learned writers. In the name of reason and of common sense I ask by what logical argument can the Roman See support that pretension when the result of the trial by the Judges of Ludowick for the restoration of the cities and lands which the Popes Adrian, Leo, and Gregory had usurped, compelled the last-named Pope to transfer them again by legal documents to their proper owners? Those estates

and lands are immediately situate in the proximity of Rome, and of course would have been in the so-called St Peter's Patrimony! The whole of the witnesses and the jury at the trial clearly proved by legal documents, and by personal testimony, that for three generations at least those States had been the legal possessions of the monks of Farfa and Santa Mary to whom they had been bequeathed, as stated in the trial, &c. Besides, the trial itself completely denies the donations of Ludovico Pio of the Patrimony to the Holy See. The forged Papal Diploma of the Donations by Ludovico Pio was dated sixteen years before the trial, and this blunder was not pardoned by any one of the critical writers, who detected the fraud, and used it to stamp that diploma with the lie. These Donations are the foundation-stone upon which so many Popes, and Jesuitic writers, and lately the French bishops, as well as the bishops of other countries, have built their Spanish castles, protesting that the actual Pope is the absolute master, and the Spiritual and Temporal Dominator of all the so-called Ecclesiastical States; that, like his predecessors, he enjoys an inalienable dominion, and that he is bound to transmit it intact to his successors, and other trash of the like sort, &c.

If the Pope and his confederates desire to know what the Donations by Pipin, Charlemagne, and Ludovicus Pius really consisted of, I can easily tell them, and without loss of time. They consisted in the power of levying the *Tithes* upon the lands of the Convents and Monasteries, and of the Churches. Some Ecclesiastical writers have stated that this power extended to other lands of the Empire in several cities; but I doubt this much. Besides, we must not forget those Magic Keys which Adrian received for the Duchy of Benevento, and which were the only things it can be proved were given by Charlemagne: though that Emperor soon after

disposed of the temporal power of that Duchy in favour of the Norman Duke Grimoaldus, in spite of the entreaty of Adrian, who wrote to him begging that he would not give the Norman Duke that Duchy. It may be remarked also, that in those lands and towns, monasteries and convents where the Popes took the *Dime* or tithes, the Emperors, and occasionally the Imperial Vicars, also levied theirs upon the same people and upon the same property, the owners of which paid tithes to the Popes. This is a splendid proof of the sovereign power that was invariably maintained by the Emperors in every part of the Imperial States. I shall return to this subject in another chapter, when I will give proofs in confirmation of my statements. I should say that the Imperial Vicars could not levy the money tribute for the *fodrum* and *telonem* on the property where the Popes took the tithes as an Imperial gift to the Papal See, but only on the private property of the lay people. The Regalia, or Imperial Investitures to the Popes and Bishops, of the Episcopates, Abbacies, of monasterial and Church properties in various provinces, the Bishops, Abbots, and Popes interpreted and swelled into donations of States and provinces, but they never were such at any time, and the proofs are founded on the facts that the following Emperors sometimes confirmed, and at others refused to confirm the Investiture given by their predecessors to one or the other Pope or bishop of such town or province; and even after having given it, or confirmed it, the Emperors invested with the useful, or temporal power, another person as an Imperial feudatory or Vicar. Every history that I have read, except those written by the Jesuitical clique, demonstrate that the Popes never had on any occasion, or at any time, the temporal power, excepting when they usurped it; though in some cases they were the *alter ego* of a few Emperors upon some

particular points, whilst engaged in the wars in Palestine, or from other causes; and when this was the case, it was to afford, in particular, the opportunity of doing homage to the Chair of St Peter, already honoured by many other privileges.

Cardinals Deusdedit and Baronius, Holstenius, the Franciscan Monk Pagi, and other historians, state that the Emperor Lotharius gave and made public in Rome a Constitution in 824, in which occurs the following: *Volumus etiam, ut Missi constituentur a Domino Apostolico, et a Nobis qui annuatim Nobis renuncient, qualiter singuli Duces et Judices Justitiam populo faciant, et quomodo Nostra Constitutio servetur. Decrevimus itaque, ut primum omnes clamores qui negligentia Ducum, aut Judicum fuerint ad notitiam Domini Apostolici referuntur, ut statim aut ipse per suos nuncios eosdem emendare faciat, aut Nobis notificet, ut Legatione a Nobis directa emendentur.* And further on it says: *Placuit etiam Nobis, ut cuncti Duces, et Judices, sive alii qui cæteris præesse debent, in Nostram præsentiam, dum Romæ sumus, conveniant; Volumus enim eum numerum, et nomina scire, et singulis de ministerio sibi credito admonitionem facere.* I really cannot help being so impertinent as to ask you, Mr Antonelli, why the Emperor Lotharius took the liberty of giving a Constitution to the Roman people without asking the permission of his Beadle of the Vatican? and as you have stated, and constantly repeated, that that Beadle was the master, why did he not step out and say, *non Volumus, non possumus?* Now, Mr Cullen, is there any loop-hole here out of which you can make your escape? I think not; therefore be candid, and at once acknowledge yourself to be in a "fix." Lotharius said, *Volumus quia potebat et potuit*, being absolute master, not only of the Roman States and of Rome, but even invested with the power of dismissing or sending away all the drones, and the would-be masters of the Vatican. I translate

the following brief extract from the Constitution given to the Romans by the Emperor Lotharius, to enable those of my readers who are not acquainted with the Latin language to form some idea of the real state of things, and to show them who was the temporal master of Rome and of all the Roman States, anno 824.

We desire or wish also that our Legates should present themselves to the Apostolic Lord, and to us in whose hands they shall annually give account of their labours, and resign; the like must be done also by the Vicars, or Governors, or Dukes, and by the Judges, who administer justice to the people, who shall report to us how our constitution is observed. We decree, therefore, that as soon as any complaint is raised against the negligence of the Governors, or of the Judges, that it should be sent to the Pope, that he might redress the wrongs immediately with the assistance of his Legates, or to give notice to us that we might send other Legates to correct the errors, or to re-establish order. It will please us also, while we are at Rome, to see all the Governors and the Judges, that is all those who are delegated to superintend and govern the people, assembled in our presence; we wish to know their number, their names, and give to each of them the convenient advice to conduct properly the affairs of the States entrusted to their administration.—The absolute Imperial power in Rome is perfectly established by the above quotation. I will take a farther extract from this same Author, Pagi, who stated that at the time of the Emperor Ludovicus Pius many quarrels happened in Rome, and that Lotharius redressed the wrongs that had arisen out of the inexplicably blind cupidity and ignorance of the Popes and the Judges, who confiscated to their own account the people's property, usurping the lands, and that the Emperor Lotharius, in compelling the Popes and the Judges to restore the confiscated

Pagi in Vita
Lotharii.

predial properties, caused a great rejoicing to the Roman population: Quare tantæ querelæ adversus Romanorum Pontifices, judicesque sonarent. Reperitum est quod quorundam Pontificum vel ignorantia, vel desidia, sed et Judicium coeca, et inexplicabili cupiditate multorum prædia injuste fuerint confiscata. Ideoque reddendo quæ injuste erant sublata, Lotharius magnam populo Romano creavit lætitiā. Statutum etiam juxta antiquum morem, ut ex latere Imperatoris mitterentur, qui Judiciariam exercentes potestatem, Justitiā Omni Populo facerent, et tempore quo visum foret Imperatori æqua lance penderent. I will take another quotation from the same historian Pagi in reference to the same Imperial power in Rome and the Exarchate in the year 875. He wrote thus: Summos Pontifices supremum Urbis et Exarchatus Ravennat. Dominium in Imperatores contulisse tot sparsim rationibus comprobavi, ut tantum supersit demonstrare, Carolum Calvum huic juri non renunciasse.

Are not these Diplomatic, Ecclesiastic, and Historical extracts sufficiently argumentative to convince any or every one of you, my most reverently obstinate Bishops, supporters of the *non possumus, non volumus*? I leave you to translate and distort them as you like. I have merely taken the sense of them myself for the sake of brevity, and to be enabled to give other extracts equally forcible and expressive of the Imperial power in Rome. Now, Mr Pie, of Herodian origin, if only for once be kind and candid if you can, and confess that up to the year 875 the Roman Bishops were the *servi servorum Dei*, and particularly of the Emperors, who made the laws, and kept in check and invariably administered to the Ecclesiastics the emetic suitable to cause their disgorgement of the swallowed robberies of States, Churches, and Monasteries. Such being the case, up to that time the temporal power of the Pope, I must repeat, was still looming in the future.

In the MS. *Chronica* of Andrea Dandolo occurs a chapter written in the following terms : Leo Octavus in Concilio tradidit Ottoni, ejusque successoribus Italicum Regnum, &c., et Donationes factas a Justiniano Arriperto, Pipino et Carolo Ecclesiæ Romanæ in Regno Italico, de consensu Cardinalium, Cleri et Populi Romani Ottoni remisit.

The above quotation is also inserted in the history called *Magnum Chronicum Belgium*. Some Ecclesiastic partisans might suppose from this, that the Popes had at about that time such dominion and absolute power, and I intend to *disillusion* them, because it was a mistaken zeal of Leo on account of Otho's welfare, who was *de facto* Emperor and needed no Pontifical concession or cession, being absolute master with or without the Papal concurrence. Otho had all the *jus*, authority, and supreme dominion in all and every part of the Ecclesiastical States, like all his predecessors. It appears that at every Imperial coronation the Emperors made Donations or confirmed the Regalia to the Roman See of towns and lands. How is it that such Donations, or Regalia, required confirmation by every succeeding Emperor? Was it because those Donations were revocable, and did not convey the useful dominion, much less the temporal power? and in spite of such Donations the Emperors maintained over them, and exercised in them, the sovereign authority at their pleasure. Or was it because the Emperors, after having invested the Pope with such towns and provinces as a Regalia, afterwards gave the temporal and useful dominion to other persons, investing the Pope with a vicarial and subordinate authority over them, with the limited power only of levying money tributes upon them for the maintenance of the Church dignity and decorum. It is notorious that the Emperors, in spite of the Donations to the Roman See, disposed invariably of the Exarchate and of the Romagna. In Rome these

were the Imperial Dukes. In other parts of Italy they acted as they pleased, it being considered by themselves that they were the absolute masters, and that they could do as they liked with their own property. For instance, the Emperors Otho the First and Second, and Arrigus or Henricus the Second, made Donations or Regalia to the Holy See, with this reservation clause in every document of donation, and this formula was adopted by other Emperors: *Salva in omnibus Potestate nostra, Posterumque Nostrorum.*

It is recorded by the historians that Otho the Second frequently resided at Ravenna in the same manner as if he had been in his own native town. Ravenna and its province was the dowry of his mother the Empress Adelaide, who lived there many years; and Sigonius, in lib. vii, *De Regno Italico*, anno 972, certifies that at that time—Pontifex Romam Ravennamque, et ditiones reliquas tenebat auctoritate magis, quam Imperio, quod Civitates Pontificem, ut Reipublice Principem, Regem vero ut summum Dominium intuerentur, atque ei tributa obsequiaque præberunt. Sigonius tells us that the Pope ruled in Rome, at Ravenna, and at other places with the authority of a Prince of the Roman Republic, while the Emperor exercised the real Temporal Power of those States, and that to him was paid the tribute-money, and the obsequious obedience due to the supreme ruler. The farther I advance the more I am convinced that the Popes were constantly playing second part to the Emperors, and that, though some of them were well disposed in favour of the Popes, yet they never gave them absolute temporal power in any town or province, though the Emperors had given it to several secular Imperial Vicars in various provinces of Italy, and particularly in some of the States which are now comprised in the so-called Ecclesiastical dominions.

In the year 916 Pope John the Tenth crowned

Emperor Berengarius the First, who continued in the track of his Franck predecessors, confirming the Privilegia to the Popes, that is the usual gifts of pomp and the ostentatious presents, which did not prevent other people from enjoying the real revenue of the town or province ceded to the Pope by anterior gifts, with the right of levying the tithes in some towns and monasteries, at the usual rate, on condition that the Popes obeyed the Imperial orders, rules, and regulations, and took the usual oath of fidelity to the Supreme Master. Of course such donations always reserved the rights and privileges of the Empire, and of that particular epoch. I shall quote only a few lines from the Panegyric written in honour of this Emperor by Adrianus Valesius—

“ Valeat tuus Aurea Princeps
Roma diu Imperiumque gravi sub pondere pressum
Erigat, et supera Sternat virtute rebelles.”

From Peregrinus Priscianus (Collectan. Bereng. MSS.) I will also take this fact, that at the time of Pope John and of the Emperor Berengarius, the Archbishop of Ravenna appeared before Odelricus Wilpertus, Egiturfus, and Lanfrancus, the Vassals and Envoys of the Emperor, and demanded that justice should be done to him against the people of *Massa Fiscalia* who refused to serve and obey the Church of Ravenna. The Judges having heard both sides, pronounced in favour of Ravenna. About this time Pope John and the Emperor were at Ravenna, and took part in a Council which took place in their presence, as referred to by the historian Rossi (Hist. Raven. lib. 5), and by it this decree was issued:—
Si quis Romanus, cujuscumque sit ordinis, sive Clero, sive de Senatu, ad nostram majestatem venire voluerit, aut necessitate compulsus nostrum auxilium implorarit, nemo ei impedimentum afferat, et liceat Imperatori, aut per se, aut per Legatos suos causam

ejus cognoscere. Qui secus fecerit, ab Imperatore puniatur. At this Council was confirmed the ancient rule and regulation that the Pope elected could not be consecrated without the consent and in the presence of the Imperial Legates—*presentibus Legatis Imperialibus*: which custom and regulation lasted until the beginning of the *Schisma* between the Church and the Empire, as noted and proved by Baluzius in the 3rd Vol. Miscellanea. The same Baluzius also says that Berengarius the Second, in the year 950—Regnum una cum Adelberto filio iniit, illique titulum Ravennatis Dominatus peculiarem adjungit. It is also confirmed by the historian Blondus, that Adalbert governed the people of Ravenna exactly as he did his other subjects.

As I have already gone too far, I must retrace my steps and put forth other facts of importance in substantiation of what I have already advanced. The Emperor Ludowick the Second, in one of his Privileges or Diplomas dated 861, and which is reported in the Bollasius Cossinen., to. 2, Constit. 36, says: Omnibus fidelibus Nostris in partibus Lombardiæ Romanæ sive Benevento, atque Tuscia, necnon Venetia consistentibus, notum sit. It is evident from this that all these States belonged to Ludowick, and were parts of his Empire. I must say here that I do not understand why he named Venice in this diploma, unless he meant the province near Venice, as I am fully persuaded he did. Besides I have been unable to trace any statement or proof by any of the historians that Venice belonged to any other power than the Venetian citizens. In addition to this I shall also show that Pipin dared to attempt intrusion there, and that his army and navy were severely thrashed and destroyed and never landed in the Rialto, and Pipin was one of the first to save himself in Ravenna. As I shall also prove, after this Pipin, and after him Charlemagne, went to Venice as friends, not as enemies; they went there to

witness and to admire the Venetians, not to conquer them, but to make treaties of alliance and friendship for the mutual protection of the populations, and of the commercial interests. The Popes likewise pretended that Venice belonged to them, as indeed they pretended that all the world did, but the solution of their pretences must be reduced to this interrogation—Did they ever get it? and when, and who did get it? Perhaps some of the modern saints, the latest Ecclesiastic pamphleteers, will undertake to prove that Venice belonged to Peter, though Peter, according to tradition, was very poor, and Venice was not yet built, nor at the time of Constantine. Venice was built in the year 481 of the Christian era, so says Sabellicus. We can readily find in history that Pipin constituted Ravenna the metropolis of his Italian Kingdom, that he resided in it, and that Charles le Gros, in the year 877, wrote to Pope John the Eighth, asking him to take care of his Italian Regnum during his absence. We see that Charles le Gros renewed the *pacta* with the Venetian Republic, in which are named the Comaclenses and the Ravennenses as his subjects. We see also that Ugo, Lotharius, Berengarius, Adalbert, and other Kings, confirmed their alliances with the Venetians, and were Sovereign masters of Ravenna, Romagna, and other Italian States; that they occasionally resided in Rome, Ravenna, and in France. We may besides quote the Emperor Lotharius the First, anno 840, who confirmed the Pacta with Peter, Doge of Venice, and nominated amongst his Imperial subjects the *Ariminenses, Forojulienses, et Comaclenses, Ravennates, &c.* Andreas Dandolo, in his Chronica MS., takes notice of this fact, and draws a distinction between the feudal lands and the Duchies, and the lands of the Italian Kingdom. His remarks have much enlightened posterity, and helped to solve many diplomatic questions that the astute Roman See

have occasionally initiated; but this sentence—*Lotharius Pactum inter Venetos, et vicinos eorum Subjectos Imperii, per quinquennium confirmavit, Terrasque Ducatus distinxit a Terris Italici Regni*—is powerful enough to stifle the insinuations in the very mouths of the reverend Roman prelates. In addition to this, there is the close of Charlemagne's will, by which he bequeathed to his son Charles, not only Torea, Vercelli, Pavia, Reggio, and Modena, up to the confines of St Peter, but also everything that was situate there on the left hand on the road to Rome, as belonging to the Italian Kingdom, and which also had belonged to his father, Pipin, with the Duchy of Spoleto. (Even Baronius admits this.)

There is another trifling proof in the Diploma given by King Lotharius to Guidus, Bishop of Modena, dated 947, in which he gave him, as a Donation, the *Sabinas Comaclenses*. I am pleased to take note of the above fact, because at the beginning of the sixteenth century Julius the Second,* the Pope-warrior, sought a pretext for war, and fought against Alphonso the First, Duke of Ferrara. And so did Pope Leo the Tenth, under the same pretext of right and jurisdiction upon that which evidently belonged to others, that is to the Empire, and to the Imperial Vassal, the Duke Alfonso. This reverend blackguard's quarrel is much too long to be detailed here; it will therefore suffice to say that by the Papal intrigues and influence with the whole of the Franck Clergy assembled at the Turonensis Council in the year 1510, the pretended rights of the Pope to make salt at Comacchio, and to supersede the rights of the Duke and of the Empire, were introduced and discussed. With all this Papal influence, however, the opinion given by the Council was contrary to the Pope's expectations, as reported by Labbe, to. 13, p. 1482. This article is written in these words: *Si quod jus tale Pontifex ad se pertinere contendat ut Patrimonii S. Rom. Eccl. partem:*

Contra Princeps Imperii juris sui esse dicat, et de ea controversia paratus sit, et offerat stare orbitrio, vel iudicio bonorum virorum et, &c.

The celebrated historian, Mezeray, in his French History, p. 330, after narrating the controversy of the Salt, says that Alphonso still possessed the town of Comachio, which was an Imperial feud. He likewise reports the Articles V and VI of the Council of Tours, which ruled: Art. V. S'il estoit permis au Prince de proteger un autre Prince son allié, dont il auroit à bon droit entrepris la defense, &c. Art. VI. Si ce Prince allié se defendant d'une Prescription de cent ans pour la chose contestée, la quelle d'aillieur est de droit de l'Empire, et non de l'Eglise: et de plus ayant offert de s'en remettre à l'arbitrage, &c. The historian, Jean Serres, in his French History, to. 2, anno 1510, also wrote: Le Roy ne se veut deporter de la protection qu'il a prise du Duc de Ferrare; et Jules convoite extremement la possession de sa Duchè, fondè, bien que la directe seigneurie de Comacchie, d'où Alphonse tiroit le sel, appartinst a l'Empire, sur le differend des salines, et gabelles, &c. Certes c'estoit bien grossierement pallier sa convoitise. Moreover, Varillas dans l'Hist. de Louis the Twelfth, to. 4, p. 94, says that the Pope had no right at all to what belonged to the Empire, and that Maximilian alone was the Supreme Judge and possessor, and had the right to invest the Dukes of Ferrara, or any other Imperial vassal whom he pleased, with the administration of that feud. However, Alphonso, who had been excommunicated, to avoid a long war with the Holy See, gave up his rights of Imperial Feudatory with regard to making Salt at Comacchio in this manner, protesting and reserving the right and privileges of the Empire. "The Illustrious Duke of Ferrara, Alphonso the First, gives and renounces all his rights to Pope Leo the Tenth, and every faculty in regard only to making Salt in

Comacchio, with this declaration and modification, reserving all the chapters, and protesting that he does not intend to prejudice the rights of the Empire, and of the Cæsarean Majesty," &c. This convention was drawn in Italian and in Latin, because Alphonso was not acquainted with Latin, by Cardinal d'Este and Cardinal de Medici, and signed on the 15th of June, 1514.

The historian Guicciardini, who was in the service of the Holy Roman See, and most acutely penetrated the designs of many Popes, and wrote faithfully about everything concerning Italian history, has also related this quarrel, and says that Alphonso did not like, nor could he give up the privilege which was asked, and that in 1510 he answered the Pope, saying: "that he could not cease to make salt at Comacchio because he did not wish to prejudice the reasons and rights of the Empire, to which belonged the direct dominion of Comacchio, of which he was the Imperial Feudal Lord, &c." The Pope pretended that in the year 967 Otho the First gave to Pope John the principalities of Benevento and Capua, as stated by Luitprandus, the historian and Papal Legate at the Court of the Greek Emperor; but they omit to state that Luitprandus asserted and wrote that the—*Principes Capuanus et Beneventonus apprime nobiles et Domini mei (Othonis) sunt milites*; that is, that these "Dukes are vassals of my master, Emperor Otho;" *ergo*, this Donation is another *fausse conche*; as usual, it was a Donation of Pomp, which did not convey any right of dominion to the receiver. At this time Ravenna was a considerable city, and the Emperors frequently resided there, and it seems that the neighbouring peoples of Comacchio rebelled, and Peter, Doge of Venice, in the year 970, as stated by the historian Nicholaus Crassus, in his *Annales*, p. 464, went there with a great fleet, &c. *Magna cymbarum classem armavit, Comaculum cito recipit, ibique arcem ædificandam curavit.*

As Peter consigned Comacchio to the Imperial authorities of Ravenna, this also proves that Ravenna was still independent of the Popes. The Emperors still continued to reside there occasionally, and to maintain there their Fiscal Officers, as already stated by Rossi, in his History of Ravenna. In the Bullarium Cassinensis it is also affirmed that at that epoch all the public deeds made at Ravenna, Romagna, Tuscany, Rome, Lombardy, &c., were headed with this anti-Antonellian motto, "Imperante Domino Othone Secundo;" which appears to have been pretty well understood in all the Imperial villages, towns, and provinces, without the assistance of a single interpreter. We have seen that the Emperor Otho the Third made the exchange of the Badia of Pomposa, and made it Imperial property by his Sovereign Power, which was confirmed by diplomas by the following Emperors, Henry the Third, in 1045, Henry the Fourth, Fifth, and Sixth, and Frederic the First and Second, who confirmed also, with their diplomas, what had been done by Otho.

In the Tabularium, *alias* the Roman Archives, there were many documents which proved the absolute Temporal Power of the Otho's in the Exarchate in Romagna, in Rome, and other Italian provinces; for instance, a Privilegium Othonis III de Moneta cudenta, given to the Archbishop of Ravenna in the year 993; another diploma given to him—Ejusdem Imp. de fundamentis Salinarum in Comado, dated 994; another diploma—Ejusdem Imp. super concessiones Cæsenæ Cerviæ, dated 995; and another—Idem concedit Ravennatibus, quod nullus audeat ædificare Castrum a Civitate Faventiæ, Foroliv. Populien. ac Cæsenat, usque Ravennam; and this was also dated the year 995. Many public acts of this Emperor are registered in the history of Ravenna by Rossi, and in the Bullarius Cassinensis. Labbe, in his work, likewise speaks of a Council which was held at Ravenna in the year 995—sub Clementissimo Imperio memorati

Principis Ottonis 3^{tti}, &c. All these facts or statements are quite sufficient to establish, with the acts of the Emperor Otho, that he was the supreme independent Potentate who reigned, excluding the Pope in the Exarchate, Romagna, and all other Italian States except Rome, which had rebelled at that time, but which was soon subdued by the Imperial Arms. I will confirm this assertion by the attestation of Bishop Ditmarus, a contemporary historian, who said of Otho the Third, that he—*Imperium Suorum Priorum More gubernavit*. He also says that Rome was in rebellion, and that the remainder of the Italian towns and states were quietly subjected and governed by him—*Omnes Regiones quæ Romanos et Longobardos respiciebant suæ Dominationi fideliter subditas habebat*. Another great contemporary testimony of the Emperor Otho the Third's supreme power, in every part of Italy, and in Rome itself, in spite of the Papal dissensions and their sturdy attempts at usurpation, is given by subsequent Popes who canonised as a Saint, Heribertus, the Chancellor and Secretary of Otho the Third, and this Archbishop Heribertus in all his works prized his master's mild disposition and government. I now pass on to the period of Henry the Second. This Emperor was also considered a Saint, and almost honoured as such by the Clergy; and in the year 1017 he invested with a diploma the Archbishop of Ravenna, with the feudal power of many towns of the Exarchate and Romagna. Henry the Second was crowned Emperor in the year 1014. Ditmarus, lib. 5, and Bishop Adelboldus, in his Life of the Holy Emperor Henry, states that Federicus, Archbishop of Ravenna, was one of the vassals of the Emperor—*inter ceteros fideles Heinrici Regis*—and that the Imperial Officers, in the presence of a great number of noblemen, invested him with the counties of Bologna, of Imola, of Faenza, &c., *de comitatu Bononiense et de Comitatu Corneliense, et Comitatu Faventino, &c.*

And this is a first-class specific certificate of the supreme temporal power of that Emperor in those States, and of the uselessness of the pretended rights of the Roman See in any of those places. Take notice too, reader, that at that time Church and State were at peace, though at Rome then, and for many years before, the Pope *faisait le diable à quatre*. It was for this reason that the Emperors resided so long and so frequently at Ravenna, and avoided being present in Rome from disgust at the Pope's debaucheries, demoralizations, and crimes. Besides, at Ravenna, in case of need, or the Popes proclaiming themselves independent of the Empire, they were ready, at the shortest notice, to proceed to Rome to reinstate themselves and retake the town, if such a course had been necessary. This is the reason why these Emperors were praised as good men by the Ecclesiastics, because they would not witness their crimes, nor reside in Rome, nor stop the current of their demoralizations, which, through habit, had become the fashion and the laws of the epoch. As there are so many facts to state regarding that time, as well as of the deeds of the Johns, the Gregories, Silvester and Gerbert, Hildebrand, their criminal paramours, and the other atrocious amenities of the Popes' *repertoire*, I shall pass them all in silence now, as well as the *Marozie*, the great Countess Mathilde, and the rest of them. I shall therefore devote a special chapter to them in its proper chronological order, and not associate them with the foregoing diplomatic proofs of the Imperial power in the Holy States, and of the nonentity of the Papal rights and pretended Donations. I will now return to the Saint Emperor, Henry the Second, who had invested the Archbishop of Ravenna with the States that I have named, and show that in the year 1022 he freely disposed of the Principality of Capua and of the County of Teanum, and of other States, now belonging to the kingdom of Naples; though the

Popes, many years after his reign, pretended that Henry had confirmed to the Holy See Teanum and Capuam with a Diploma dated the year 1014. About this contradiction see the Hostiensis, in his Chron. Cassinensis, lib. 2, c. 41, and Glabrus Rudolphus, in his History, lib. 3, c. 1.

Of Conradus, the Salicus, it is stated by Wippo, a contemporary historian, that he entered Ravenna and reigned there as the supreme authority, after which he adds that he went to Rome, and subjected Rome entirely to his power: *Ravennam intravit, et cum magna Potestate ibi regnavit.*

“Roma subjecit se primum a summo usque ad imum. Experti sunt Ravennates in bello suo primates,” &c.

In connection with this Emperor, Conrad, is mentioned an authentic document given in the year 1032 to the Marquis Boniface, father of the great Countess Mathilda, in that *Placet* to Boniface juxta ripam Padi in loco qui dicitur Caput de Reda, in the State of Ferrara, that Prince decided a civil affair, and imposed a penalty payable, one half to the Chameræ Imperatoris, and the other half to the Chameræ Archiepiscopi. There was nothing for the Pope, which surely proves that he had no business there. In the year 1052 Henry the Third confirmed the Pacta with the Republic of Venice, as seen in the Chronica of Dandolo, and named in it all the States subject to him. Henry the Fourth, in the year 1063, before he entered upon his wars with the Pope, gave to Henry, Archbishop of Ravenna, a diploma confirming to him the Counties of the Exarchate and all its States of Ravenna, as well as the Comitatum Comaclensem, and other *Regalia*—sicut nostri antecessores Reges et Imperatores constituerunt. The Pope kept very quiet, and said nothing about this, and never dreamt of interfering in what belonged to the Empire. But in the year 1106, that is, fifty-four years afterwards, the Pope complained at the

Council of Guastalla that the Archbishop of Ravenna had usurped the spiritual jurisdiction upon some of the Bishoprics, and a few Prædia of the Holy See. At this time (1106) the Popes attempted to usurp, invade, and destroy the Temporal Imperial Power by every means in their power; no calumny or crime was sufficient for their wicked purposes, and they invented the greatest rascalities. They prompted the sons of princes to dethrone their fathers; they dragged the Imperial authorities and their dignity in the mud. All these crimes were just cause for the Emperors to retaliate upon the Popes as soon as the opportunity presented itself. Consequently war and devastation became the order of the day for many years, and once, twice, and three times in each century the Popes were invariably the aggressors upon the Emperors or their vassals. Thus the populations had to endure the capricious and unbounded insolence and violence of the priests, and expose and forfeit by their provocation substance, honour, and life. In another chapter will be found ample confirmation of the violence of the priesthood against the Emperor Henry the Fourth, and against Conrad his son, the young Emperor Henry the Fifth, by some historians called the Sixth.

If the Bishops, Abbots, Counts, or Vicars had been invested with the Governments of towns or of provinces by the Exarchs, or by the Emperors, these invested gentlemen would have been perfectly independent of the Popes; although the city or province of which they had received the investiture belonged to the so-called Roman Estates, they were bound only to recognise and pay homage to the Emperors, and were independent of the Popes. Labbe Collect. Concil., to. 9, p. 774, anno 998.

In the year 998, the Emperor Otho the Third issued an Edict directed to the Roman Senate, and to all the Archbishops, Bishops, Abbots, Marquises, Counts, and to the Judges of Italy, prohibiting the

Bishops and Abbots to alienate the Church property, saying—*quia status Ecclesiarum Dei annullantur, Nostraque Imperialis Majestas non minus patitur detrimentum, dum Subditi Nobis debita non possunt exhibere obsequium.* This confirms the fact that some of these Mitred Vicars were not satisfied with the exercise of the Spiritual and Temporal Power, with which they had been invested by the Emperors, but several of them actually converted the lands of the Estates that they were to administer in the interest of the Empire into money, thus defrauding the Church of God, and the Imperial Majesty of the Faith, and of the honest servitude due from them as subjects. I have said that the Empress Adelaide lived at Ravenna, and I must add that she resided also for some time at Comacchio, and in other cities of the Exarchate, and that she exercised there the Imperial Dominion, which fact is diplomatically and historically authenticated by the Imperial Document of Donation which she made to the Monastery of Saint Saviour of Pavia of the following, as noted in the Bull. Cassin., t. 2, Consti. 32: *Monasterium constructum in loco, qui dicitur Pomposa, et omnia, que in Comacchio sunt, quæ intra Castrum sunt, quæ vel extra cernuntur, &c., et omnes Salinas, &c.* This Diploma was inserted in the Bollario Cassinese, and Puricelli introduced it in the *Chronica della Badia Fiorentina*, p. 18, and it proves that the Empress and the Emperor had the power to invest as their Feudatories, in the Exarchate, at Comacchio and in other cities, whom they liked, and from that time it will be seen that the Archbishops of Ravenna were invested with the Exarchate and Comacchio by the Emperors as Imperial Feudatories. The Empress Eleanor died at Ravenna, in the year 999.

Pope Benedict the Twelfth, in the year 1339, whilst residing at Avignon, caused to be collected from the secret archives of the Vatican all the Documents that were preserved there, and had them registered for the sake of proving the Privileges of

the Holy See; and at that time was forged there a Diploma of a pretended Donation made by Otho the Third, in the year 999, giving to the Pope eight counties (idest), Pisaurum, Fanum, Senogaliam, Anconam, Fossambrum, Callium, Hesium, et Ausimum. Of this famous forged document Cardinal Baronius did not dare to say a word or take any notice about it, he being persuaded that it was a forgery. This assertion is supported by the following remarks, attested by Ditmarus in lib. 4 of his History. That the Emperor Otho the Third, in the year 1001, visited the Italian towns of the Roman Empire, and found out that all the towns and provinces belonging to Lombardy and the Roman States were faithfully submitted to his Imperial domination, except only Rome, where the clergy and citizens were preparing for him *insidias*. The above Latin word was uttered by Otho himself when he arrived at Rome. In the same year, 1001, Otho the Third donavit Sanctæ Ravennati Ecclesiæ omnia placita, et districtus, et bannum de omni terra S. Apollinaris, et de omnibus Episcopatibus, sive comitatibus de quibus præcepta habentur in Sancta Ravennate Ecclesia; and then he transferred the Badia of Pomposa, which was in the district of Comacchio, already subject to the Archbishop of Ravenna, and made it entirely subject to himself and the succeeding Emperors: ut Regalis sit, nulli Dominantium personarum subjecta. These positive facts are related in the Bullarium Cassinensem, which contains the Diplomas, and also in the Italia Sacra of Ughelli. The untrammelled, absolute Imperial dominion is patently shown not only in the Exarchate but also in Rome, in spite of the Papal pretenders, who were not able to show, even at that period, any trace of dominion or jurisdiction of any kind whatever. With all this Imperial domineering in Rome and the Roman States, yet at that time Pope St Romoaldus never complained either of pressure or of Imperial usurpations

of the goods, chattels, and States of the Holy See, nor did he ever call upon Emperor Otho to make penance or restitution. I now return to Emperor Arrigus, or Henricus the Second, named the Holy, who succeeded Otho. It is said that this Emperor confirmed the Donations to the Apostolic See, with a document bearing no date, as stated by some Papal writers. As he was a very good man and a Saint, according to the Church of Rome, to which he gave a Diploma without date, I will suppose that it was out of pomp and veneration, according to the usual formalities, to the Holy See, and nothing more, because I find that the said good Saint Emperor soon after, precisely in the year 1017, as stated by Girolamo Rossi, in his History of Ravenna, lib. 5, p. 275, issued an Imperial Document, which contained the following Investitures :

Pellegrinus Missus Henrici Imperatoris, et Tatho Comes item Missus Imperialis—they were sent to Ravenna to decide—lites et altercationes—and an Imperial officer, in the presence of all the assembled nobility, giving into the hands of these Imperial Commissioners or Legates—apprehendens in manibus illorum virgam, et misit eam in manibus suprascripto Harnaldo gratia Dei Sanctissimo et coangelico Archiepiscopo et Investivit ipsum et Ecclesiam Ravennatem ex parte Henrici Imperatoris de omni Fisco, et de omni publica re Ravennate, sive ripæ aut portæ et de Comitatu Bononiense, et de Comitatu Corneliense, et Comitatu Faventino et Comitatu et Comitatu Ficolense cum omni Fiscis, et publicis Comitatibus, &c. (Nota.—The points denote the word to be illegible in the original Diploma copied by Rossi.) How is it that in this dated Diploma we see the whole of the Romagna and the Exarchate given by this regular investiture to the Archbishop of Ravenna, reserving nothing for the Pope? Why did not the Pope come forward with the false Diploma of Donation of those States

by the previous Emperor? And if Henry had confirmed to the Pope the Donations in a Diploma without date, why did he not claim the precedence of the same Donation? Further, if the Pope was ashamed to claim those States as the Donation of Constantine, why did he not claim them as Donations by Pipin, Charlemagne, Ludovicus, or Lotharius? The reason is clear enough: the documents of the Investitures were not yet forged, and if they had already been prepared the Pope and his partisans would not have dared to produce them as it was too early: living historians would have disavowed them, and the Imperial Chancellors, the Imperial Vicars, and the other Italian Princes could have easily confuted and annihilated all such pretences by producing their own and their forefathers' regular Imperial Investitures of the same lands, towns, and provinces, and the Pope would have made a regular *fiasco*. The conclusion of this affair was that Henry the Second confirmed nothing to the Pope in his Diploma dated 1014, or not dated, as some said, for the grand reason that he gave to the Archbishop of Ravenna what he should have given to the Pope.

To Henry the Second a contemporary writer dedicated the Life of S. Matilda, Queen of Germany; it was printed from the MS. by P. P. Euschenius and Papebrochius. The author of that Life stated that Otho the Great, son of Matilda, was called to Rome—a Præsule Apostolicæ sedis, ut gloriam Imperialis Coronæ preciperet, et Romanos præesset—then he adds that, “Coronam accepit munere Christi, et totus Populus Romanorum se sponte subjugavit Ipsius Domini, et Sibi solvebant tributa; et post illum cæteris Suis Posteris.” In this instance, even the Jesuits have given evidence against themselves, and without being aware that the above few lines are just the very thing to prove that Otho the Great was the Master, and that after him his successors were also equally so.

Act. Sanct.,
t. 2, Mart.
ad diem 14
Martii.

From the author of Queen Matilda's life, a contemporary of her son, and of the Emperor Henry the Second, we see that he was the Supreme Master of Rome, of the Exarchate, and of every town of the Roman Empire, and that he could dispose of the Provinces as he liked, and that even Rome paid him tributes of money and obedience. Under the mild rule of this Saint Emperor, may I ask what power had the Pope in Rome or in any other town of the Roman States, what was he doing, and where was he? Was he using those magic keys given to his predecessor by Charlemagne's Vicar at Benevento, or was he doing something else? I must refer the reader to the collateral part of these historical readings, as I could not conveniently keep in step with the gigantic Ecclesiastical deeds, on account of my inability, from inexperience, to conduct and develope the political, together with the Ecclesiastical and Secular affairs. In this lengthy chapter I shall continue for the present to confine myself to the politico-historical or diplomatic Imperial transactions with reference to the Papal States, and proceed progressively to show the variations and the investitures; while in the chapters on the Ecclesiastical usurpations the reading will be a progressive historical sketch of criminal actions, and other nefarious amenities, also proving that they were invariably fighting against reason, common sense, honesty, justice, honour, and Christianity, that they were either scheming plots against the Empire, or were in open warfare with it or with its subjects. Lamenting my deficiency of knowledge, I must sincerely apologise to the reader, and continue my work. The Popes of that century were all necromancers, with propensities equal to the habitués of certain saloons, and of other places in the Haymarket. I leave these to follow the politico-historical part of my work.

After the death of Henry the Second, Conrad the

First ordered his judges,—Andreas Judex Imperii et Gerardus Judex Imperatoris, et Alexander Chuonardi Missus Cæsaris,—to assemble a Court at Bologna, composed of Princes and Bishops, and there, in the year 1030, were decided the questions of law, and sentences passed and laws made in the name of that Emperor. In the year 1034 the said Emperor, Conrad the First, gave to the Archbishop of Ravenna (Gabeardus) the Diploma of the Investiture of the County of Faenza—*Imperiali Largitione*—*Comitatum Faventinum cum omni districtu suo, et Legali placito, et Judicio, omnibusque publicis functionibus, angariis redhibitionibus, teloneis, fodris ripaticis, aquis, &c.* *Hactenus Juri Regio* legaliter attinentibus Sanctæ Ravennati Ecclesiæ offerimus et *Nostro Jure et Dominio* in ejus jus in perpetuum Dominiumque transfundimus, &c. Rossi, in the History of Ravenna, lib. 5, p. 278, reports this Imperial Diploma, which on this occasion is as valuable as the States of Ravenna itself, and will close the barking *fauces* of the mitred *effrenated* dogs. Read it again, and see if there is anything left to be desired in this document. Ponder over these few words: *Hactenus Juri Regio* legaliter attinentibus. Up to the present, 1034, not attainable except by legal Imperial jurisdiction, and from our dominion and jurisdiction we transfer it in perpetuity to Gabeardus and his successors, &c. This diplomatic act is the real *pietra losofale* that was required, and which proves that the Papal possession of those States was nothing more or less than an *escamotage*, or robbery. Progressing we arrive to the year 1047, and find that Henry the Third acted as independent and absolute Master in the States of Naples, Capua, Benevento, and others, as was related by the Historian Hermannus (Contract. Chron., ad an. 1047.)

Roma egressus nonnulla Castella Sibi rebellantia cepit, Provincias illas, prout videbatur, disposuit; Duces Nordmannis qui in illis partibus commorantur

constituit; and he punished the people of Benevento, and gave them up to be ruled of the Normans, and also subjected the Capuans, and gave their Principality to Pandolfo in spite of the anterior pretended donation to the Popes. See the account given also by Leo Ostiensis in the *Chronica Cassinensis*, lib. 2, c. 81, in the said year, 1047. Pope Benedict the Eighth made no protest against the disposal of those States by Henry the Third.

From Aimonius, Book 5, or from the Continuator of the Chronicles of Regione, and from other ancient historians, it will be seen that from Charlemagne downwards for several centuries, Benevento and Spoleti had their proper Dukes submitted and dependent only upon the Emperors to whom they used to pay homage and money tribute, without having any dependence on the Holy See. And this fact proves that the anterior pretended donations to the Popes of those States were perfectly chimerical with regard to the jurisdiction and its Sovereign power; and if the Popes had any right upon them it must have been that of levying some trifling tributes upon the lands of the Churches and of the Monasteries according to those already named celebrated magic keys. At this time (anno 1055) the Imperial Legate and Supreme Judge, Ugo, was making assemblies of the Bishops and the nobility in the States of Romagna, where he had been sent by the Emperor, and decided various political questions and quarrels; amongst them he decided a case in favour of the Archbishop of Ravenna.

The Emperor, Henry the Fourth, in the year 1063, as it appears from a diploma named and inserted by Ughelli in his *Italia Sacra*, copied from the Archives of the Vatican, gave to the Archbishop of Ravenna many cities of the Exarchate, and amongst them the—*Comitatum Comaclensem et omnem potestatem in omnibus intra et extra Civitatem Ravennatem sicut Nostri Antecessores Reges et Im-*

peratores constituerunt. This diploma disposed pretty clearly of these States without the least reference to the Pope, who seems to have had no jurisdiction over them, and never had any before that time, as proved by the consecutive Imperial possession and disposal of them by the Emperors to their favourites without ever giving them to any Pope. I may repeat that Pipin and Charlemagne retained those States for themselves and occupied them, and when absent delegated their *alter ego* to prevent the Popes installing themselves there as masters. Henry the Fifth, Lotharius the Second, Frederick the First, Henry the Sixth, Otho the Fourth, and Frederick the Second, and all their predecessors, not only maintained, but exercised supreme jurisdiction and dominion in Rome and the Exarchate and in the other Roman States so called of the Holy See. The whole of the above-named Emperors in their respective reigns confirmed this diploma of Henry the Fourth, dated 1063, which contained the names of the cities as follows :—*Hi sunt qui ex nostro silicet Jure, Papienses, Mediolanenses, Cremonenses, Lucenses, Pisani, Gennenses, Placentini, Ferrarienses, Ravennates, Comaclenses, Florentini, &c., et cuncti de Nostro Regno Italico.* Andreas Dandolus, in his celebrated *Chronica*, reported this diploma, and the confirmation as usual of the *Pacta* between Henry the Fourth and the Venetian Republic. Henry the Fifth and the Sixth did the same in the year 1197, confirming the named diploma, and the *Pacta cum Henrico Dandulo duce Sexto anno 1197, apud Castrum Joannis Venetorum antiqua foedera cum Subjectis Imperii renovavit.*—Sansovinus, in the Venetian history, stated and confirmed the above facts of the named Emperors in lib. 11, page 322. In the named year, 1063, many dissensions and wars arose between the Emperor Henry the Fourth and the Ecclesiastical party, principally provoked by the craftiness of the Popes and the intrigues of the Countess Matilda, which lasted many years, and

continued with the wars brought against the Empire by Pope Paschal the Second.

These diplomatic transactions are too voluminous to introduce in this little work, but as I considered it was necessary to show the public the contemptible rascality of the Ecclesiastics of that time and their Chief, I have not spared myself the trouble of copying many documents that passed between the Pope and the Emperor Henry IV, who was called the Vth by other historians. I shall likewise call him the Fifth myself, according to the documents that follow here :

Traité de Paix entre L'Empereur Henry V et le Pope Paschal II, to regulate the affairs of the Empire and of the Church, made in the year 1110. (See Goldast, to. 1, p. 252.) Inter Nuncios Imperatoris, et Petrum Leonis et cæteros Nuncios Pontificis in Porticu Sancti Petri convenit, ut Imperator in die Coronationis suæ omne male usurpatum Ecclesiasticum Jus in manibus Pontificis, astante Clero et Populo et per scriptum deponeret cum ipsum Papa de negociis regalibus faceret, idque Sacramento firmaret, dimitteret Ecclesias liberas cum oblationibus et possessionibus suis, quæ ad Regnum non pertinent, et absolveret Papa ab juramentis Populos, quæ contra Episcopos facere compulsi sunt, &c. And the Emperor, in proof of his good faith to the Pope for the maintenance of this treaty, would give him as hostages a number of named gentlemen of his Court and some of his relations, &c., and the Pope on his part (as stated in the second chapter of this treaty, which is not copied in full) would give to the Emperor the following :

2. Quæ postquam omnia impleverit Rex, Papa juberet Episcopis adstantibus in die Coronationis ejus, ut Regalia Imperatori dimitteret, quæ a temporibus Caroli Ludovici, Henrici, aliorumque prædecessorum ad Regnum pertinebant ; scripto firmaret sub anathematis pœna, auctoritate sua, ne quis eorum, vel præsentium vel absentium vel successores eorum Regni se intromitterent juribus, neque invaderent Civitates

Ducatus, Comitatus, monetas, vectigalia, mercata, Advocaciones Imperii, Centurionum jura, *curtesques essent Imperii cum pertinentiis suis*, et militaria Imperii castra. Nec ipse Imperatorem nec Romanum Imperium, super his alterius inquietaret, et privilegio sub anathemate ista confirmaret, ne posteri sui ultra inquietare præsumeret. Imperatorem benigne et cum honore susceperet, et more prædecessorum ipsius Catholicorum Imperatorum, scienter et non subtracto coronaret, et ad tenendum Imperium officii sui auxilio juvaret. Hoc si Papa non impleret Petrus Leonis cum suis omnibus se ad Imperatorem teneret. Obsides, nisi effugerent, altero post Coronationem die restitueret: si ex ipsius Papæ parte remanserit, ut non coronatur, similiter redderet. Hæc ita constituta jurejurando firmavit Imperator:

Adalbertus Cancellarius, Herimannus, Fridericus et Gothofridus Comites, and five other gentlemen, took oath after the Emperor to execute the above, &c.

A printed note in the margin of the above treaty stated the following: "Le Pape ne fit ce Traité que pour amuser l'Empereur qui étoit entré en Italie avec une armée de 80,000 pour le reduire à la raison, et qui étoit déjà fort près de Rome. Il fut conclu environ les fêtes de Noel, que l'Empereur passa à Florence."

After the Emperor had left for Florence the Pope and the Bishops broke faith with him, when he returned and made them prisoners, with all their adherents. Goldast, in to. 1, page 253, gives the second treaty, called—Transaction entre l'Empereur Henry V, et Paschal II, par lequel le Pape accorde a l'Empereur les Investitures, et l'Empereur promet de mettre en liberté le Pape, et tous ses adherens, qu'il avait fait prisonier. Fait l'an 1110.

It commences thus:

Ex verbo Pontificis juratum est in agro juxta Pontem Mammeum, qui Romanos Teutonesque dirimebat, hoc videlicet modo: Quod ulterius non in-

quietaret Imperatorem ejusque Imperium de presumpto de temerato Ecclesiarum jure, et de injuria sibi suisque irrogata in persona Imperatoris, ac bonis malum aliquod sibi vel alicui personæ non redderet, neque pro hac causa Imperatorem anathemati subderet, eidemque Imperatori privilegio sub anathemate confirmaret, ut Episcopos, et Abbates libere electos absque Symonia, idem Imperator annulo et virga investiat, Episcopusque sic investitus libere consecratione ab Archiepiscopo, ad quem pertinuerit, sumat. Si quis vero a Populo et Clero eligatur, et non ab Imperatore investiat, a nemine consecratur, et Archiepiscopi et Episcopi libertatem habentem si curandi ita amissos ab Imperatore, Regnumque et Imperium ac Principatum officii sui auxilio illi conservabit.

2. Et cum hæc sacramento firmasset, Imperator demum, quod eundem Pontificem cum Episcopis et Cardinalibus, et omnes, qui cum eo vel pro eo capti essent, obsidesque et securos perduceret intra portas Transtyberinæ Civitatis, neque ulterius aut caperet, aut capi permetteret, juravit his, qui in fide sedis Apostolicæ manerent: et Populo Romano tam per se, quam per suos, pacem servaret, eundem Papam fideliter juvaret, ut Papatum secure et quiete teneret, patrimonia et possessiones Ecclesiæ Romanæ restitueret, cætera quæ de jure habere debet, more antecessorum recuperare ac tenere adjuvaret bona fide, et Imperii et Regni, sicuti Catholici Imperatores Catholicis Romanis Pontificibus solent.

(Post hæc)

Fredericus Coloniensis Archiepisc.

COMITES.

EPISCOPI.

Fredericus,
Herimanus,
Albertus,
Fridericus,
Berengarius,
Fridericus,
Gothfridus,
et Guarnerius,

Gebehardus Tridentinensis,
Burchardus Monasteriensis,
Bruno Spirensis,
Albertus Cancellarius.

ac Bonifacius Marchio in hunc modum juraverunt.

Another Convention was made by the Emperor, Henry the Fifth, and Pope Paschal the Second, which is reported by Goldast, to. 1, page 254. It was made in the year 1111; and the Emperor begins with the following oath:

Ego Henricus Imperator liberos dimittam quarta vel quinta feria Dominum Papam Paschalem, et Episcopos, et Cardinales et omnes captivos et obsides, qui pro eo et cum eo capti sunt, et liberos secure produci faciam intra portam Transtiberynæ civitatis: nec ulterius capiam, aut capi faciam vel permittam eos, qui in fidelitate Domini Papæ Paschalis permanent: et Populo Romano, et Transtiberynæ Insulæ civitati pacem et securitatem servabo tam per me, quam per meos, et in personis et in rebus qui pacem mihi servaverint.

2. Patrimonia et Possessiones Sanctæ Romanæ Ecclesiæ, quæ abstuli, restituum; et cuncta quæ habere debet, more antecessorum meorum recuperare et tenere adjuvabo bona fide. Et Domino Papæ Paschali obediam (salvo tamen honore Regni et Imperii) sicut Catholici Imperatores Catholicis Pontificibus Romanis. Hæc omnia observabo bona fide, sine fraude et malo Ingenio. Et isti sunt juratores ex parte Imperatoris Henrici, &c.

This document is signed by thirteen Archbishops, Bishops, and Imperial Vicars. In this document, under oath, the Emperor promised to let out of the cage the Pope, the Bishops, the Cardinals, and all the Pope's partisans, and to restore to the Holy See what belonged to it, as in the time of his old Imperial predecessors. Moreover, the Emperor promised to obey the Pope, but he reserved to himself the honour of the kingdom and of the Empire, like all other Catholic Emperors.

Then follows the Investitures accorded to the Emperor by the Pope.

Dominus Papa Paschalis concedit Domino Imperatori Henrico, et Regno ejus, privilegio suo sub

anathemate et confirmabit, et corroboravit, Episcopo vel Abbate libere electo sine Symonia assensu Imperatoris, quod Dominus Imperator cum annulo et virga investiat. Episcopus autem vel Abbas ab Imperatore investitus libere accipiat consecrationem ab Episcopo, ad quem pertinuerit. Si quis vero a Clero et a Populo eligatur, nisi ab Imperatore investiat, et a nemine consecratur, et Archiepiscopi et Episcopi libertatem habeant consecrandi ab Imperatore Investitos. Super his etiam Dominus Papa Paschalis non inquietabit Imperatorem Henricum, nec ejus Regnum et Imperium.

Here is the Papal oath to the Emperor :

Dominus Papæ Paschalis non inquietabit Dominum Imperatorem Henricum, nec ejus Regnum, de Investitura Episcopatum et Abbatianum, neque de injuria sibi illata et suis in personis et bonis, neque aliquod malum reddet sibi vel alicui personæ pro hac causa; et penitus in personam Imperatoris Henrici nunquam anathema ponet, nec remanebit in Domino Papa, quin coronet eum, sicut in Ordine continetur, et Regnum et Imperium officii sui auxilio eum tenere adjuvabit pro posse suo. Et hæc adimplebit Dominus Papa sine fraude et malo ingenio.

Hæc sunt nomina illorum Episcoporum et Cardinalium qui præcepto Domini Papæ Paschalis privilegium et amicitiam Sacramento confirmaverunt Domino Imperatori Henrico—

Petrus Portuensis Episcopus,
Centius Sabiniensis Episcopus,
Robertus Cardinalis Sancti Eusebii,
Bonifacius Cardinalis Sancti Martini,
Anasthasius Cardinalis Sancti Clementis,
and eleven others.

In this document the Cardinalitian dignity, still besmeared with human blood, emerging from its origin, exhibits itself in witness to an official document,

and assumes an importance which it did not possess before the ninth century, but is evident in the twelfth.

A printed note in the margin of the above document gives the following valuable information.—In spite of this oath, the Lateran Council opened on the 28th of May, 1112, when the Emperor was in Germany, and ordered the Bull accorded for the Investitures to be burned, and excommunicated the Emperor. This was confirmed in another Council. The Emperor heard of this faithless proceeding, and complained that the Pope had violated his oath. Paschal answered that he promised him that he would not excommunicate him, but that he did not promise that he would not order others to excommunicate him. This little bit of roguery is a capital specimen of priestly, cowardly, political treachery, an illustration of their ancient moral character, as well as an endorsement of the political faith of the modern successors and rulers of the Roman Catholic Court and Church.

I shall continue to copy from the *Recueil des Traites de Paix de Treve d'Alliance*, vol. 1, p. 171, &c., the *Bref du Pape, Paschal II*—qui accorde les Investitures à l'Empereur Henri V, donné en 1111.

Paschalis Episcopus, servus servorum Dei, carissimo in Christo filio Henrico Teutonicorum Regi, et per Dei omnipotentis gratiam Romanorum Imperatori Augusto, salutem et Apostolicam benedictionem.

1. Regnum vestrum Sanctæ Romanæ Ecclesiæ singulariter cohærere dispositio divina constituit. Prædecessores siquidem vestri probitatis et prudentiæ amplioris gratia Romanæ Urbis coronam et Imperium consecuti sunt. Ad cujus videlicet coronæ et Imperii dignitatem, tam quoque personam Filii Carissime Henrice, per Nostri Sacerdotii ministerium Majestas Divina provexit. Illam igitur dignitatis prærogativam, quam prædecessores nostri,

vestri prædecessoribus Catholicis Imperatoribus concesserunt, et privilegiorum paginis confirmaverunt, nos quoque tuæ dilectioni concedimus et presentis privilegii pagina confirmamus ut Regni tui Episcopis et Abbatibus libere præter violentiam et Symoniam electis, investituram virgæ et annuli conferas; post investitionem vero canonice consecrationem accipiant ab Episcopo, ad quem pertinuerit.

2. Si qui autem a Clero, vel a populo præter assensum tuum electus fuerit, nisi a te investiatur, à nemine consecratur: (exceptis nimirum illis, qui vel in Archiepiscoporum, vel in Romani Pontificis solent dispositione consistere).

3. Sane Archiepiscopi et Episcopi libertatem habeant a te investitos Episcopos et Abbates canonice consecrandi.

4. Prædecessores enim vestri Ecclesias Regni sui tantis regaliū suorum beneficiis ampliarunt, ut Regnum ipsum Episcoporum maxime et Abbatum præsidiis oporteat communiri, et populares dissensiones, quæ in electionibus sæpe contingunt, regali oporteat Majestate compesci. Quamobrem prudentiæ vestræ et potestati cura debet sollicitus imminere, ut et Romanæ Ecclesiæ magnitudo, et cætera salus, tuis (præstante Domino) beneficiis et servitiis conservetur.

5. Si qua igitur Ecclesiastica vel Secularis potentia aut persona hanc nostræ concessionis paginam sciens contra eam temerario ausu venire tentaverit, anathematis vinculo, nisi resipuerit, innodetur honorisque ac dignitatis suæ periculum patiatur. Observantes autem hoc misericordia Divina custodiat, et personam ac Majestatem potestatemque tuam ad honorem suum, et gloriam feliciter imperare concedat.

After this comes another Papal solemn promise made before the altar, &c.

CONFIRMATIO.

Hæc sunt verba quæ dixit Dominus Apostolicus Domino Imperatori Henrico in communione corporis et sanguinis Christi, die Coronationis suæ. Domine Imperator Henrice, Corpus Domini natum, ex Maria Virgine, passum in cruce pro nobis, sicut Sancta Catholica tenet Ecclesia damus tibi in confirmationem veræ pacis et concordie inter me et te, Amen. Anno verbi Incarnati MCCI hoc confirmatum est in Basilica Sancti Petri XVI Cal. Martii, regnante in Coelis Domino nostro Jesu Christo cum Patre Æterno et Spiritu sancto, Amen.

The next document is the Edict de l'Empereur Henry V, en consequence de son Accord fait avec le Pape Paschal II, anno 1111.

Henricus Dei gratia Romanorum Imperator Augustus, omnibus Christi fidelibus in Ecclesia. Goldast, to. 1,
p. 255.

1. Notum esse volumus dilectioni et discretioni vestræ ea, quæ inter nos et Dominum illum Paschalem erant, quomodo incepta tractata sint: Silicet de conventionem inter me et ipsum, de traditione Romanorum in me et meos, ud audita intelligatis, intellecta examinetis, examinata dijudicetis.

2. Igitur dum in eo tutus essem, ut me ad Ecclesiæ utilitatem et ipsius votum si justum esset, componerem, cœpit exaltationem et dilatationem regni super omnes antecessores meos promittere. Studebat tamen subdole, quomodo Regnum et Ecclesiam a statu suo discinderet, tractare. Quod sic facere aggressus est. Regno quidem jam a Carolo quadringentis et amplius annis et sub sexaginta tribus Apostolicis investituras Episcopatum, eorundem auctoritate et privilegiorum firmitatē tenenti absque omni obedientia auferre volebat.

3. Et quum per Nuncios nostros ab eo quæreremus, quid de Nobis fieret in quo Regnum nostrum constat, quomodo fere omnia antecessores nostri

Ecclesiis concesserunt et tradiderunt, subjunxit: *Fratres, Ecclesiæ decimis et oblationibus suis contentæ sint*: Rex vero prædia et regalia, quæ a Carolo et Ludovico, Ottone et Henrico Ecclesiis collata sunt, sibi et successoribus suis recipiat et detineat. Ad hoc quum nostri responderent, Nos quidem nolle violentiam Ecclesiis inferre, nec ista subtrahendo tot sacrilegia incurrere, fiducialiter promisit et sacramento pro ea firmavit *Dominica Esto mihi*, se omnia hæc cum justitia et authoritate Ecclesiis auferre Nobisque et Regno cum justitia et authoritate reddere. Nostris itidem firmantibus, si hoc, ut præmissum est, ita compleret, quod tamen ullo modo fieri posse sciebat: me quoque, uti quærebat investituras Ecclesiarum resignaturum: sicut in charta conventionis plenius poteritis videre.

The subjoined diplomatic document follows the above, and I consider it very important on account of being most explicit in determining what belongs to the Empire, and what to the Pope. It is taken also from Goldast, in the same page, 255.

Hæc est Charta Conventionis ejus ad me.

Dominus Papa præcipiet Episcopis præsentibus in die Coronationis Regis, ut dimittant Regalia Regno, quæ ad Regnum pertinebant tempore Caroli, Henrici, et aliorum prædecessorum ejus; et scripto firmabit sub anathemate ne quis eorum vel præsentium vel absentium, vel successorum eorum intromittat se ullo modo, vel invadant eadem regalia, id est, Civitates, Ducatus, Marchias, Comitatus, Monetas, Teloneum, Mercatum, Advocatias, omnia jura Centurionum, id est Villicorum, turres, et Villas, quæ Regni erant; cum omnibus pertinentiis suis, militiam et castra. Nec ipse Regem et Regnum super hiis alterius inquietabit, sed privilegio suo sub anathemate confirmabit, ne posteri sui inquietare præsumant: Regem benigne et honorifice suscipiet, et more prædecessorum suorum Catholicorum scienter

non subtracto coronabit, et ad tenendum Regnum cum hiis omnibus officii sui auxilio adjuvabit.

Si Dominus Papa hæc Regi non adimpleverit; ego Petrus Leonis juro, quod tota potentia mea tenebo ad Dominum Regem. Obsides autem, nisi effugerint, reddemus altero die post Coronationem Regis. Si per Papam remanserit, ut non coronetur, similiter reddemus Dominico die quam Rex ad processionem venerit. Obsides dabo Gratianum filium meum, et filium Vizonis filii, et filium Sororis meæ, si eum habere potero.

The Pope took the Oath in the following words by his *alter ego* Peter of Leon, or Peter son of Leon—

Hæc sunt Sacramenta ex parte Domini Papæ :
Ego Petrus Leonis juro vobis, quia Dominus Papa proximo die Dominico adimplebit Regi, quod in Charta conventionis scriptum est.

I, Peter of Leon, take oath that the Pope will fulfil next Sunday everything that is stipulated in the agreement.

This is followed by the Imperial oath in these words :

Hæc sunt Sacramenta ex Parte Regis.

Ego Comes Hermanus.

Ego Comes Gotfridus.

Ego Volmarus.

Ego Adalbertus.

Juro vobis quia Dominus Rex proxima quarta vel quinta feria ita Principes jurare faciet, et obsides dabit, sicut in Charta conventionis scriptum est. Et sic observabunt Domino Papæ, eo tenore, si Dominus Papa proximo die Dominico sic adimpleverit Regi per omnia sicut in Charta conventionis scriptum est.

4. Ego vero ut ostenderem, nullam Ecclesiarum Dei disturbance[m] ex velle nostro procedere, in cunctorum oculis astantium et auribus hoc Decretum promulgavi.

Ego Henricus Dei Gratia Romanorum Imperator Augustus, afirmando et beato Petro, omnibus Epis-

copis et Abbatibus; et omnibus Ecclesiis omnia, quæ antecessores mei Reges vel etiam Imperatores eis concesserunt vel tradiderunt, et quæ illi pro spe æternæ retributionis obtulerunt, do. Ego peccator pro timore terribilis Judicii nullo modo subtrahere recuso.

5. Hoc decreto a me lecto et subscripto petii ab eo, ut, sicut in Charta conventionis ejus scriptum est, mihi adimpleret. Quum ergo supradictæ postulationi insisterem, silicet ut cum justitia et auctoritate, promissa mihi conventione, firmiter universis in faciem ejus resistentibus, et Decreto suo palam hæresim inesse clamantibus, silicet, Episcopis, Abbatibus, tam suis quam nostris, et omnibus Ecclesiæ filiis: hoc, si salva pace Ecclesiæ dici potest privilegium proferre voluit.

After the Papal and the Imperial oath, binding themselves mutually to the maintenance of the peace between Church and State, and the Papal renunciation of the Temporal Power, and of the Episcopal Investitures, follows as a conclusion the Decree of Paschal, which is the proper *panacea* that should be adopted in the present circumstances, which of itself is sufficiently powerful and active to cure perfectly and to eradicate the constitutional distemper which affects the system of Pio Nono. This is the mixture and the lotion for the skin disease called *non possumus non volumus*.

PASCHALIS PAPÆ DECRETUM.

Paschalis Episcopus, servus servorum Dei, dilecto filio Henrico Regi, et ejus successoribus Imperatoribus, &c. Divinæ legis institutionibus sancitum est, et Sacris Canonibus interdictum, ne Sacerdotes curis secularibus occupentur. What do you think of that, you Most Right Reverend, Most Holy eminent, *unto e bisunto braghiera trovaroba* Generale in Capo dell' Armata Herodiana. I beg your pardon, I must not interrupt this decree with any remarks,

therefore I resume it:—Neve ad Comitatum, nisi pro damnatis eruendis, atque pro aliis qui injuriam patiuntur accedant. Unde et Apostolus Paulus inquit: *Judicia si habueritis contemptibiles qui sunt in Ecclesia, illos constituite ad judicandum. In vestri autem Regni partibus Episcopi vel Abbates adeo curis secularibus occupantur, ut Comitatum assidue frequentare, et militiam exercere cogantur: quæ nimirum aut vix aut nullo modo sine rapinis, sacrilegiis, incendiis, aut homicidiis exhibentur. Ministri vero altaris, ministri curiæ facti sunt: quia Civitates, Ducatus, Marchionatus, monetas, turres, et cætera ad Regni servitium pertinentia a Regibus acceperunt. Unde etiam nos Ecclesiæ intolerabilis inolevit, ut electi Episcopi nullo modo consecrationem acciperent, nisi prius per manum Regiam investirentur. (Bravo Don Pasquale.) Aliquando etiam vivis Episcopis investiti sunt. Hiis aliis plurimis malis, quæ per investituram plerumque contigerant, prædecessores nostri Gregorius Octavus et Urbanus Secundus, felicis memoriæ Pontifices, excitati, collectis frequenter Episcopalibus Conciliis, investituras illas manus Laicæ damnaverunt: et si qui Clericorum per eam tenuissent Ecclesias, deponendos, datores quoque communione privandos percensuerunt, juxta illud Apostolicorum Canonum capitulum, quod se ita habet. Si quis Episcopus seculi potestatibus usus Ecclesiam per ipsos obtineat, deponatur, et segregetur, omnesque qui illi communicant. (Two other capital precedents spontaneously given here by Paschal.) Quorum vestigia subsequentes et nos eorum sententiam Episcopali Concilio confirmamus.*

Tibi itaque, filii charissime Henrice Rex, et nunc per officium nostrum Dei gratia Romanorum Imperatori, et regno regalia illa dimittenda præcipimus que ad Regnum manifeste pertinebant tempore Caroli Ludovici, Ottonis, et cæterorum prædecessorum tuorum. Interdicimus etiam et sub anathematis districtione prohibemus, ne quis Episcoporum sive

Abbatum, præsentium vel futurorum, eadem regalia invadant, id est Civitates, Ducatus, Marchias, Comitatus, monetas, teloneum, mercatum, Advocatias, jura Centurionum, et turres, quæ Regni erant, cum pertinentiis suis, militiam et castra : et ne se deinceps, nisi per gratiam Regis, de ipsis regalibus intromittant. Sed nec posteris nostris liceat, qui post nos in Apostolica Sede successuri erunt, aut Te aut Regem super hoc inquietare negocio. Porro Ecclesias cum oblationibus, et hæreditariis possessionibus, quæ ad Regnum manifeste pertinebant, liberas manere decrevimus, sicut in die coronationis tuæ Omnipotenti Domino in conspectu totius Ecclesiæ promisisti. Oportet enim Episcopos curis secularibus expeditos, curam suorum agere populorum, nec Ecclesiis suis abesse diutius. Ipsi enim, juxta Paulum Apostolum, pervigilant, tamquam rationem pro animabus eorum reddituri. So at last I arrive at the end of this most splendid document, which I consider a perfect gem, suitable at all times and particularly so now. The veneration I have for God, religion, and truth gave me the patience to transcribe it, and I feel relieved of the anxiety that I had of procuring sufficient evidence to establish the incongruency and the incompatibility of the Ecclesiastical administration of the Temporal Power. In this really Golden Document the humbled Paschal points out all the disorders and detriments brought upon the Church of God and upon Christianity by that Ecclesiastical abuse, and he forcibly shows the necessity of his renunciation of it, and takes care to give a proper definition to the Ecclesiastics of their duties to God, to the Empire, and to their flocks. I am fully satisfied that the fulfilment of these rules, as laid out by Paschal, would re-establish the necessary peace and tranquillity of Europe, and I take the liberty of addressing myself and of pointing out this document to the Illuminated Senate and Italian House of Commons, proposing to them that, at the first opening

of the Legislative Houses, they should propose and pass, purely and simply, this Paschal Decree as the order of the day. I will not profane with any remarks of my own the above document, which in itself contains all and everything that is at stake now; I shall say only that at the end of the decree there is a *post scriptum* which says that as soon as it was signed and sealed an Episcocal semi-revolution took place, in which many persons were wounded and killed; and this proves that San Chiavone has had many predecessors as great brigands as he is himself, and that the Popes, Cardinals, Abbots, and Prelates have always had some ready at hand for their dirty jobs, when they themselves abstained for the moment from executing the office of San Chiavone.

Conrad, the son of the dethroned Henry the Fifth, became Emperor, and was called Henry the Sixth, after his many political vicissitudes with Paschal, as already related; in the year 1118, through the influence of his wife, Queen Matilda, he reacquired all his Imperial States, and exercised his Imperial power and jurisdiction in the Roman States, as demonstrated by a document inserted by Ughelli in his *Italia Sacra*, t. 2, p. 364. William Malmesburiensis, in his work *De Gest. Reg. Angliæ*, lib. 5, details that document; and Lotharius the Second, by the attestation of P. Diaconus, a contemporary author of the *Chronica Capinensis*, lib. 4, c. 106, states that in the year 1136, Lotharius the Second, *Romam egrediens Umbriam, Æmiliam, Flaminiam, Picenumque Provincias sub suo jure redegit*. For all these submissions to the Imperial Power, the Pope said nothing, nor did he remonstrate with the people who submitted to the Emperor, because he knew that he had no right whatever so to do, and besides, he was on good terms with the Emperor Lotharius, as I can substantially prove.

Trithemius, in his work *De Script. Ecclesiast.*,

condemns Pope Gregory, Victor, Urbanus, and Paschal for their schisms and attempts to encroach upon the Imperial power, &c. Sigebertus, in his *Chronic. An. 1111*, also strongly reproves and condemns Paschal the Second for his impudent daring in continuing the schism, wars, and usurpations of his predecessors, Hildebrand, Victor, and Urban. The Popes knew very well that they had no right or title to trench upon the Imperial privileges of the Episcopal Investitures, which had been, from the time of Charlemagne, and before that Emperor, a regular Imperial right of the Greek Emperors, &c.

“*Rex Romam vadit propter sedandam discordiam quæ erat inter Regnum et Sacerdotium quæ cœpta a Papa Gregorio Septimo qui et Hildebrandus nominatus est, et exagitata a successoribus ejus, Victore et Urbano et præ omnibus a Paschali, magno scandalo erat toti mundo,*” &c.

In the year 1132, after the death of Pope Honorius, the usual ecclesiastical contentions, schism, and revolutions took place, and we see there were again two pretenders to St Peter's chair—Innocent the Second and Anacletus the Second. Both of these two priests were Roman citizens. Anacletus invaded the Vatican, and took therefrom the Papal diadem, the chalices, the crosses, and the crucifixes of gold and objects of silver and every other precious ornament that he could find.—Anacleto interim Vaticanum invadente, inque coronas, calices, cruces, crucifixos aureos argenteos, et alia prætiosa ornamenta, involante, quæ fusa, cusaque in suos clientes elargitur; which he melted and coined into money, and divided amongst his partizans. I have returned to this particular subject, because it is really too serious, or, as those who read only the police reports in the public papers say, it is a beautiful robbery; and I cannot persuade myself that the so-called Vicar of Christ, the follower of St Peter, could be such a villainous thief as to commit so

enormous a sacrilege. The *Maestro Terribile* of Frosinone, so highly seated, and so learned in Ecclesiastical history, might possibly condescend to give me a little information about those reverently valuable and precious twelve Apostles which were placed in St Peter's Church by a gentleman named Constantine, about the year 310 of the Christian Era. Besides the Apostles there were placed there also the Venerable Image of the Redeemer in gold, upon an Altar of silver, and a certain Fountain of gold and silver called the Baptismal Font, as well as the dolphins, the stags, and the enormous Chandelier or Candelabrum; excuse me if I blunder in the nomenclature of things that I have already named in the Real Donations of Constantine. In fact, I want to know from you, Mr Antonelli, or from the Belgian *Sacripante*, who stole the Apostles and the Redeemer, who melted the Altar, who stripped the Vestry Room, who took away all the gold and silver utensils, all the valuable *etcetera* forming the *corredo* of the Constantinian Donation to St Peter? Are they still there, or did they go into the crucible on the occasion of Pope Anacletus's robbery? Answer—speak loud; or else, if I should be delegated to come to Rome, as assistant to the new broker to make out the Inventory, and find the old and precious fixtures gone, I should indubitably lock you up until all those valuables are properly accounted for. We will not have any mystery about these things; only tangible facts and reasons will be accepted. A revelation in full will be demanded, and proper atonement have to be made, and no mistake; we know what there should be, and we know also where to find something equivalent to what is already gone. You may repeat to us that the Jews—*diviserunt sibi vestimenta mea, et miserunt me ad sortem*; but I shall respectfully decline to believe even that, because I see that the wardrobe of our Lord Jesus Christ was taken by the Emperor Frederick the First into his native country and given by him to the Monasterio

Loricensi, which I can prove to you by the History of Frederick, written by a very old and very Right Reverend Prelate, which I have already quoted in this work, as I shall show in a future page. If it be true that the Jews divided the dresses of our Saviour and put Him up for sale by auction, how could Frederick have found and bought so many articles belonging to Christ and taken them to the Monasterio Loricensi? I find myself compelled to ask of what materials could they have been made to have lasted in a state of preservation so long, and what trouble that Emperor must have been put to to explore the regions where they were hid? If I cannot prove this satisfactorily by the History of Frederick the First, at all events I will prove that the thieves and spoliators and murderers of our Lord were his infamous, presumptuous, and pretended followers, styling themselves his Vicars,—yes, it was you—

“Che al mio Signor destete la morte.”

I beg of you, Mr Antonelli, to excuse my digression.

See P. Diac-
nus, lib. 4,
c. 99.

After this I do not feel inclined to write how these two Popes went on for some years fulminating damnable squibs for each other, though at a respectful distance, as Innocent was at Pisa with his Cardinals, and Anacletus at the Vatican. What is still more important is that when Lotharius went to Italy to be Crowned, in 1133, he found a Pretender in the Norman Prince Rogerius, who was supported by Anacletus, and by the Archbishop of Milan, Anselmus, and his Suffragans; also by Sinoretus, the Abbot of Monte Cassini, and all his confraternity, which at that time were very powerful. The honest, clever, and good St Bernard sustained a great share of the troubles of the wars that ensued out of this general conflagration, and he supported most powerfully with his influence and advice Pope Innocent the Second. At that time Henry the First, King of

England, was in France, and was persuaded by St Bernard, against the opinion of the English Bishops, to take the part of Pope Innocent. In the year 1134 Innocent held a great Council at Pisa, where the Anathema was fulminated against Anacletus; Henry, Duke of Bavaria, nephew of the Emperor Lotharius, went to Italy with his Army in 1137, and I leave him besieging the Monastery of Monte Cassini, which was defended by the Abbot Rainaldus. As the Emperor Lotharius died in the year 1137, and the war was not finished, but had spread to a general conflagration, I shall direct the reader to refer to Paulus Diaconus, who wrote these transactions most accurately and beautifully, detailing all the circumstances that arose out of this Papal quarrel.

It may be of some service to take a few fragments from the letters of St Bernard to some other Ecclesiastics whom he was constantly exhorting to peace, and to contribute to the maintenance of the unity and the edification of Christ's Church. Hildebertus, the learned Archbishop of Tours, was one of those who wavered in his opinion about Innocent's rights to the Papal See. From St Bernard's letter 124 to Hildebert, these few words will convey his good intentions, and explain the state of the Church: *Ad hoc sane et vestra, Pater expectatur, sicut pluvia in vellus, vel sera sententia. Non improbamus tarditatem, quæ gravitatem redolet levitatis abolet notam, &c. Dico tamen ego notus Pontifici: Ne quid nimis: dico ut familiaris et notus, non plus sapere quam oportet sapere. Pudet fateor, quod Serpens vetustissimus nova audacia relictis insipientibus mulieribus, etiam robur pectoris vestri visus est attentare: Et tamen Ecclesiæ columnam ausus concutere—Et hic Bernardo magnus sacerdos, et excelsis in verbo gloriæ.* This same St Bernard, in a letter (219) directed to some Roman Bishops whom he suspected of dissenting from him and inclined to a schism, admonished them in these words: *Quod pejus est, ad tam malum*

habitum humanæ res devenerunt, ut nec rei humiliari velint, nec iudices misereri: Dicimus inquis, nolite inique agere, et delinquentibus, nolite exaltare cornu, et non audiunt nos, quia domus exasperans est. Supplicamus iis quorum est peccata arguere, peccantes servare, ne calamum quassatum conterant, et linum fumigans non extinguant, et magis in spiritu vehementi conterunt naves Tharsis, &c. The above tallies very much with the present state of the Roman Church; but who is to blame for it? The Pope knows; he has been repeatedly told by everybody, publicly and privately, by Italians and foreigners, and yet he persists in the attempt to swim against the current, at the risk of drowning himself and his perverse and obstinate followers! Well, let them take the consequences. I will now give another extract from Bernard's letter 176 to Pope Innocent, who was affected with the same obstinate fits as Pio Nono. Bernard wrote to him thus: *Vox una omnium qui fidei apud nos cura populis præ-sunt, Justitiam in Ecclesia deperire, annullari Ecclesiæ, claves, Episcopalem omnino vilesce-re auctoritatem, dum nemo Episcoporum in promptu habeat ulcisci injurias Dei, nulli liceat illicita quævis, ne in propria quidem parochia castigare. Causam referunt in vos, Curiamque Romanam: Recte gesta ab ipsis, ut aiunt, destruitis, juste destructa, statutis, &c.* St Bernard's letters afford us many other evident proofs of the Papal and Episcopal intrigues and corruptions. For the present I have perhaps quoted enough to support my argument; if not I will take an extract from the *Cantica in suis Sermonibus*, Sermon 33, which is a masterpiece of evidence. Here is a sweet bun for you, my moral, mitred Herod; look at this mirror, and see what you are, for Bernard tells you: *Ecce tempora ista libera quidem, Deo miserante, ab utraque illa malitia, sed plane fœda, a negotio perambulante in tenebris. Væ generationi huic a fermento Phariseorum, quod*

est hypocrisis, si tamen hypocrisis dici debeat, quæ jam latere præ abundantia non valet, et præ impudentia non quærit. Serpit (listen to this capital analogy to the present Ecclesiastic State) hodie putida tabes per omne corpus Ecclesiæ, et quo totius eo desperatius, eoque periculosius, quo interius. Nam si insurget aperte inimicus, mitteretur foras et aresceret; si violentus inimicus, absconderet se forsitan ab eo. Nunc vero quem ejiciet, quem, aut a quo abscondet se: Omnes amici (that is in words, and not in facts), et omnes inimici, omnes necessarii et omnes adversarii, omnes domestici et nulli pacifici, omnes proximi, et omnes quæ sua sunt quærunt: Ministri Christi sunt, et serviunt Antichristo. Honorati incedunt de bonis Domini qui Domino honorem non deferunt. Judeis, quem quotidie vides, meretricius nitor, histrionicus habitus, Regius apparatus: inde aurum in frænis, in sellis et calcaribus: et plus calcaria quam altaria fulgent, &c.

Oh, most excellent man of God, good, and truthful—

“Venerabile del capo sino ai pie”—

to thee I give my humble and sincere homage for the benefits that thou didst disseminate in this earth to the comforts and welfare of humanity, and for the frank exposition of the crimes of the Papacy; to thee I give the whole of my affectionate heart, and my best thanks for the eternal lamp that thou hast bequeathed to posterity to avoid our falling into the infernal abysses of the Papacy! I will quote a few more lines of this Sermon, as it is so good and so appropriate to the actual circumstances, and withal so beneficent in its doctrines: Pro hujusmodi volunt esse et sunt Ecclesiarum præpositi, Decani, Archidiaconi, Episcopi, Archiepiscopi. Nec enim hæc merito cedunt, sed negotio illi quod perambulat in tenebris (viz., in hypocrisis) olim prædictum est, et nunc tempus impletionis advenit: Ecce in pace

amaritudo mea amarissima: Amara prius in nece Martyrum, amarior post in conflictu hæreticorum, amarissima nunc in moribus domesticorum. Non fugare, non fugere eos potest ita invaluerunt et multiplicati sunt super numerum. Intestina et insanabilis est plaga Ecclesiæ; et ideo in pace amaritudo ejus amarissima; sed in qua pace? Et pax est et non pax, pax a paganis, et pax ab hæreticis: sed no profecto a filiis. Vox plangentis in tempore isto: filios enutrivi et exaltavi ipsi autem spreverunt me, spreverunt et maculaverunt me, a turpi vita, a turpi quæstu, a turpi commercio, a negotio denique perambulante in tenebris. Superest ut jam de medio Dæmonium moridianum ad seducendos, si qui in Christo residui sunt, ad huc permanentes in simplicitate: siquidem absorbit fluvios sapientium, et torrentes potentium et habet fiduciam, ut Jordanis influat in os ejus, id est, simplices et humiles, qui sunt in Ecclesia. Ipse enim est Antichristus, qui se non solum diem sed et meridiem mentietur et extolletur supra id quod dicitur, aut quod colitur Deus, quem Dominus Jesus interficiet spiritu oris sui et destruet illustratione adventus sui, utpote verus et æternus meridies sponsus et advocatus Ecclesiæ. The above constitutes the most suitable antidote to the poisonous stuffs called Bulls, Episcopalian Gallico-political pamphlets, and Papal hallucinations; at leisure I will translate it, and circulate it amongst the Christian Communities, so that they may learn what difference exists between those ancient Episcopal and those modern rogues, who have assumed the shape of lambs.

In a letter of St Bernard, written in the year 1135, to the Emperor Lotharius the Second, he exhorted him to come to Italy with a powerful army and liberate the Church from the usurpations of King Ruggieri of Sicily. It being his duty, as Roman Emperor and advocate defender of the

Church, he solicited his assistance particularly to free the Church from the remainder of the schism of the Anti-pope Anacletus, and told him that he was elected by God as Emperor: *ad repurandum Imperii decus, ad subveniendum Ecclesiæ suæ in tempore malo*; and repeated to him that when he first came to Italy in the year 1132, it was also *pro pace regni et liberatione Ecclesiæ*; and promised him a host of victories for his trouble and expenses. He says: *Animabit honestas causæ: immo duplex provocabit necessitas. Non est meum hortari ad pugnam; est tamen (securus dico) Advocati Ecclesiæ arcere ab Ecclesiæ Schismaticorum rabiem*—(this was the first motive). *Est Cæsari Propriam vindicare coronam ab Usurpatore Siculo*—(this was the second). *Ut enim constat Judaicam sobolem (meaning the Anti-pope Anacletus) sedem Petri in Christi occupasse injuriam: sic procul dubio omnis, qui in Sicilia regnum se facit, contradicit Cæsari. Si autem utrumque incubuit Cæsari, restituere scilicet, quæ sunt Cæsari, Cæsari (that is, Sicily and Naples); et quæ sunt Dei, Deo (that is, to give the Chair of St Peter to Pope Innocent, who was the legally-elected Pontiff).* *Cur apud Tullum res Dei minuitur? &c.* Nothing can be clearer than these passages to prove by a contemporary and saintly writer that the Neapolitan Kingdom and Sicily belonged to the Empire. In another letter of this St Bernard to the same Emperor (Letter 140) he informed him that King Ruggieri of Sicily was engaged in defending himself from the attacks of the Republicans of Pisa, who had gone by themselves to defend the rights of the Empire and the Imperial Crown, and had expelled Ruggieri from Naples, Amalfi, Revellum, and Scalum. The priests cannot deny these letters, nor say that St Bernard was not correct in the exposition of these facts, because he was a learned man and a contemporary, and because he was very religious and was a Saint; and in his time the

Roman See had no territory in the Sicilian Kingdoms. In the year 1146 St Bernard wrote another letter to Conrad the Third, successor to Lotharius (Epist. 244), in which he exhorts that Emperor to undertake proceedings against the Roman people, because, at the instigation of Arnold of Brescia, they wanted to re-establish the ancient Roman Republic, and would not recognise the Emperor's rights, except in some trifling things, and would not allow the Pope to enjoy those Regalia that he had received. They had also already expelled from Rome Pope Engenius the Third. Here, again, he tells the Emperor that he is bound to come to Italy for two causes—first, to defend the rights of the Holy See, as the advocate of the Church; and, secondly, as Emperor to restore to the Imperial dominion Rome, which had rebelled, and was the *Metropolis of the Temporal or Imperial Power*, as well as the Metropolis of the Spiritual Apostolic See. Quomodo vos communem contumeliam communem dissimulatis injuriam? Nonne ut Apostolica Sedes, ita Caput Imperii Roma est? Ut ergo de Ecclesia taceam, nunc honor Regi est truncum in manibus tenere Imperium? He afterwards says that God liberated his wife—Deus liberabit sponsam suam: sed si in manibus alterius; viderint Regni Principes, idne honor Regis, Regnive utilitas sit. Non est utique, &c.; and then he perorates with these words—Quamobrem accingere gladio tuo super femur tuum potentissime; et restituat Sibi Cæsar, quæ Cæsar's sunt (that is Rome) et quæ sunt Dei, Deo (that is St Peter's Chair to the Pope). Utrumque interesse Cæsar's constat et Propriam Tueri Coronam, et Ecclesiam defendere Alterum Regi, alterum convenit Ecclesiæ Advocato. This is one of the most incontrovertible proofs that Rome up till that time was still totally subject in temporal affairs only to the Emperors, and that the Popes when they were there attended only to the Spiritual. There is no

other way of translating these letters than that in which I have demonstrated them; no human mind and no Jesuitic subtilty could prove the contrary. The Pope's regalia were mere nominal rights, amounting to trifles. The Donations were all a farce, and, as I have stated, but a pompous show of respect to St Peter's Chair, or a mark of veneration to Religion, nothing more. After this period there were no more donations named; the last was that of the Great Countess Matilda, and we shall see how it happened, and the reason why she gave it. We shall see, also, how the subsequent Emperors disposed of that property in proof that they were the masters, and that the Imperial States could not be alienated. As the Popes could not get any real donation, they began a century before that stated epoch to dethrone the Emperors, in expectation of keeping the Empire for themselves, as we have seen, and we shall see still later than 1150.

I have proved that Lotharius the Second, who was friendly with the Popes, and one of their great protectors, as stated by the celebrated contemporary writer P. Diaconus (*Chron. Cassin.*, lib. 4, c. 106), and other ancient historians—that Lotharius went to Ravenna, entered Umbria, then visited the Emilian Province, the Picenum, the Flaminian, and subjected to his Empire and his rule all those provinces which are comprised in the Roman States.—Lotharius *interea Imperator eo tempore Ravennam egrediens, Umbriam, Æmiliam, Flaminiam, Picenumque Provincias sub suo Jure redegit*—and after this he added also these words: *Civitates obedientes sub Romani Imperii Jure redegit; contradicentes ad solum usque prostravit.* It was Pope Innocent who wrote to Lotharius to hasten to Italy, as the Empire was in danger; so said P. Diaconus in his *Chronica*, and Baronius (*Annal.*, anno 1135), agreeing with the above, made this remark upon it—that the Empire in Italy was in as great danger as was the Spiritual

Power—nimirum periclitantis Imperii in Italiae rebus, et periclitantibus rebus Ecclesiae. The statement of P. Diaconus is confirmed also by the ancient Abbot, Urspergensis, in his *Chronica*, who wrote of this second Imperial expedition to Italy: Papiam veniens, cives illos pactione pecuniae in gratiam suscepit. Bononienses quoque et Aemilienses supplices, Duce interveniente recepit. Post usque ad Taurinum progrediens, totam citeriorem Italiam sine ferro subegit. Inde apenninum transiens, Anconam, Spoletum cum aliis urbibus ulterioris Italiae in deditionem accepit, &c. At that time the Duchy of Spoleto and the Marquisate of Ancona were still regarded as Imperial States; and a proof of this is that the Dukes and Marquises, or Governors of those places, were appointed, and depended only upon the Emperors; and so it continued until the time of Frederick the First, and by the same rule were administered the States of Tuscany, and there are extant various documents where it can be seen that the Marquis of Tuscany was also Duke of Ravenna. Fiorentini, in his *Memorie di Mathilde*, lib. 2, p. 346, introduced a Document stipulated in Lucca in which the above fact is confirmed. In the year 1129, Conradus Divina Gratia Ravennatum Dux, et Thusciae Praeses et Marchio, made some concessions of lands to the Monastery of St Pontianus. Another proof of the Imperial Dominion of Frederick the First in the Exarchate is particularly expressed in this manner in a privilege given in the year 1175, the 5th of February, to the Prior of St Saviour's Church of Figuerolo in the Marquisate of Ferrara. This Privilege, or grant, was written by Presbiterinus, Bishop of Ferrara, and can be found in the *Collectanea MSS. Peregrini Prisciani*, p. 323. After reciting many things, it says: Immunitates vero, seu libertates, quas vobis illustris memoriae Lotharius Romanorum Imperator, et Ferrariæ Consules concesserunt, et scriptis suis firmaverunt, nos nihilominus

confirmamus—and the Emperor Lotharius, it is stated, on his second advent to Italy in 1136, confirmed the Pacta with the Republic of Venice, and in them are named as his subjects the Ferrarienses Ravennates, Comaclenses, &c. Andreas Dandolo, in his MS. Chronica, stated and attested these facts in these words, that Petrus Polano Dux, anno septimo per suos Legatos a Lothario Augusto in viridi Corrigia Districtus Parmæ approbationem soliti Fœderis obtinuit. Franciscus Sansovini, and the other historian, Nicolaus Crassus, confirms it. In the year 1138 the people of Ravenna and of Forli established a league to defend themselves *mutuo auxilio* against every one, except the Emperor and the Churches of the States of Ravenna and Forli. They excluded the Pope, as they did not recognise him in temporal affairs. This treaty is inserted by Rossi in his History of Ravenna, lib. 5, p. 327.

When the Emperor Conrad went to Rome, anno 1143, the Ecclesiastical Dignitaries met him at the *Milvium Pontem*, where they had been waiting his arrival to form an escort with dignified pomp for his triumphal entrance. Otho Frisingensis, Onuphrius, and Sigonius report that the Roman people celebrated his advent with great rejoicings; and these few lines will tell posterity how the Romans of that time properly discriminated what belonged to the Temporal and what to the Spiritual power.

“Imperium teneat Romæ, sedeat, regat Urbem
Princeps terrarum, seu fecit Justinianus
Cæsaris accipiat Cæsar, quæ sunt sua Præsul
Ut Christus jussit, Petro solvente tributo.”

The familiarity of these verses causes me to suppose that I have quoted them somewhere else; nevertheless, I will report them again, as they deserve to be written on St Peter's gates, and at the head of every liberal Italian newspaper, to the confusion of the *Armonia*, the *Tablet*, *La Gazette de*

France, and all other Ecclesiastico-political abortions. At that time Pope Innocent tried every means in his power to cause the people to rebel against the Empire, but he did not succeed, and died of bilious grief, which was accelerated by the annoyances of his antagonistical pretender.

Guidus Castellanus succeeded Innocent, and this new Papal beauty, who called himself, mal-apropos, Celestin the Third, was elected by the Cardinals, and the Roman people were excluded from taking part in that election. The people feeling dissatisfied and insulted by that exclusion, elected another Pope in opposition to Celestin, who had been elected by the Cardinals. The popular Pope called himself Lucius the Second, and lost no time in besieging the Senators and Celestin in the capital. The Patrician Giordanus, at the head of some Roman troops, dispersed the popular army of Pope Lucius, who received a severe blow on the head from a stone, which caused his death soon after. This happened in the month of March, in the year 1145, as reported by Gotofridus Viterbiensis, in parte 17, Chronic. ad annum 1145.

The Roman people would not give way nor lose their rights, and elected another Pope, who called himself Eugenius the Third, who for the next seven consecutive years gave plenty of trouble to Celestin. The celebrated Arnoldus Brixiensis went to Rome, and attempted to settle Ecclesiastical affairs, but failed; he most vigorously defended the Empire against the Ecclesiastical usurpations, but at a great Council in the Lateran Palace, which was attended by a thousand Bishops, Arnoldus was excommunicated.

I fear I have allowed myself to be transported too far with these diplomatic historical evidences, which go to prove that the Emperors never gave the Popes the temporal power in any of the so-called Ecclesiastical States. I think that it is now opportune to go back a few hundred years, and relate

some other facts from Ecclesiastical and Secular History, which I could not conveniently mix with the Diplomatic facts which I have already given. I will now present the reader with a few biographical sketches of the Popes, Bishops, Abbots, &c., and on arriving again at the period which I have momentarily quitted, I will resume the diplomatic and historical proofs. The Ecclesiastical writers, themselves, backed by the Lay Historians, shall furnish the evidence, and what capital evidence there is! Enough to condemn the whole line of Popes with the indelible brand of felons and murderers, as they have richly deserved, with the exception of a few rare and exemplary honest Christians.

THE DOCTRINE OF TRANSUBSTANTIATION AND THE INVENTION OF PURGATORY.

The doctrine of Transubstantiation and the Invention of Purgatory originated in the ninth century, and were going a-head, to use an American phrase, absorbing the mind and draining the pockets of the fools, at such a rate, that it was necessary to make application to the Imperial authority of Charlemagne to compel, arrest, and forbid the peregrinations of those empty heads who, starting from any part of Europe (draining the means of their families), were flocking to Rome and to Jerusalem to fill the pockets of the Reverends of every degree, and when their silver was gone in smoke or incense, returned home with empty stomachs, heads, and pockets, with a chaplet hung to their belts and hands full of holy perfume. Here is a bit of the original text for those who have got time and space to translate and insert it where they like:—*Sacramentum in sacrificium sensim abibat, cui robur additura Transubstantiatio, jam caput exerebat, Purgatorium item*

Concil.
Turon., an.
813, sub
Carol. Magno,
an. 788.

saltem inter vulgus ad fastigium pervenerat: unde foundationes crebræ immensæ opes, nec non Romanæ peregrinationes, quibus omnium peccatorum attributa remissio, ut majores nostri annum 813, in Concilio Turonensi graviter commoti ad immanem illum abusum coercendum Imperiale Caroli auctoritatem implorare cogantur. In superstitionibus denique cumulum sub annum 788, habetur in Oriente Nicæna secunda Synodus, universalis dicta septima, sub Constantino Septimo et Irene matre, in qua post multa ultro citroque certamina imaginibus adoratio decernitur: Aderat vero Adrianus primus in Legatorum suorum persona, cujus in gratiam id enixe curabat Irene Augusta, spe fore, ut ejus auctoritate in Italia vires resumeret.

From the time of Charlemagne I must leap over to the time of the Second Meeting of the Great Council of Trent, in the reign of Pope Julius the Third, on the 3rd September, 1551, when the Doctrine of Transubstantiation was confirmed in spite of some nice theological questions and scruples raised by the Protestant delegates. In the Third Meeting of that Council, in December, 1563, the Doctrine of Purgatory was ratified and confirmed, with a great many very pretty things. I shall name some of them, because they tend to confirm most of the impious, arbitrary measures committed at various epochs by former Popes; for instance, the case of King Lothaire dismissing his wife for a concubine, as I have related; and Pope Stephen the Third forbidding King Charles to marry Bertha, also reported in this work; with other cases of the same sort that I shall not trouble myself to notice any farther. As I was saying, in this Third Meeting, in the Eighth Session, Marriage was declared a Sacrament, and it was further decreed that the Church of Rome, or her representative the Pope, has power to dispense with the eighteenth chapter of Leviticus; not only in granting licenses to persons to marry who are

there forbidden to do so, but also to forbid the banns between such as by the law of God, and nature, are permitted to marry. After that, in the last Session of the year 1563, to establish and maintain the infallibility of the Papal authority, and of the Holy Roman See over and above everything, were ratified and confirmed the Doctrines of Invocation of Saints, of Worshipping Images and Reliques, of Granting Indulgencies, of Superstitious Fasts, and I must add some others of my own,—of Feasting with gluttony at the expense of the people, and of making Farces in and out of the Churches. These things done, signed, and sealed, the Pope's Legate declared himself perfectly satisfied, as it did accord with the programme of Rome, though the Hungarian Bishop present and some others declared themselves dissatisfied, and protested against it, stating that "the Holy Ghost was sent to them in a Cloak-bag from Rome." The Legate, however, would not hear anything more of it, and declared the *Seance est levée*, bowed to the company, and, in putting upon his head his large red *fungus*, sang to them the song "All around my hat," and made his exit, taking the road to Rome.

I cannot refrain reporting here the remarks that were made by many of the learned men of the time, and by the disappointed Sovereigns. The celebrated historian, Pietro Soave Polano, wrote in his history of this Council: "This Council, desired and procured by godly men, to reunite the Church, which began to be divided, hath so established the schism, and made parties so obstinate, that the discords have become irreconcilable, and being managed by Princes, for Reformation of Ecclesiastical Discipline, hath caused the greatest deformation that ever was since Christianity began; and hoped for by the Bishops to regain the Episcopal authority (usurped for the most part by the Pope), hath made them lose it altogether, bringing them into greater servitude. On the contrary, feared and avoided by the See of

Polano, Hist.
Council of
Trent.

Rome, as a potent means to moderate the exorbitant power, mounted from small beginnings by divers degrees unto an unlimited excess, it hath established and confirmed the same over that part of it which remaineth subject unto it, that it was never so great nor so soundly rooted." After this authority I think it much better to say nothing more of it; and to put my hat on for a walk, leaving to the Bishops the consideration of revoking the whole of these proceedings with another new great Council, in which should interfere, in equal proportion, People and Clergy, as in the good olden time.

I am tempted to add the following long postscript to the invention of Purgatory, and will speak my opinion about its origin. I have already pointed out in another chapter when was opened, for the first time, the Holy Shop called Purgatory, and quoted several of the first-rate customers who were taken in, I must not say and done for—souls, substances, and bodies—to swell the capital of the Holy Dealer in heresies and indulgences of every kind and price.

If I were to treat the Purgatorial invention in a regular historical manner, I would trace its origin from the Pythagoric and Platonic Philosophical schools where it really originated; and to support this statement I would show that Virgil was perfectly acquainted with this mythological fact, when, in his lib. vi of the *Æneid*, he placed *Æneas* in company with the *Sibilla* to visit Hell, and the *Elisios*, Purgatory and Limbo, and meeting there his father *Anchises* he accompanied them, and explained the various punishments of the sinners, and the most notorious characters they met with, &c.

VIRGIL, *Æneid*, lib. 6.

Quin, et supremo cum lumine vita relinquit,
Non tamen omne malum miseris, nec fundibus omnes.
Corporeæ excedunt pestes penitusque necesse est.

Multa diu concreta modis inolescere miris.
 Ergo exercentur pœnis; veterumque malorum
 Supplicia expendunt, aliæ panduntur inanis,
 Suspensæ ad ventos, aliis sub gurgite vasto
 Infectum eluitur scelus, aut exuritur igni.
 Quisque suos patimur Manis: exinde per amplum
 Mittimur Elysium, et pauci læta arva tenemus:
 Donec longa dies, perfecto temporis orbe,
 Concretam exemit labem purumque reliquit
 Aetherium sensum, atque auræ simplicis ignem,
 Has omnes, ubi mille rotam volvere per annos.
 Lethæum ad fluvium Deus evocat agmine magno,
 Scilicet immemores supera ut convexa revisant,
 Rursus et incipiant in corpora velle reverti.

So that we have here the Purgatory so beautifully described by Virgil, that I do not dare to profane it by my translation, and I satisfy myself by stating that the human souls there confined to various mild punishments, after a thousand years, came out again white-washed, bleached, and purged, to begin new life again, unconscious of the past, just like a fraudulent bankrupt after a year or two of seclusion. This is the original description of Purgatory, as understood by the ancient Greeks and Romans. I leave to Bishop Cullen to trace its origin, and as the Roman Catholic and Apostolic sinners of the first nine centuries of Christianity had no such place to resort to after death, because the said Roman Catholic and Apostolic Purgatory was not yet invented or described, I will indulge in questioning the Right Reverend Prelate where the devil did go the souls of those sinners of the class that are now mythologically deserving the pains of purgatory?

If I were to treat this said invention as a Christian ought to do, I would use Biblical argumentative evidence to combat this fallacious dogma, and place my proposition with the following hypothesis:

If Jesus Christ with his passion redeemed the world, what need have the mortals of another expia-

tion? Again: if humanity, already redeemed by the precious blood of Jesus Christ, is to undergo another washing or expiation or redemption, what need had God to sacrifice his Son for a useless work, and *cui bono* did he sacrifice him?

The Bible tells, without mystery, that God had forgiven all our sins with the sacrifice of his Son.

In Isaiah, chap. liii, v. 8, it is written, "For the transgression of my people was He stricken." That is, that God sacrificed Christ for the atonement of all our sins. Such being the case, God's justice was reasonably satisfied, and nothing more was demanded.

Isaiah, speaking of Christ, in chap. xliii, v. 25, says, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

If Isaiah spoke the words of God, or if God spoke by the mouth of his Prophet, and stated that not only God had been satisfied with the Redeemer's blood, but that he will ask for nothing more, in this instance we must rely upon his words that such must be truth, and that God, once satisfied, will not call a second time for the settlement of an already paid account.

I am not aware that the real Christian Apostolic doctrine instituted such a place and such pains, and I confess that I have not found it out in the Evangelists, and I am quite positive when I state that Jesus Christ and the Apostles positively laboured to avoid the adoption of the blunders and superstitions of the Gentiles, and that they expunged and avoided naming the Purgatory,—the Apostles perfectly knowing that the Divine justice was satisfied by the expiation of our Lord Jesus Christ on the cross; and, as the Bible says that Christ paid that debt by his expiation, consequently no farther claim could be demanded without risk of upsetting, denying, and destroying the aforesaid Christian Redemption. I will ask, What would Cullen or Cardinal Viceman

say if their milliners would send them a second bill for so many frilled and embroidered petticoats which they had settled for the previous week, as per bills already receipted and stamped?

I beg the reader to excuse the stinking comparison, and believe, as I do, that the Purgatory is a real mythological dogma of about 3,000 years ago, and that God, omnipotent, eternally just, the *Causa Causarum*, is invariably the same, *per secula seculorum*, towards all humanity, and that any one who believes in the doctrine of Purgatory indirectly and directly accuses Him of partiality, and venal injustice towards humanity, and particularly towards his beloved Son, whom he never sacrificed for vengeance or interested motives such as influence the pretended burlesque demigod who reigns at the Vatican, gets all the profit and a quintuple interest from the fictitious stock of that *Société en Commandite* established in the ninth century.

ON THE ORIGIN OF THE CARDINALS.

Though I do not agree with the opinion of Cardinal Navagero about the origin of the Cardinals, as I possess one of his unpublished MS. which contains many high political and ecclesiastical notions, yet I feel bound to extract from it his opinion, which I translate thus:

Of the origin of the Cardinals nobody ever made any mention, except under Pope Silvester in the year 344, at which time all the acts of the Council of Nicea were approved, and the Roman priests were named Cardinals. Pope Silvester had sent to that Council two Roman priests named *Vettore* and *Vicenzo* (probably Vittore and Vincenzo) as his Legates, without naming them Cardinals. (This means, perhaps, that they were named Cardinals at that Council, or by Silvester after their return to

Cardinal Navagero MS.

Rome.) I continue the Cardinal's narration.— These Cardinals were very few at first, and with very little income, and little reputation, *e di poca riputazione* ; but afterwards they began to be increased, and obtained the authority of electing the Pontiff from one of their number, and acquired great dignity ; which was enhanced by Pope Paul the Second (*Barbò*), who ordered that they should have a particular costume, with a Red hat, and that they should be esteemed and preferred to any other person. For a time they were only six, and it was a matter of great consideration and of the highest regard and importance the naming or making a Cardinal, because it was necessary to belong to the highest nobility, and to be reputed good and virtuous, and it was also a great honour for a family, a town, or a province, to have a Cardinal, &c.

I have a great respect for Cardinal Navagero's political opinions, and for what he wrote on the affairs of the Court of Rome at the time of the Emperor Charles the Fifth, but I differ with him with regard to what he wrote about the Cardinal's origin. I know perfectly well that in the year 1057 Bishop Johannes Velitrensis, a man perfectly ignorant, as it was well attested by the learned writers of that period, was elected Pope and took the name of Benedictus the Tenth. Cardinal Hildebrand, vexed at having been discarded, and at the ignorance of the elected, managed with others to name an Anti-Pope, and selected Gerardum Burgundum, Florentinum Episcopum, who took the name of Nicholas the Second, and associated himself with Hildebrand, and the blessed ignorant Benedict blushed, and withdrew.

Sigonius de
Reg. Ital.

Sigonius said : Johannes Velitrensis Episcopus propinquus succedit, quod authores seculi palam testantur, bonarum literarum plane ignarus, Petrum vero Damianum Episcopum Hostiensem nequicquam protestantem, ad eum consecrandum adigunt, in-

deque populo per largitionem corrupto, adorandum proponunt. Is fuit Benedictus decimus, &c. Hildebrand, satisfied with his joint success with Nicholas the Second, *they* called a Synod at the Lateran, in which they treated of the best means to emancipate the Roman See from the Imperial Power, and amongst various other acts they issued a decree regulating the Papal election, and enacted that for the future no one should be elected unless he was a Cardinal; and it is since this decree that the Cardinals began to acquire that importance which they have since had.

In that decree there are these sentences, “*Ut* D. 23, C. in
nomine. obeunte Romanæ Ecclesiæ universalis Pontifice in primis Cardinales Episcopi diligentissime simul de electione tractantes mox Christi Clericos Cardinales adhibeant sicque reliquus Clerus et populus ad consensum novæ electionis accedant; Eligatur autem de ipsius Ecclesiæ gremio, si reperitur idoneus, vel si de ipsa non invenitur ex alia sumatur.” This is the grand step that they made for the first time; and concluded the decree with adulations of the Emperor and reserving the Imperial rights, as they knew the danger to which they were exposing themselves—“salvo debito honore et reverentia dilecti filii nostri Henrici qui impræsentiarum Rex habemus et futurus Imperator Deo concedente speratur, &c.” The same Peter Damianus, the Bishop who was drawn in to consecrate the Benedict whom we have seen turned out, says, that in his time the Cardinals elected the Pope and had other prerogatives, and he knew perfectly well that it was a novelty and an usurpation encroaching on the Imperial statute laws. “Cardinales principaliter et Romanum Pontificem eligunt, et quibusdam aliis prærogativis, non modo quorumlibet Episcoporum, sed et Patriarcharum atque primatum jura transcendunt.”

The above fact, though it points out their influence and when they acquired it, yet does not explain its

origin. Therefore, though against the rules of chronological order, I must go back, not to the Council of Nicea, as named by Cardinal Navagero, but to the time of the election of Bishop Damasus to the Roman Chair, when *Ursicinus* and his partizans fought against him in the *Basilica Sicinini*, as stated by Ruffinus and Ammianus Marcellinus, contemporary authors, that in one single day 137 *cadavers* were left in that church, as the result of that disputed election. If it is true that the Cardinals originated as early as the year 336, it must also be true that the red hat, petticoat, *gloves* (I doubt if at that time they were in use), and all the red *etcetera* of the Cardinalistic costume, were then adopted to commemorate that splendid sanguinary Antrichristian deed, and it must be also true that the Cardinalitian dignity was of very little importance and little credit, as Cardinal Navagero said, because I see that for the next five centuries they were not named anywhere, unless it was in the Criminal Calendar.

I thought to have avoided giving my opinion about the institution of Cardinals, but I see it is an impossibility for me to keep silence any further, and am compelled to question the moral or public opinion of the Cardinals' utility, and will say *cui bono* to spend so much per annum out of the public revenue to keep up a set of luxurious men sixty or seventy in number, each of them with a suite of followers of both sexes, all of them more or less inclined to swallow good sinecures, excluding the really meritorious from any berths under government, thereby barring progress and civilisation by the neglect of due provision for the scientific, artistic, and other men of genius. Is it because the Cardinals are so clever that some of them biennially publish works on morals, domestic economy, upon physic, or the mathematical sciences, geography, astronomy, legislation, &c. Where are the Cardinals Galileo, Romagnosi, Filangieri, Beccaria, Gioja, Volta, &c., where are their ecclesiastical luminaries?

Out of the many millions spent to keep up these red individuals, what has humanity received in exchange? The best amongst the Cardinals and prelates at various epochs have had the honesty to write the history of their own times, and expose the inhuman monstrosities of their confrères, in expectation of correcting the abuses and vices which have crept amongst the Ecclesiastics, and been introduced into religion as fundamental principles! Did they ever succeed in obtaining a reform of the abuses and sins of the Popes and clergy in general? No, never, never. The Church was brought into contempt and degradation by them a long time ago, and religion decked with all the apparatus of a comico-serious farce, with all the pompous dignity suitable to the occasion; imposing on ignorant and weak-minded persons, but exciting ridicule and contempt in those whose minds were elevated to God, whenever Church or religion is alluded to. For these there remains no other alternative than to have recourse to the Evangels, to be brought into immediate relation with the Eternal God, to assist, enlighten, and inspire them in this vale of miseries to seek the peaceful footpath to the road of salvation. What are the truly Christian works of the Roman Catholic Prelates written in this last century for the moral improvement of the Christian family? Is there any of them exempt from a parcel of unheard-of, inconsistent, hypocritical stories, or exempt from invectives against every other class of Christians who profess the same religion, but with a trifling modification of its tenets? And where are preached the Evangelic morals, and by whom and why such constant denunciations in the Roman Catholic churches against this or that other congregation or creed? Is not the Roman Church open to all: and its clergy, are they not bound to pray for all? and if so, why the denunciations and maledictions against that or this people and State? According to my notions, this inconsistency, this inhu-

man priestly aberration of mind cannot produce any bad effect upon the excommunicated or interdicted because the Eternal God is ever just and wise, and cannot listen to the wrath and malignant ravings of some of his perverted creatures.

I know very well that a great number of highly educated and clever men have belonged to the tribe of Cardinals for the last 800 years, but I know also that most of those gentlemen had not been educated intentionally and exclusively for that office, and that it had been a constant practice of the old Episcopates and of the Jesuits, for the last 300 years, to entrap and ensnare, with the most polite and seductive arts, the brightest-minded men that they could find in their respective dioceses. At any time they have had ample means at their disposal for the seduction and abduction of intellects of the first-rate and highest order; and many men of genius as seculars, once admitted to the Conclaves, their minds became infirm, debilitated, dried and void of intellect, like a fine old poplar seized with the dry-rot. In the middle ages they found several strong intellects who resisted the temptation and the *vanitas vanitatum*, but such men alas are rare now. Oh! Divine Petrarch, thou art immortal; the sun shall illumine daily and shine upon the youthful intellect, whilst thou shalt enlighten and inflame their noble feelings with love and faith, and the moon, like a guardian, shining upon thy monumental works, will forbid the Ecclesiastical vandalic hand from plotting their destruction, that the mature-minded men in the stilness of night may ponder and penetrate the sublimity of the effusions of thy immortal soul, and admire, venerate, and worship the Immortal God that inspired thee to expound most nobly and eloquently the Truth and Justice, and reveal to perpetual scorn and condemnation the nefarious deeds of the age, the corruptions of the clergy and of their doctrine, the iniquitous scandals,

the crimes, the abominable usurpations of the heresiarchically pharisaical Papal system.

I have omitted to name in this work, Dante, the great political master, the quasi-predecessor of Petrarch ; although he wrote much against the Popes in his " *Divina Commedia*," and in his " *Monarchia*." The exceedingly dangerous times he lived in, and his excessive religious feelings, did not allow him to express himself more explicitly, although allegorically he hinted, regretted, and condemned the whole of the Papal abominations, and prophesied their downfall, and the resurrection of the Church of God ; and according to his prophecy and my humble interpretation, as printed on the 16th of October, 1860, the Papal fall should have happened that year ; and if it has not yet come to the ground, it is on account of the immense altitude that it has attained, which requires the same space of time for its descent as Phaeton with his car.

It is stated by the Astronomers that he will choose to fall on the soft waters of the Perugian lake, which are as classic as those of the Po, and equally ensanguined with the innocent Christian blood sacrificed by Ecclesiastical hands to *Nemesis* and *Nox*.

I beg to apologise to my reader for my constant digressions, and will resume my argument on the Cardinals' origin.

From Sigonius de Regno Italiæ, lib. 7, from the Fascicul. Temporum ad annum 900, and from Gratianus, D. 63, it appears that up to that time the Cardinals were hardly instituted, and rarely named in the Ecclesiastical Acts ; at all events I have not been able to trace that nomenclature in any document at the time of the Lombard Kings, of the Greek Emperors, of Charlemagne, or during the period of the Carlovingian Monarchs. Had they been in existence at that time they would have been named, unless that dignity was either insignificant or disgraceful,

so as to cause their exclusion from interference with their signatures to any public Ecclesiastical deed. All documents and Papal Elections were made and signed by Popes, Archbishops, Bishops, Abbots, Priests, Deacons, but the word *Cardinal* is not to be found until later. How the Cardinals superseded the authority of the Bishops, who were everything, and all equally independent, even of the Roman Bishop, up to this time, this I do not know, unless it originated from the just named Decree issued by Pope Nicholas the Second, Hildebrand, and Co. One of the first instances in which I plainly see named a Cardinal is when Fulcus Comes Andegavensis built in France a Church at his own expense, and went to Rome, bringing with him to John the Seventeenth an immense sum of money, and begged of that Pope to send there a Legate to consecrate it. John took the money, and said Yes, and directed a Cardinal to go there accordingly; and the Historian Glaber, in lib. 2, c. 4, says that, as soon as the French Bishops knew of this sacrilegious presumption of John, originating from the execrable cupidity of money—that is, while one thief was conveying to the other the theft—they provoked a schism in the Romish Church, detesting each other most cordially—permit me to say, most saintly, Mr Dupanloup. I give you here the text, you can finish translating it: Fulco, &c., Romam ipse cum ingenti pecunia iter suscipit, quam Johannes decimo septimo tradit, ut Legatum in partes mittat, qui eam consecret. Annuit Johannes et Cardinalem eo dirigit jussum facere, quod Fulconi videretur: Verum inquit Glaber, hoc utique audientes Galliarum quique Præsules præsumptionem sacrilegam cognoverunt, ex cœca cupiditate processisse, dum videlicet unus rapiens, alter raptum suscipiens, recens in Romana Ecclesia schisma creavissent. Universi etiam pariter detestantes, quoniam nimium indecens videbatur, ut is qui Apostolicam regebat sedem, Apostolicum

Glaber. Hist.
circa an. 996.

primitus ac Canonicum transgrederetur tenorem. Cum insuper multiplici sit antiquitus autoritate roboratum, ut non quisquam Episcoporum in alterius. Diocesi præsumat exercere, nisi Præsule, cujus fuerit compellente seu permittente. Baronius condemned the above statement by Glaber, though he was exceedingly disgusted with the execrable Papal infamous practices of that time; in fact, Otho the Third had named the Archbishop of Ravenna, Brunon, one of his relatives, to be Pope, who was consecrated with the name of Gregory the Fifth. *Crescens*, at the head of the Roman faction, with the assistance of the people, had him turned out of Rome, and named to the Pontificate a Greek, the Bishop of Piacenza, who was called John the Eighteenth, and who was blinded when Gregory the Fifth was reinstated in St Peter's Chair by Otho. In the meantime there was in France Bishop Gerbert, a clever man, but one of those extraordinarily impudent and enterprising men, as mischievous as a pestilence, who, for the sake of money and honours, would have done anything, surpassing even the Ministers and financiers, gentlemen who were blazoned in the *Gazette de Tribunaux* at the time of Louis Philippe, and in the present French reign the mis-managers of the Dock Napoleon scheme, whom the tribunals called upon to refund; and this Gerbert moved Pelion and Ossa, and obtained the Pontificate about the year 1000. Baronius, so partial to the red cloth, could not help giving a descriptive epitaph of that century to avoid discrepancy with all the anterior Ecclesiastical writers. Though it is out of place, yet I will transcribe it;—from the year 900 to the year 1000, we shall see what was the physiognomy of the Roman See.

Quæ tunc facies Romanæ Ecclesiæ? quam
 foedissima cum Romæ dominarentur potentissimæ
 æque ac sordidissimæ meretrices? Quarum arbitrio
 mutarentur sedes, darentur Episcopi, et quod auditu
 horrendum et infandum est, intruderentur in sedem

Baronii An-
 nal., to. 10,
 an. 912, art. 8.

Petri earum amasii Pseudo-Pontifices, qui non sint nisi ad consignanda tanta tempora in Catalogo Romanorum Pontificum scripti. Quis enim a scortis hujusmodi intrusus sine lege legitimos dicere posset, Romanos fuisse Pontifices? Nusquam Cleri eligentis vel consentientis postea aliqua mentio, Canones pressi silentio, decreta Pontificum suffocata, proscriptæ antiquæ traditiones veterosque ineligendo summo Pontifice consuetudines, sacrique ritus et pristinus usus prorsus extincti. Sic vindicaverat omnia sibi libido seculari potentia freta, insaniens cestro percita dominandi. Dormiebat tunc plane alto (ut apparet) sopore Christus in navi, cum ipse stantibus validis ventis, navis ipsa fluctibus operiretur. Dormibat, inquam, qui ista non videre dissimulans, sineret sic fieri, dum non exurgeret vindex. Et quod deterius videbatur, deerant qui Dominum sic dormientem clamoribus excitarent discipuli, stertentibus omnibus. Qualesnam reris delectos ab hisce monstris Presbyteros et Diaconos Cardinales Suisse putandum, cum nihil tam naturæ insitum sit, quam unumquemque sibi similem generare? Quos in omnibus his, a quibus delecti fuerint, consensisse dubitare quis poterit? Imitatosque esse ipsos, sectatosque eorum vestigia quis non facile credat, et optasse hos omnes Dominum dormisse semper, et nunquam in judicium surrecturum, evigilaturum nunquam ad ipsorum cognoscenda et punienda facinora quis non intelligat? The above extract plainly tells to the whole world that for a long century the Clergy had converted the Church of God and St Peter's Chair into an iniquitous brothel for the prostitution of souls and bodies, without laws or order, and without fear of God, treating Him with contempt, as if he had gone to sleep or sunk shipwrecked in his Apostolic boat; these lewd creatures making and dismissing Bishops at their pleasure, against the canonic laws and regulations, and doing any other sacrilegious mischief that they

could possibly do under such ungodly, immoral propensities. Such being the case, I fully believe that the Cardinalistic tribe originated and made itself gigantically ignominious in the above century; at all events, in the year 963 Pope Leo the Eighth took an oath of fidelity to the Emperor Otho the First, and renounced all the abuses and all the usurpations of his predecessors, the Roman Bishops, into the Imperial hands. This Roman Bishop, servant of all the servants of God, in the presence of the whole clergy and of the Roman people, renounced the Episcopal investitures and every other Imperial prerogative, as we shall see; and in that document, signed and countersigned by many Bishops and Priests, there does not occur in it, nor in others of anterior date, the name of Cardinal. This circumstance seems to me demonstrative that if the institution of Cardinals had been in existence, their influence and power was null and invalid to witness an official act, which otherwise would be valid witnessed by a Bishop, a Priest, and a Soldier. My opinion is strengthened by the scarce usage of the word Cardinal, made by the learned Petrus Damianus, Bishop of Ostia, in his ninth century of the Pontifical History, while in the tenth and eleventh it is constantly used. It is upon such facts that I infer that Cardinal Navagero's opinion upon the origin of the Cardinals is rather preposterous, and that an error must have occurred somewhere, when he wrote about the origin of the Cardinals which I have quoted.

By what I have cited in the foregoing pages, I think I have satisfactorily proved that up till this period the Popes exercised no temporal power whatever in Italy or anywhere else. The incidents that I have detailed I have carefully culled from authentic histories and documents, written by wise and truth-telling men, and they become reduced, as a consequence, to the complexion of *stubborn facts*,

facts which are indisputable and indissoluble. There is no mere supposition of my own in anything which I have put forth, but all is the solid evidence of the real history of the time and the customs of the various Emperors and the Popes of whom I have had occasion to speak, and these evidences I have been enabled to bring to light by delving into the history of the past, and by considerable laborious research. The rule of the Popes extended no further than the spiritual care of the people; and we have seen and shall see how admirably they fulfilled the positions of God's messengers. Of so deep a dye were their crimes and their debaucheries that the Emperors—because they would not be witness to them—forebore to reside in proximity with the Popes. Further evidence in support of my statements is afforded in the fact that the Cardinals were never called upon (except in one or two instances) to sign any documents of importance connected with the State until a long time after Charlemagne.

This, if anything, is a more solid proof, perhaps, than any other that could be adduced, that this influence or concern in temporal matters was next to nothing. The Pope's duties and business, therefore, was to attend to the spiritual culture of their flocks, and the temporal power belonged only to the Emperors. Mr Antonelli and Mr Cullen must digest this burden; and, indocible as they are, I induct them to it.

Had things remained the same with Italy and with the Vatican in modern times as they did at the epochs which I have been tracing, there would have been no need for the first Napoleon to have protested that it was his opinion that the clergy should "confine themselves to matters connected with Heaven; that theology, which they had studied from their youth, entitled them to authority in spiritual affairs, but did not give them any right to

meddle in army or Government matters. *The decline of Italy* (said the Emperor) *dates from the day when the priests got the management of the finances, police, and army in their hands."*

EVIDENCES OF ECCLESIASTICAL AND SECULAR HISTORY,
IN CONTINUATION OF THE PAPAL CRIMINAL
HISTORY.

Legimus hunc ipsum Paschalem Pontificem, Theodorum Ecclesiæ Romanæ Primicerium et Leonem Nomenclatorem ejus generum in Patriarchio Lateranensi, primo excæcasse, deinde decollasse. Et hoc eis ob hoc contigisse, quod se in omnibus fideliter erga partes Lotharii juvenis Imperatoris agerent, quem Ludovicus socium Imperii sibi adsciverat. A friend of mine who had just dropped in to see me, and to whom I read the above quotation, wished to persuade me not to write that Pope Paschal was a rogue of the first class. To comply with his request, I shall call him a Saint, in imitation of others not so ancient, and I say that, though a Saint, and friend and partner of the Emperor Ludowick, he had no right to administer justice, and to commit the atrocious injustices and murders that he did to the above-named Church Dignitaries, the torch bearer, and the other Bishop, the Datary, because they were partizans of the young Lotharius.

Aimonius,
lib. 4, c. 3,
an. 827.

Hemoldus sane insigne fastus Ecclesiastici incrementum sub Ludovico connotat: Fecit inquit, liberalitate sua ut Episcopos, qui propter animatum regimen principes sunt cæli, ipse eosdem nihilominus Principes efficeret regni. So that the Bishops from that time to the present have been sporting the title of Princes; and that accounts for their arrogance and absurd notions of pompous supremacy.

Hemoldus, in
Histor. Sclavor.,
lib. 1,
c. 4.

Michael and Theophilus, the Envoys of the Greek

Emperor, went to Paris to attend a Synod which was convoked by Ludowick and Lotharius, anno 824, to which concurred all the French Bishops, and others besides the Envoys of Pope Eugunius the Second. At this Synod was attempted an arrangement with the Greeks concerning the original quarrel about the abolition of the Images from the Churches. The result was contrary to their expectations, and it was agreed that—*ut homo omnis eorum ditioni subjectus imagines adoraret, aut certe exilio, penisve diversis discruciaetur.* The French majority carried the point, and they enacted to enforce the Idolatry under the pains of exile, discruciation, or by any other torment. From this, probably, Loyola, at a later period, originated the infernal Inquisition.

Gregorius the Fourth was elected Pope in 827. He could not be consecrated until the election had been properly examined by the King's Vicar, according to the old and new laws made by Lotharius. (See Sigonius, lib. 4, de Regno Italiæ.) And so Gregory had to wait. (This is the Pope who was tried by the Emperor Ludowick.) In 833 the sons of Ludowick conspired against him, and Gregory, to bind to himself Lotharius, prepared part of that conspiracy, and went to France under the pretext of reconciling them to the father, &c. I prefer giving the Latin, because the Saints perhaps might assert that it is an invention of mine. *Aliquo post tempore sub anno 833 conspirant in Ludovicum filii Gregorius, ut Lotharium sibi devinciat pars ipse conspirationis fit, et in Franciam trajicit, specie quidem, ut eos patri conciliet, re ipsa, ut parva eorum consilia foveat, præsertim ut Concilio, quod filii patrem solio exturbaturi compendii coegerant, auctoritatem addat: Facinus si coactanecis auctoribus fides, vero Diabolicum, opus, aiunt, Satanæ per suos satellites in corde filiorum contra Imperatorem operantis. Et Episcopi sane Galliarum studiis scissi,*

pravis moribus in quem exclamat Historicus : O qualem remunerationem reddidisti ei, fecit te liberum, non nobilem, quod impossibile est post libertatem : vestivit te purpura, et pallio, et tu eum induisti cilicio. Ille pertraxit te immeritum ad culmen Pontificale, tu eum falso iudicio voluisti expellere a solio patrum suorum. Quamobrem contempsisti præcepta Apostolica illius, qui hominibus sic præcipit: Omnibus potestatibus sublimioribus subjecti estote, Deum timete, Regem honorificate, &c. Cru-
delis, quis consiliaris tuus fuit, aut doctor tuus? Nonne ille qui est Rex super omnes filios superbiæ? qui dicebat creatori suo: hæc omnia tibi dabo, si procidens adoraveris me. Pars altera pro patre, inter quos Drogo Metensis Episcopus, vir ea eate percelebris, qui Gregorium parricidio favere aperte cognoscebant, Dicebat Imperator; si more prædecessorum aderat suorum, cur tantas necteret moras, non sibi occurrendo? Dicebant Episcopi: Si excommunicaturus adveniret, excommunicatus abiret. Unde et Hincmarus Archiepiscopus Rhemensis ad Adrianum secundum scribens, malo illum consilio venisse non dissimulat, pro filiis adversus patrem. In Franciam venit, inquit, et pax postea in Francia ut antea non fuit. Ipse Papa cum tali honore, sicut decreverat, et sui antecessores fecerunt, non rediit, &c. So that Gregory made a tremendous *fiasco* in this conspiracy, and proved himself a most ungrateful vagabond and a perjured rascal, thus keeping in step with his homonyme predecessors, and only surpassed by Hildebrand, and the other Hydromants, and by Alexander the Sixth, who has stood *a porta Inferi* since the beginning of the sixteenth century, to serve there as porter, and receive his confratres when they alight there.—As a trifling observation, made *en passant*, is it likely that Ludovicus would have made a Donation to the Pope of the Roman States, and other prerogatives? What he obtained by it was the general condemnation of the French

Vitæ Ludovic.
Aimoin, lib. 4,
c. 4, Theganus
De Gest. Lud.

Ludov. Vita
Aimoin, lib. 5
c. 14 & 16.

Bishops, and the just resentment of the Emperor, and he was compelled to bolt away like a beaten dog, running fast with his tail between his legs, and caused the dismissal and the exile of Hebo, the Archbishop of Rheims, and of Agobardus, Bishop of Sion, and others of the confederates, &c. I have already demonstrated the fact that Ludovicus put Pope Gregory upon his trial for usurpation and spoliation, and convicted him and his predecessors, whereby he was compelled to restore the towns and lands, &c.

The Pope and the Emperor died. The Emperor's sons divided amongst themselves the empire, and Lotharius had Italy. Pope Sergius was fraudulently elected and consecrated, and there was another row between the Emperor, the Bishops, and the Pope, who, elected in 844, died in 847. Leo the Fourth was also elected against the law, on the day of the death of his predecessor, Sergius the Second. Lotharius sent his son to Rome to make *inquisition*, and find out if it were true that the Pope desired to transfer the Roman Empire to the Greeks, when Leo found means to defend himself from the accusation, &c.

THE EVIDENCES OF THE POPESS JOANNA'S REIGN.

As every reader of this little work may not be provided with Platina, I will pass a quarter of an hour in taking from his History of the Popes, anno 854, this biographical extract of the Popess Joanna, *alias* Pope John the Eighth. Prodigium jam, quod in hoc tempus incidit, mysterii Romani gradum an offendiculum adscribere debeam, hic ambigo et offendiculum quidem esse debuerat, si aut Romanæ Ecclesiæ frons adhuc aliqua, aut Christiano populo saltem oculos. Id autem est quod anno 854 post Leonis quarti obitum accidit, Platinæ Pontificii His-

torici verbis commodius repræsentandum, qui Sixto 4 Pontifici Historiam suam dicavit. Mulier, imo meretrix, in Sede Romana collocata, quæ Missas celebrat, Episcopos ordinat, pedes suos Principibus, Gentibus osculandos exhibet, ut in hac viva imagine Deus pro sua providentia universo orbi Matrem illam fornicationum ostendere voluisse videatur, de qua Johannes in Apocalypsi pluribus verbis. Johannes igitur Anglicus, inquit Platina, ex Maguntiaco oriundus, malis artibus, ut aiunt, Pontificatum adeptus est. Mentitus enim sexum, cum fœmina esset, adolescens admodum Athenas cum amatore viro docto proficiscitur: ibique præceptores bonarum artium audiendo tantum profecit, ut Romam veniens paucos admodum etiam in sacris literis pares haberet, ne dum superiores. Legendo autem et disputando docte et acute tantum benevolentiae et authoritatis sibi comparavit, ut mortuo Leone, in ejus locum, ut Martinus ait, omnium consensu Pontifex crearetur. Verum postea a servo compressa, cum aliquandiu occulte ventrem tulisset, tandem, dum ad Lateranensem Basilicam proficisceretur, inter Theatrum (quod Colosseum vocant a Neronis Colosso) et Sanctum Clementem, doloribus circumventa peperit, eoque loci mortua Pontificatus sui anno secundo, mense uno, diebus quatuor, sine ullo honore sepellitur. Sunt qui ob hoc scribunt, Pontificem ipsum, quando ad Lateranensem Basilicam proficiscitur detestandi facinoris causa, et viam illam consulto declinare, et ejusdem vitandi erroris causa, dum primo in sede Petri collocatur, ad eam rem perforatam genitalia ab ultimo Diacono attrectari. De primo non abnuerim: de secundo ita sentio, sedem illam ob id paratam esse, ut qui in tanto magistratu constituitur, sciat se non Deum, sed hominem esse, et necessitatibus naturæ utpote egerendi subjectum esse, unde merito sedes stercoraria vocatur.

I cannot resist the temptation of giving a short translation of this last quotation from Platina, the

celebrated writer of the History of the Popes, who dedicated his work to Pope Sixtus the Fourth; and, of course, if this had not been an historical fact, Pope Sixtus would not have allowed that history to be published, and would have severely punished Platina for his audacity in making such a statement. Pope Sixtus was a man who knew that oil would invariably float when mixed with water, and that Platina collected his information from the documents of the Vatican, and from the other histories written and published from MSS., and printed histories anterior to writing his own; he knew also and probably had compared it with what had been written on the subject by Martinus Polonus *ad annum* 855, in the year 1270, in a MS. which was printed at Ulmæ in the year 1486, containing verbatim the very same fact, with the only difference that Polonus stated *ut asseritur* and Platina wrote *ut aiunt*, always wishing to palliate the assertion of it, as the *offendiculum* is a fact likely to give offence to the believers of the pretended immaculate manners and morals of the Fathers of the Church. Onuphrius said that he read that fact in the Commentaries, written at that period by the Pisan writers, Damasius and Pandulphus. Marianus Scotus, Fuldensis Monachus, ordine Benedictinus Chronologus eximius, plainly wrote, in lib. 3, Chron., that in the year 854 to Pope Leo succeeded a woman, *Joanna*, who ruled two years, five months, and four days, &c. It is to be noted also that this Papess was for some years educated in this same Fuldensis Monastery. Mar. Scotus died in the year 1080. Sigebertus Abbas Ganblacensis, circa annum 1100, scripsit, in Chron. in anno 854. Fama est hunc Johannem fœminam fuisse, et uni soli familiari cognitam qui eam complexus est. Gravida facta peperit Papa existens. Qua re eam inter Pontifices non numerat quidam.

Martinus alter ex ordine Minorum in Chronico cui titulus *Flores Temporum* huic Joannæ Dæmonem

conjuranti, et quando exiturus esset sciscitanti, responsum his versibus.

Papa Pater Patrum, Papissæ pandito partum
Et tibi nunc edam, de corpore quondo recedam.

Scribebat hic annum circa 1360, Petrarcha Martini hujus coactaneus in literis politioribus apprime educatus, fabulam ab historia distinguere satis gnarus: Rem affirmat. Boccatus in libro de Claris Mulieribus, c. 99, nobis eam graphice describit, et ejus effigiem puerperiumque exhibet: obstetricantes etiam Cardinales et Episcopos: ad cujus detestandam spurcitiam, inquit, et nominis continuandam memoriam in hodiernum usque, summi Pontifices Rogationum cum Clero et Populo sacrum agentes eum locum partus, medio ejus itinere positum, abominantur, eo omisso declinant per diverticula vicosque, et sic loco destabili postergato reintrantes iter perficiunt quod cœpere. Addit Antoninus Archiepiscopus, Tit. 16, c. 1, parag. 7, quoddam signum sculpturæ marmoræ in via, ubi contigit, ob rei memoriam positum, Otho Episcopus Irisingensis, libro septimo catalogum texens Pontificum Johannem septimum fœminam memorat, loco tamen septimi non octavi collocatum, ex Communi Chronologicorum abusu, qui in numerandis iis, qui hoc nomen sortiti plerumque falluntur.

Franc.
Petrarch. in
Chronic.
Italic. Con-
scripto Flo-
ren. excuso,
anno 1478.

Now for the version of the extraordinary prodigy that happened in the year 854, after the death of Pope Leo, to the blind, unblushing Roman See, which allowed a prostitute to occupy the Roman Chair, to celebrate Masses, to ordain the Bishops, who offered her foot to be kissed to many Princes, and who acted by the consent of God exactly like the Mother of Fornication described by John in the Revelations. Platina then says that Pope John's family was named English, originating from Mayence; that she obtained the Pontificate by fraud, having concealed her sex, and being really a woman. Still young, she went to Athens, in company with a

learned amateur of *belles-lettres* ; and, by attending the lectures of the Professors of the Fine Arts, she learned so much, that she quitted Athens for Rome, there to study theology, and the other sacred branches of learning, and became so clever that there were few or none superior to her. In reading, and in the philosophical discussions, she was so cleverly and astutely benevolent, that she captivated to herself the authority of others ; and Pope Leo being dead, she was created Pope by the consent of everyone, so said Martin. Soon after, secretly cohabiting with her companion, she became *enceinte*, but contrived to hide her pregnancy, until, at last, when one day she was going to the Basilica of the Lateran, between the Theatre of Nero called the Colosseum, and St Clement, in that street she was seized and oppressed by the pains of labour, when she suddenly gave birth to a child, and died upon the spot, after a Pontificate of two years, one month, and four days. She was buried without any honour. Some who have written upon this subject tell us that, in consequence of this abominable mishap, when the Popes had occasion to go to the Basilica of the Lateran they refused to pass through that street, and that, to avoid a repetition of the same abominable error, the first time that the Pope, after election, sits on the Chair of St Peter (now perforated in the centre for the purpose) the youngest Diaconus feels his *genitalia*. I do not believe the first popular saying, but with regard to the second, that the chair is so prepared, and for such an object, I believe it is for the purpose that the person who is to occupy such high magistracy should know that he is a mortal, and not a God, that he is subject to the laws and necessities of nature, inasmuch as he or any may require ; and for which, with very good reason, this is called the *Stercorarian* Chair. The evidence already produced ought to be sufficient to stamp as a positive fact the

truth of the existence of the quondam Popesse Johanna; and supposing that some malevolently idiotic gorillas of the class of the obstinate unbelievers of historical facts, like the *I-don't-know-who-go-to-Baths*, persist in denying the fact, to persuade and convince them in spite of themselves, if they can read, I refer them to the *Annales Augustonos*, by Raphael Volterranus; to Sabellicus, *Ennead.* 9; to Philip Bergomateus, in supplement; to Matheus Palmerius, in *continuat. Eusebii et Prosperi*; to Trithemius, in *Vita Luitprandi*; to Abbas Johan. Stella, in *Vitis* 230 *Pontific.*; to Nauclerus *Universitatis Tubingensis Cancellarius*; to Krautius *Hamburgensis Decanus* in *Catalogo Pontificum* in *Fasciculo Temporum*; to Coelius Rodiginus, *lib.* 4, *Antiquarum Lectionem Continuator*; to Johannis Lucidus, in *Chronico*, and many other more modern writers, not forgetting the ancient and Reverend Carmelite Baptiste Mantuanus, who wrote about it, *tres hosce versiculos*, and *qui in inferni sui vestibulo hoc postribulum collocat*. They may not be palatable to the modern Cavalieri di Cristo, but I cannot help it, as they are exactly the thing, quite *ad rem*; so I transcribe them:

“Hic Pandebat adhuc Sexum mentita virilem
Fœmina, cui triplici Phrygiam diadematē Mitram
Extollebat apex, et Pontificalis adulter.”

Bapt. Mantuan., lib. 3,
Alphons.

Of St Peter's Chair, or Throne, as I have not said enough, and the evidence that I have produced rests only upon the relation of Platina, before I quit this subject I will give the opinion of another writer (Laonicus Chalcondilas in *Historia*) more ancient than Platina, who describes the election of the Popes according to his time in these words:

Ubi suffragia, inquit, collegerunt, et Pontifex fuerit declaratus, domi eum continent, explorantes, num et reliquis placeat electio. Pontificem pronuntiatum insidere jubent sedili foramen habenti, ut testes ex eo propendentes aliquis, cui hoc muneris

injunctum est, tangat, unde appareat Pontificem virum esse. Nam constat, mulierem quondam in Pontificatum esse subvectam, quia sexus ignorabatur. Namque Italiæ Occidentales pene omnes barbas radunt. Cum autem illa mulier gravida esset facta, et ad festum sive Sacrificium prodiisset, peperit infantem inter sacrificium in conspectu universi populi. Quapropter ne decipiantur iterum, sed rem cognoscant, neque ambigant, Pontificis creati virilia tangunt, et is qui tangit acclamat: Mas nobis est Dominus, et exinde alios ritus observari solitos, persequitur.

Ad annum,
858.

I was reading this chapter to a friend of mine last night, when he persuaded me to suppress the translation of it as a monstrous thing, and I questioned for a long time whether the monstrosity had not depended upon the Popes themselves while seated in the Stercorarian Chair, and if this was a monstrous and abominable exhibition, why did they not suppress it. This is exactly what I do not understand, unless the perpetration is continued on purpose, until the use and the abuse of the Chair are suppressed altogether. Of all the ancient writers, Gioanni Bocaccio alone paid homage to Popess Joanna's noble sex by placing her amongst the Illustrious Women, and I wonder that the historians have been so ungenerous to her splendid talents; but ad meliora, or pejora, veniamus. After the Popess Joanna, Pope Benedictus the Third was quickly elected without previous consultation with the Emperor, and a schism originated, which, however, resulted in very little damage to the people, for the reason that this Pope lived so short a time, that he neither had the opportunity to do any great good, or any material harm. The Emperor Ludowick hastened to Rome in the year 858, to endeavour by his presence there to influence the election of a new Pope, and from that time we come to the usurpation of the supreme Ecclesiastical jurisdiction by the Popes.

HOW THE POPE USURPED THE SUPREME ECCLESIASTICAL JURISDICTION.

In the year 858, when the Emperor Ludowick heard that Pope Benedict was dead, he went to Rome, and used all his influence and various stratagems to cause the election as Pope of Nicholas the First, against the wishes of the Romans. Ludowick succeeded in getting Nicholas elected, and was present in Rome at his consecration. This was the Pope who for his intelligence was compared to Gregory the Great; however there was a great difference between them, and Sigonius, anno 860, wrote that John, the Archbishop of Ravenna, renewed the quarrel with the Pope, on account of being subjected to him; that Nicholas taxed him with heresy, and sent some suffragan Bishops to watch him, to destitute and divest him of Ecclesiastical authority, and, in fact, to take everything from him. Archbishop John went to complain to Emperor Ludowick, who interceded for him, and sent his Legates to Rome to convoke a Synod, by which the Archbishop was condemned to submit to Nicholas. Anastasius, in Nicolao Primo, says that John was compelled to sign a document promising to pay a yearly sum of money as a tribute to the Pope, *according to the custom of his predecessors*, before he could be reinstated. There was no such precedent, because the Exarchs were the representatives of the Emperors, who nominated them to control the Popes, being superiors, as is in many instances fully proved by the historians; but the French Emperors acted occasionally in opposition to the established rules of the Greek Emperors; and this was a case in point to prove the preconcerted plan between the Pope and Emperor, to the detriment of the Exarch. There was an understanding between them (as stated by a contemporary historian)

Anastas. in
Nicolao I,
anno 858.

to depose John, for fear that he should crown the Emperor *Carolus Calvus*: it was then natural for them to invent a pretext to ensure to themselves a mutual interest to the detriment of another. Besides, at that time there were many intrigues going on between various Kings related by blood; and Gunterus, the Archbishop of Cologne, a relative of a prostitute who lived openly with the Lotharingian King Lotharius, supported him in repudiating his legitimate wife Thietberga. The concubine, Valdrada, was very active and influential with many personages, and many *esclanders* and much commotion ensued, in consequence of which a Synod was convoked to arrange the affair. Synodus igitur Mediomatricibus habetur, ad quam se Regina sistit, sed productis et auditis testibus, de flagitioso cum fratre incæstu, a Lotharii thoro idcirco sejungitur. I imagine that in this case the witnesses had been bought. Soon after another Synod took place at Aix-la-Chapelle, where—Supplex adit, liberos suscipere, quanti sua regnique intersit, exponit, ac proinde uxoris ducendæ facultatem consecutus, Valdradam protinus sibi sociat, quæ jurgii pridem origo fuerat. This is most certainly a splendid piece of Christian priestly legislation, tolerated, or rather winked at, by the famous emulator of the Great Gregory, the then Pope Nicholas. But the relatives of Thietberga would not put up with any more nonsense; and taking the affair seriously in hand, they caused a third Synod to take place at Rome. Eventually the acts of the Synods of Metz and of Aix were quashed; and Lotharius was compelled to abandon Valdrada, and take back his wife Thietberga, otherwise he would have been excommunicated, and lost his kingdom. So Monsieur Lothaire was compelled to comply, in spite of the intrigues, interest, and sympathy that he had with the Pope and the Emperor. One thing of great importance must not be forgotten here, viz., that the Pope was induced to take that determination for the sake of establishing a

precedent of Supremacy in favour of his Ecclesiastical jurisdiction, in imitation of the highest courts of appeal in Europe. Up till that time, according to the laws of all the Asian, African, and European Synods and Ecclesiastical Councils, no appeal could be made by any Ecclesiastic, of whatever degree or dignity, except to his provincial Archbishop; and when the delinquent was a Bishop or Archbishop, he was tried by a Council of Ecclesiastical dignitaries, convoked for the purpose by the Kings or Emperors. In the affair as above related the Church of Rome concurred most happily, forgetting how she had acted in the first and second trials; but as she had a great stake to play for in the third, of course she prevaricated as usual, and by that means established for the future, to her own privilege and advantage, the right of supreme Ecclesiastical jurisdiction or appeals. This is what Rome gained by her prevarication. This enables me to establish historically and satisfactorily that up to that time the Pope had no such right or power, and that everything was decided by the *Missi* and *Judices Imperatoris* in the provinces as well as at Rome. In confirmation of my present assertion, I may state that it happened in 867 that Bishop Rhotardus Suessonensis committed himself, and was tried and dismissed by Hinemarus, Archbishop of Rheims. He appealed to Pope Nicholas, who was glad to quash the sentence, although he affected that he did not like to interfere with the first judgment. After that, this same Pope Nicholas was not ashamed to receive and give the friendly kiss to Bauldwin, the Count of Flanders, who carried away the daughter of *Charles le Chauve*, King of France, after having first seduced her. In corroboration of these assertions, that Pope Nicholas usurped the supreme Ecclesiastical jurisdiction, I will quote here an unknown Italian author of that time, who wrote the history of Rome, and which is to be found as an appendix to the History of Eutropius.

Igitur Johannes Ravennæ Archiepiscopus hæreseos dicitur accusatus. Imperator ne gravaret eos, qui deprædati ab Agarenis erant quæsivit solatium Ravennæ, sed quæsivit etiam solatium, quæ vicina erat etiam, Venetiæ, quatenus navali adjutorio fultus posset abundanter terre Apuliam, Præsidebat tunc Ravennæ Eccle. Johannes Archiepiscopus, qui serviens Imperatori familiarior erat. Unde invidia ductus Romanus Pontifex nomine Nicolaus, exarsit in iram contra illum vocans eum subdole Romam, ut quasi Ecclesiastico judicio posset hunc condemnare, et alterum subrogare: His quippe auditis Archiepiscopus confugit ad Reginam Egelbertam, quæ suos legatos direxit Apostolico, rogans ut redderet gratiam Archiepiscopo. Quod cum impetrare nequisset, suo Domino humiliter intimavit, ut gratiam interferret suæ tuitionis Archiepiscopo, vetans Apostolicum ei nullam inquietudinem facere. Et quia inaudito Principe Apostolicus excommunicationem in eum protulit, gravis inimicitia inter eos facta est. Erectus est denique Regius honor contra Apostolicam dignitatem, objiciens ei antiqua Patrum Statuta non licere Prælato excommunicare Episcopum, inconsulto Synodali Concilio; et quia Synodus non a Papa, sed ab Imperatore vocari deberet. Plurimæ denique interrogationes pro tali occasione illatæ sunt Pontifici Romano: Nam Pentapoli beneficiales ordines suis distribuit, præcipiens nullam administrationem impendere Romæ, exceptis suffragiis navali deportatione, multa enim juvamina Imperiales habuerunt fideles. Fecit etiam occupare nonnulla patrimonia in Campaniæ partibus, regio usui, suorumque fidelium, &c. Constituit denique Consultu Romanorum Principum in urbe Romæ Arsenium quendam Episcopum, sanctitate et scientia adornatum, et Apocrisarium sedis Romanæ, deditque illi adjutorium Johannem Diaconum et Archicancellarium, suumque Secretarium, qui postea Reatinus Episcopus factus est, unde jam electus erat. Tempore

Anno 867-68.

igitur congruo Imperator veniebat Romam, et suscipiebatur ab omnibus tam majoribus quam minoribus honorifice, veniebatque cum eo jam dictus Archiep. Ravennæ nil metuens minas Pontificis. Unde evenit major discordia inter Pontificem et Imperatorem. Erat quippe Imperator in Palatio Sancti Petri Apostoli et Papa ad Sanctos Apostolos. Cumque omnes illius insidiæ contra Regiam dignitatem pro nihilo ducerentur, constituit Monachas seu Christo dicatas virgines ex Monasteriis Romæ ut quasi sub obtentu religionis quotidianas celebrarent Lactanias per circuitum murorum, et missas canerent contra Principes male agentes. His auditis primarii Regi humiliter accedentes ad Papam, rogaverunt eum familiariter, ut talia prohiberet. Et cum nihil ab eo impetrare possent, reversi sunt mœrentes. Quadam vero die, cum quidam milites præfati Principis irent ad Sanctum Paulum et reverterentur, accidit eos occurrere talibus Lactaniis qui instinctu antiqui hostis in iram versi sunt, et pro fidelitate sui senioris vindictam exercerunt contra illos, percutientes et cædentes cum fustibus, quos manibus deferebant. Qui fugientes projecerunt cruces, et iconas quas portabant, sicut est mos Græcorum, e quibus nonnullæ conculcatæ, nonnullæ diruptæ sunt. Unde et Imperator graviter est permotus in iram et pro qua causa Apostolicus mitior effectus est. Profectus est denique idem Pontifex ad Sanctum Petrum, rogans Imperatorem pro suis talia patrantibus, et vix obtinere valuit; Jam itaque inter se familiares effecti sunt, tamen dignitas Regia semper fuit Roma. Itaque quod in Episcopum Ravennatem fulminarat anathema, frustra fuit, &c.

The Emperor, to reduce the expenses of the people of Ravenna, who were so frequently exposed to the depredations of the Saracens, went to recreate himself at Ravenna, because it was near Venice; to ascertain, also, what support he could obtain from the Venetians, in the shape of a Fleet for the con-

quest of Apulia. John, Archbishop, was then the President of Ravenna, and was the familiar friend and vassal of the Emperor. Pope Nicolaus, stimulated by envy, burst in a rage against him, and cunningly summoned him to appear at Rome, as if he could submit him to an Ecclesiastical judgment, and arrogate the rights of the Emperor. The Archbishop, having heard of this summons, took refuge in Queen Engelberta's palace, who sent her Legates to the Pope, asking him to restore his grace to that Archbishop. As she could not obtain it, the Queen intimated to her husband to interfere for the grace and security of the Archbishop, and he ordered the Pope not to molest him. When the Pope received the message of the Prince, he launched excommunications against the Archbishop, and great enmity amongst them ensued. At last the offended Royal dignity assumed a standing attitude against the Apostolic dignity, and opposed the Pope with the statutes of the old Fathers, which forbade a Prelate to excommunicate a Bishop without the advice of the Council of the Synod.

The Pope's injunction to the Archbishop was irregular, because the Synod should have been convoked by the Emperor, and not by the Pope. On this occasion the Pope also brought upon himself many other penalties. The Emperor then distributed the Benefices of Pentapolis to his partizans, and ordered them to give no account nor any profit out of them to Rome, except the dues arising out of the exportation by ships. He also gave the whole of the perquisites to his faithful Imperialists. He likewise ordered the occupation of several Patrimonies in the Campania for his Royal use, and that of his faithful servants. At last he reorganized a Senate of Princes in Rome, under Bishop Arsenius, a most learned man and of saintly habits, and who was Legate of the Roman See, and gave him as a coadjutor his Secretary, John, Deacon and Arch-Chancellor, who

afterwards became Bishop of Rieti, to which Bishopric he had already been elected. At his leisure the Emperor returned to Rome, and was received most honourably by the rich and the poor, and with him in his suite he had John, the Archbishop of Ravenna, who did not care about the whims of the Pope. This provoked greater discord between the Emperor and the Pope. The Emperor took his place in the Palace of the Apostle St Peter, and the Pope in the Palace of the holy Apostles. As all the priestly annoyances did not sufficiently provoke the Imperial dignity, the Pope instituted those companies of Nuns dedicated to Christ from the various Monasteries of Rome, so that, under the mere pretext of religious devotion, they should daily processionally make the circuit of the walls of Rome, singing litanies and ribaldries against the Princes. The Emperor's Minister, hearing of these proceedings, humbly approached the Pope, and asked him in a friendly way to discontinue those practices; but he returned home, mortified with a refusal. One day, when some of the Imperial soldiers, who had been to visit St Paul, were returning home, they accidentally met the procession singing the insulting litanies, which irritated them as much as if they had met with an old enemy, and, on the fidelity they owed to their Lord, they inflicted summary vengeance upon them, beating and killing them with the sticks which they had in their hands. The Nuns and Friars threw away the crosses and images which they were carrying like the Greeks; some of them got trampled on, and some were broken. On hearing of this *melée* the Emperor fell into a great passion, while the Pope was not so much annoyed at it. Finally, the Pope went to St Peter, and begged the Emperor, on his part, to compromise these affairs; but he hardly succeeded in obtaining it. Soon after they became reconciled, but the Emperor retained his power in Rome.

Up to this time, anno 868, it is evident who was

the master of Rome, of the Exarchate, and other provinces of the now so-called Papal States.

I have not been able to trace anything that was done particularly great or honorificent by Pope Nicolaus to gain him the merit of comparison with Gregory the Great. What I can find is, that at his time the clergy, high and low, with few exceptions, were the most disgraceful set of voluptuary vagabonds in existence, or of any other class of criminals, beating them at the rate of twelve to one. This is the only comparison that I can find of the character of Nicolaus and the Ecclesiastics of his time. It is true that Nicolaus found some literary characters who wrote panegyrics in his favour, and others that applauded his actions, and attempted to extol him above many others; but the *morale* of this was, that money and expectation of Court favour prompted many poetical ideas in the heads even of the most sturdy, hypocritical imbeciles. What Nicolaus did, consisted in issuing severe laws against the open lewdness of the clergy, and forbidding them, under high penalties, to marry—compelling them to celibacy. These laws gained him credit amongst a few honest but unthinking persons, who were disgusted by the inveterate demoralization of Churchmen, and who conceived that he would reform society and manners, and bring back the Golden Age. They were mistaken, for if he had compelled the clergy to marry, and, if they refused, punished them severely and expelled them from the Church, that would have been a much better remedy and a much better law, and would have tended much more effectually to suppress the vices and the saintly, insinuating hypocrisy of the Clergy. This would have been the only way of satiating their appetites, and would have stopped their amatory career. Many Ecclesiastical writers wrote books against the women's insatiability, instability, &c. Why did they not call a Synod, and, with the concurrence of the Popes and

Temporal Governors, agree to compel the Clergy to marry? I am fully persuaded that such a law would be a godsend, even now, and tend to moralise a nation in a few generations. As there is no effect without a cause, and as three or four hundred thousand healthy, robust, and fat idlers, physiologically and anatomically organized like others, feel the same wants, propensities, and necessities under certain circumstances, and maintain a scandal,—compel the clergy to marry, and the cause of the scandal will be removed, and cease of itself. Amongst the clergymen lately condemned in Italy, in two or three cases we have seen that they did not content themselves with the seduction of one or two women; they were each of them accused of having seduced thirty and upwards.

But enough of this for the present. In the meantime I will enjoy in expectation the thought that the wisdom of Victor Emmanuel the Great, the first King of Italy, the beloved descendant of a hundred generations of kingly blood, and assisted by the flower of the nation in Parliament assembled, after mature consideration, with a preconcerted, intelligent, and liberal deliberation, will one day proclaim Liberty of Marriage to the Ecclesiastics, and thus remove for ever from this class of persons the causes for seduction. The science of legislation does not consist in the punishment or the suppression of crimes, but in foreseeing and removing the causes of crimes; and acting upon such principles we must undoubtedly ameliorate the social position and condition of the human family of Italy.

Sigonius, de Reg. Ital., scripsit ad an. 875, obiit sine mascula prole Imper. Lodovicus. Notant interim Historici, Sigonius ipse, quicquid decessores Pontificibus donatum voluissent, *jus Principatum, ditionem*, diserte retinuisse: In Exarchatum, in Ducatum Romanum ipsum: quæ jam regula in Calvo fatiscere cœpit, a successoribus licet identidem repetita. Item

huc usque imperium a patre ad filium transisse, et primogenitum illico demortui locum cœpisse sicque Pipino Carolum, Carolo Ludovicum, Ludovico Lotharium, Lothario Ludovicum secundum successisse; quodque ab Archiepiscopo Mediolanensi Reges Longobardorum, aut ab Episcopo Romano Imperatores coronarentur et consecrarentur eo tantum institutum, ut solemniori ritu populo commendarentur.

So that, according to Sigonius and many other historians, after the death of the Emperor Ludowick, Carolus Calvus went to Rome, was crowned, and gave to the Pope some privileges, but retained for himself and successors, as usual, the Supreme Dominion or Temporal power, not only in the Exarchate and Roman States, but in Rome itself. It appears this was a regularly established rule by all his predecessors, as Pipin transmitted the power of succession to Charlemagne, and Charlemagne to Ludowick, &c., as did the Lombard Kings before the French Emperors. At all events, they never gave the Popes the temporal power—*malgré toutes les actions de generosité vers les Papes*. I will not relate the quarrels and wars which took place between the Kings Charles le Chauve and Charles le Gras, for the succession to the Roman Empire; nor will I state how the Popes on that occasion produced the fictitious documents of the pretended Donation of Constantine; as Trithemius, who lived at that time, and wrote the life of Pope Gregory the First, and other things, in speaking of that Donation, called it *longi mendacii tempora finxit*, &c., penitus Commentitiam, prorsusque falsam pronunciat. I have already spoken largely in other chapters, perhaps at too great length, of the real Donations by Constantine to Sylvester, and shown in what they consisted; therefore it will be seen that Pope John the Ninth took useless trouble to perpetuate the *fiascos*. Charles le Chauve died in the year 878. Pope John went to see Ludovicum Balbum, the son of Calvus, and made a treaty, the

Pope guaranteeing to crown him Emperor, and the Emperor agreeing to support the Pope against the Bishop Formosus, who had assumed the Papal authority, and was supported by other Ecclesiastical dignitaries. Ludovick was crowned in France, and while the Pope was returning to Rome, Ludovick died.

Carolus Crassus, the King of Germany, hearing of his death while marching into Italy with an army to expel the Saracens who had invaded Italy, agreed with Pope John to stop and be crowned Emperor of the Roman Empire; and this was the third that that unlucky Pope had crowned, and who had had a very short reign, he dying in the year 882. At that time, in Orient, there was a *schisme*, of which I shall not say anything, though the Roman Pope had a great share in that intrigue in the death of Basilus. That *schisme* was echoed from the Orient to the Occident. During the life of John, Rome was almost divided into two factions—*quarum una Comitum Tusculanorum, qui modo aperta vi, modo per ambitum agnatos suos, aut amicos ad Pontificatum evehebant, dum Principes sese partim mutuo obturbabant.*

To Pope John succeeded Pope Marinus or Martinus, as Platina says, *qui malis artibus Pontificatum adeptus*. I shall say that Christianity had no prospect of any good from this rogue. He reinstated in his dignity the Bishop Formosus, and absolved him of the excommunication. Marinus died, and Agapetus, another of that faction, partly pushed and persuaded by the Romans, ambitious of the Papal dignity, was *evectus in sedem* in the year 885, as stated by Sigonius in *de Reg. Ital.*, and Platina in *Adriano 3º*. He took the name of Adrian the Third. At that time died Carolus Crassus, *sine prole, unaque desinit et Francorum imperium, et Carlovingiorum in Italia decus*. Pope Adrian the Third did not lose time; while the Germans and the French were quarrelling between themselves for the succession of

the Roman Empire, he made two decrees: the first was to the purpose that in the creation of the Popes no Imperial authority should in future be consulted, as he intended to emancipate the Papacy from the Imperial authority; the second was, that as Carolus Crassus had died without issue, the reign should pass to the Italian Princes, with the title of Emperor; which scheme had already been originated and prepared by Albert, the Marquis of Tuscany, the chief of the Tusculan party, who had aspired to it for several years, and had been also the principal author of Adrian's fortune. This plan did not suit *Berengarius Dux Forojulii*; nor the other, *Dux Spoleti Vido*, who had more rights and power than Albert,—so says Simoneta, lib. 5, c. 15, and Martin Polonus, in Adriano 3_o; *licet causa Justior*, says Sigonius, *authoritate suffulta*; *Stephani Papæ* qui Adriano tertio successerat. Quare, post aliquot certamina, in quibus superior evaserat anno 891. Romæ Coronatur, ea tamen lege, ut donationes, quæ Pipini, Caroli, et Ludovici primi dicuntur, Stephanus ab eo confirmari velit. And these were the ways and means by which the Popes, in the year 891, got all the donations that they could obtain from their best friend and confederate in the usurpation. I am sorry to have driven the reader up to this point, but I think it was necessary to fix the epoch from which the Popes succeeded in this grand attempt to usurp the Temporal Power in Rome and the Roman States; it is true that it did not last long, but they momentarily succeeded in their intent. As I have called the attention of my readers to this period, I will give them a specimen of the sublime hypocrisy, of the uncharitable demoniacal spirit of vengeance, of the first pillars of the so-called Christian edifice—the holy Fathers, the Vicars of Christ. After the death of Stephanus Sextus, the two contending Roman factions elected their Popes; the Tusculan party elected Sergius,

the other elected Bishop Formosus, whom we have seen previously degraded, and dismissed from his Ecclesiastical offices. He was supported by *Vido*, the Duke of Spoleti, and obtained St Peter's Chair. At that time Rome was in a state of the most horrible confusion on account of the constant fights of the two parties, and of the assassinations and the *Latrocinium perpetuum*. Formosus, tired of these altercations and the constant dangers to which he was exposed by the violence of his rival, secretly entered into a treaty with Arnulphum Regem, *Bojorum Ducem, Carlomanni filium, et Coroli Crassi nepotem, et statuit eum in Italiam venturum eum exercitu, et per vim ingredi Romam, ut coronetur Imperator*. And so he came and entered Rome, and Sigonius, in lib. 6, says: se a Formoso Augustum inungi imperavit, ac populum Romanum in hæc verba iurando adegit: Testor Deum, omnesque Divos, et per divina misteria juro, me quoad vivam, fore in potestate Imperatoris Arnulphi, neque Lamberti, aut matris ejus rebus adfuturum, neque ut dignitatem aliquam adipiscantur aut hanc urbem servitute premant, operam daturum. Indequè Sergium eadem via Roma exegit: at non multo post Ageltrudam Lamberti matrem cum obsideret, mulier ad vim impar, ad dolum se confert, occulteque per ministrum pecunia corruptum soporiferum ei poculum præbet, quo sumpto repente somno captus post triduum demum excitatus, cum neque sentiret, neque quæ sentiret exprimere commode posset, ac mugitus potius quam voces ederet, bello relicto in Lombardiam sese recepit. Towards the end of December, Pope Boniface the Sixth succeeded to Formosus, and Boniface lived only fifteen days.

Now I have arrived at this period, I will just show the ignorant idiots of the present day that the statements they are always putting forward about the good old times when there lived so many saints and so many venerable ecclesiastics,—that in their

manners the people in general were much better than they are now, and that the Church and the Ecclesiastics led a life that was the model of every believer in true Christianity—is all a fallacy. Now, my dear harlots, now the shop is open, *l'on ne paye qu'un sou*, entrez Messieurs et Dames—first of all, while the new Pope, the model of Christianity, puts on his Pontificalian dresses, and before he sits in the Stercorarian Chair, the Cardinal and Bishops will enliven your hearts with the old tune of “Venez, venez, petits enfans, Venez voir le marchand d’Images;” and after the song Pope Stephanus the Seventh will take a *Bath with I don't-know-who*, two new characters of the celebrated Irish Brass Band, and make his appearance, and desecrate, defame, and destroy the name, deeds, and the memory of his departed predecessor, Pope Formosus. And as there is nothing blacker in history, or more condemnatory than this, listen attentively to what he did to satiate his execrable thirst for vengeance. He ordered that the *cadaver* of Formosus should be exhumed, that it should be dressed in Pontificals, and brought to the Pontifical Chair; and when so dressed, he had it placed in the middle of the Synod, and ordered it, and all its acts, to be condemned. The authors of his time state, *horrendum auditu*, that this impious monster, ignorant of the holy Doctrines, would have compelled the poor *cadaver* to answer for when he was Bishop of Oporto, addressing it sarcastically, and inquiring why, or for what spirit of ambition, he had usurped the Universal Roman Throne? After this the *cadaver* was immediately divested of its Pontifical dresses; then the three fingers used in giving the benediction were torn away, and ordered to be thrown into the Tiber; and the whole of the Clergymen who had been ordained by him were first degraded, and then re-ordained. This already-told monstrosity I will repeat here in the original words of Sigonius, in lib. 6: Tum vero quo spiritu anima-

rentur nemo non videt, quando vix in solio collocatus estiste, nihil antiquius habet, quam ut Formosi memoriam aut infamet, aut extinguat, cadaver ejus ex sepulchro extrahi, inque sedem Romani Pontificatus, Sacerdotibus indumentis in media Synodo poni jubens damnandum utique cum suis Actis. Narrant sane Authores hujus temporis, horrendum auditu, impium doctrinarumque sanctarum insecium, miserum cadaver per sarcasum compellasse. Cum Portuensis Episcopus esset, inquit, cur ambitionis spiritu, Romanam universalem sedem usurpasti? Quibus expletis, sacratis mox exutum vestimentis, digitisque tribus abscissis, quibus benedicere moris erat, in Tyberim jactare præcepit, cunctosque quos ipse ordinaverat gradu proprio depositos, iterum ordinavit. I do believe that some, if not the whole of those true Bishops of the modern era, who are accustomed to lie about everything that does not particularly please them, and who have written lately so many edifying pamphlets, will say that it is not true that such an occurrence took place; but to bar them from the opportunity of denial, I will corroborate the statement with the assertion of the same thing by a writer who was contemporary with the victim and the executioner. This celebrated writer was an Ecclesiastic. Hic Luitprandus Ticinensis Ecclesiæ Diaconus, qui tum vivebat, ad tantum scelus mirum quam commovetur, &c. Onuphrius tamen in dubium revocare nititur, quod, non secus quam in Papissa totam antiquitatem evertere est. Author Annalium Abbatiae Fuldensis, Bonifacio successit Apostolicus Stephanus nomine, vir fama infandus, qui antecessorem suum Formosum inaudito more, de sepulchro ejectum, et per advocatum suæ responsionis depositum, foras extra solitum sepulturæ Apostolicæ locum sepeliri præcepit. Et Monachus est qui loquitur, Leo Ostiensis, lib. 1, c. 48. Melioris fidei Sigonius (in lib. 6), qui omnes hujus facti circumstantias describit, quin et Acta Ravennatis Concilii a Joanne 10, promulgata

Platina in
Formoso, et
ib. Onuphrius.

refert his verbis : Synodum a Stephano Sexto Pont. decessore nostro celebratam in qua cadaver Formosi Pontificis e sepulchro extractum, et quasi ad iudicium adductum atque damnatum est, quod nunquam alius factum accepimus, penitus abrogantes, et ne post hoc tale alius fiat, per Spiritus sancti iudicium interdicimus. And Baronius (anno 897, art. 2) who would have wiped away the fact, and Pope Stephanus into the bargain (unable to avoid reporting it or to clothe it differently) said that the Pope did not wish to punish Formosus as a Priest, but, struck with blind furor, did not only what would have been permitted him to do, but what his unlimited madness prompted, and that Stephen acted like a violent tyrant against Formosus, though he had not committed errors in the faith of Christianity.

“Furore parcitus homo, inquit, non quod jure liceret, sed quod exæstuans rabies suasit, implevit : non enim fuit error in fide, sed violenta Tyrannis in facto : Quæ propria ipsius sunt verba, Interim anno 897, succedit Stephano Romanus, qui max Synodo convocata Stephani contra Formasum Acta, ipsiusque adeo damnationem damnat. Idem faciunt Theodorus Secundus et Johannes decimus, qui aliis nonus : Sed hic solemnitus in Synodo 74 Episcoporum Ravennæ indicta, ubi sententiam singulorum rogans, Stephani suæque Synodi Acta cancellat, Episcopis et Præbiteris, qui interfuerant, vim et metum causantibus parcit, Sergium ejusque sequaces restitui vetat, qui Formosum sepulchro extraxerant, Stephanum nempe ipsum, sepulchri violati reos peragit, Formosumque, extra clerum licet Romanum ex Onuphrio (sed sine præjudicio electum) Papam legitimum pronunciat, et Episcopos, quos Stephanus deposuerat restituit. Et tamen Arnulphi Imperatoris consecrationem infirmat, Lamberti roborat, quam a Stephano Ecclesiæ bono factum agnoscit. Quod silicet in Lamberti gratiam indulgit, cujus potentiam, tum in Italia, tum in Roma ipsa, reformidabat. Qua etiam ratione, contra

Adrianus quam tertius evicisse sibi videbatur, renovata Lex, ne deinceps Pontifices, nisi præsentibus Regis Legatis, aut Vicariis consecrarentur. Acta vero hujus Synodi, inquit Sigonius, Mutinæ apud Canonicos Ecclesiæ scripta reperiuntur.

Ad annum 900 pervenimus: Testandur enim ipsæ Pontificales Historiæ, eo tum ambitionis Clerum Romanum venisse ut Papatum per fraudem obtinere, per vim invadere, nemini religio, ludus cuique esset: Videri etiam in rem judicatam transiisse, ut decessoris Acta successor, quasi dignitati suæ moram ulturus, rescinderet.

All these pretty things I leave to the reflection and consideration of theological scholars, and beg of them to give the mildest interpretation to them that any one is capable of who has the interest at heart of that Christianity which we follow and desire to protect from the assaults and brutalities of its rulers and administrators, whom I have no words sufficiently characteristic to describe. The Psalmist's words, *Bestiæ et universæ pecoræ et serpentes*, are not strong enough. However, impartial theologians and learned writers will find a name for them, and will, perhaps, know whether there are any examples to be found in history of any class or sect of persons associated together, in any transactions whatever, so jealous, envious, and malignant towards each other as to be compared with that sect called Popes, Cardinals, and Bishops—the sweepings of hell.

These monstrous tragedies deserve a comment, but as I have no time for it, I will resort to the fertile mind of the Bishop of Augoulême, who has just furnished (upon the occasion of Lent) the materials, and as they are published in the newspapers this very day (March 13, 1862), a few hours before these pages were printed, I have the pleasure to cut his article and squeeze it in between these historical remarks. It will form a capital antithesis, and whilst confirming the fact of the abominable insincerity of the

Episcopalian tribe, it will also afford me the opportunity of quoting an excellent specimen of their moderation in language, and at the same time of giving an example of their love of mystification:

“Since we have, and especially in the daily press, a ‘public ministry,’ as it were, of falsehood and error, a continual sermon of contradiction to truth, wherein good is called evil and evil is called good, a change of ideas has taken place in a great many persons, that has naturally pierced through their language and has completely changed the sense of words.

“For instance, thus it is that the saddest moral fall is called *progress*; the forgetfulness of God, of the soul, and of its immortal destinies, is called *enlightenment*; attachment to the faith and the honesty of our forefathers, *darkness*. The word *religion*, confined to a vague sentimentalism, has been prostituted and profaned in a thousand different manners, and that of *sacerdoce* also. It has been said that the magistracy is a kind of *sacerdoce*, and that the judge is the high priest of law. We can explain this figure of language. But now we have the *sacerdoce* of the electorate, of the press, of poetry, of art, and of I know not how many more. Everything has become priest, except the priest himself. Finally, the very name, the adorable name of God, has been violated by a complete school of atheists, who make use of it in a blasphemous sense to deny it, or, what is still worse, to confound it with evil. Nay more, for some time past another word of the religious language has been most strangely perverted by impiety; I mean that of *layman*. It has been diverted from its true sense, to receive another that is both false and odious, and to enable the impious to draw therefrom the most disastrous consequences.”

At the beginning of the tenth century it was the same as in the ninth; and by the Synod of Ravenna,

in the year 903, at which interfered, also, the French Bishops, it will be seen there was a continuation of the same abuses, and that even Baronius (anno 897-900), though partial, was so horrified by the blasphemous acts of the Pontiffs and the high Clergy, that he calls them *Infelicissima Romane Ecclesiæ tempora*, atque omnium luctuosissima quibus ipsam contingit domestico bello exagitari, atque persecutione vexari, ita ut nullum unquam sive a gentilibus, sive ab Hereticis, sive a Scismaticis diuturniorem atque molestiorem persecutionem illa passa fit, quam pertulit ab Adalbertis Tusciæ Marchionibus. He, however, exonerates the Tusculan Princes, the adversaries of the Tuscan Marquises, as if they were not thieves of the same stamp, as wittily remarked by an author who said that, instead of entering the Vatican by the door, like regular burglars, they entered it by the windows.

Baronius continues to say that the Roman Church — *vestimentis exuta gloriæ atque Lætitiae, mœrens, dolens et lugens, sedit in tristitia*: avowing that the last ten Popes to that period were the quintessence of rogues. Here is the pretty end of this glorious Pope Stephanus. Baronius says (anno 904, art. 4): *Stephanum in carcere propter Scelera strangulatum*, a Joanne decimo sane successore piæ memoriæ Stephanum. A capital pious memory of this monster! He had no more than what he deserved; that is, what the people at Bologna call a *cravatte*; and he got it on account of his impious piety, and his *virtuous vices*.

I must not lose more time upon this Pope John, nor on his successor, Benedict the Fourth, nor upon Leo the Fifth, who was cheated by his chaplain, Christophorus, forty days after his election, and was stripped of everything and turned away, as Sigonius says, *novo modo*, and as Platina says, *malis artibus*, as at that time the Popes, being self-elected, or by a few friends, they emancipated themselves

from the rights of election by the Clergy and people. About this period Pope Sergius, who had been twice before expelled, having been reinstated in the good graces of the Marquis Albert, reappeared, and supplanted Christopher, having possessed himself of the Pontifical throne. Anastasius succeeded Sergius in 911, and to him, after about a year's reign, succeeded Landus in 913, and John the Eleventh succeeded to Landus, and, according to Platina, this John the Eleventh was elected by the Marquis Albert's power, without concurrence in the rules and regulations of the Clergy and people, as required. He was the father-in-law of Theodora, rich and powerful, and she was a very great—what? guess, or give it up. She was the mother of two fine, extraordinarily clever, common harlots, like herself, and who ruled Rome for a very long period, making Popes, Cardinals, and Bishops of all their children, and murdering and poisoning at their caprice their lovers, to guarantee to the next aspirants free access to the Vatican and to St Peter's Chair, as well as to their dormitories, together with the privileges of all sorts of perquisites, &c.

I am not going to defraud the Diaconus of the Church of Ticino of the merit of the biography he left us describing Theodora, her daughters, and their children, who reigned altogether as long as the Carlovingsians, if not more. Dean Luitprand, who was living then, and in his spiritual capacity was subservient to these spurious Popes, in his long life had frequent opportunities to remonstrate, and he boldly did so in many instances, in consequence of the abominable actions of the Popes and Prelates; and, for this reason, I will quote here this splendid biographical sketch from Luitprand, lib. 2, c. 13, of Pope John the Eleventh. He said—*tam nefando scelere, contra jus fasque, Pontificium culmen obtinuit.*

The 20th of March, 1861.—I have received a

note from a friend of mine, who calls my attention to an article inserted in to-day's *Times* upon the Papacy in Italy. In my historical sketch of the Papal *debaucheries* (at the time of Theodora, Marozia, and their anti-christian issue), I had already written fifty pages, which I have now deliberately suppressed, on account of the Papal filth contained in them, with the exception of a few paragraphs, to expose some of their bad acts, and to make known to posterity their scandalous conduct towards the Italian population, as well as the sacrilegious and ignominious degradation that they brought upon the Church and St Peter's Chair. I shall, therefore, omit mention of a number of Popes, Bishops, and Cardinals, and insert in their place the following very concise extract taken from the *Times*, seeing that the statements are perfectly true and correct, and that they will corroborate the facts I have named; and those that I have omitted, I let sink in the last *bolgia* of hell.

ITALY AND THE PAPACY.—The Paris *Presse* has the following striking article on the Papacy and Italy, showing the antagonism between the two from a very early period of Italian history: “ ‘The Papacy,’ says the *Monde* this morning, ‘has always lived in peace with Italy; and so long as Italy remained Christian she surrounded with respect the Sovereign Pontiffs.’ To express one’s-self thus one of two things is necessary—either the *Monde* knows very little of the history of the Popes, or else it calculates largely on the ignorance of its readers. Not only has Italy not always lived in peace with the Papacy, but, on the contrary, she has been the country where the Popes have met with the strongest and most constant opposition. Dating from the accession of John the Eighth (A.D. 872), they have been at feud continually with all parties. In the course of the 105 years that elapsed between the death of Formoso in 896, and the election of

Sylvester in 999, there were twenty-nine Popes, eleven of whom were strangled or assassinated, three died in prison or exile, fourteen were only Popes in name, and one could only reign in the society and with the protection of the famous Theodora. This woman, marching at the head of a powerful family and party, commanded as a Sovereign in Rome, where she disputed the authority of her relative, the deacon Sergius, who aspired to the Papal Chair. Conquered and driven out repeatedly, Sergius, on being supported by Adalbert, the Marquis of Tuscany, returned as conqueror to Rome in 904, as Mahomet had done to Mecca; he had himself proclaimed Pontiff, and was reconciled to Theodora, who gave up to him her daughter Marozia or Marietta, by whom he had some children. These women, braving public indignation and popular riots, disposed of the Church, made Popes and had them strangled, until Marozia was herself thrown into prison by her own son Alberic, who turned his brother John XI, son of Sergius III, out of the Pontifical See. To Alberic succeeded, in 955, Octavian, who, uniting the temporal with the spiritual power, made himself Pope under the name of John XII; and what a Pope! He was half a pagan, laughed at the sacrament, blasphemed like a Turk, and led the life, not of a priest, but of a soldier. He was deposed by Otho I, reascended the Pontifical throne, where he took a horrible revenge, and in 964 was assassinated, having been caught in *flagrante delicto*, like Alexander of Medicis. To the Marozia family succeeded that of the Crescentius family, descendants of Theodora II. The tragedies continued, and with them the old disturbances, assassinations, and exiles. Rome offered the spectacle of the old barbaric regencies. Otho III put into the Chair his cousin Gregory V, who kept himself in it by terror, and died by poison. For 300 years the Roman Church was a battlefield.

Constantine, brought to the chair by force, was turned out of it by force, for Adrian III deposed him and had him assassinated. Adrian I. commenced his Pontificate by chastising the crimes committed under his predecessor. Leo III took to flight to escape assassination. Paschal I. had two dignitaries of the Church murdered in his own palace; Sergius II had John, his rival, cut to pieces; the election of Benedict III and of Nicholas I brought about an insurrection and almost a schism; Leo V and John X were strangled; John XI was deposed and imprisoned; Stephen VIII died of his wounds; John XII was stabbed to death; Benedict V died an exile in Germany; Benedict VI and John XIV were assassinated by Boniface VII, and he was massacred in his turn by the frenzied people; Gregory V was expelled and then incarcerated; John XVI was deposed and put to death. The rebellion against Benedict IX, who was expelled for his crimes, as Pope Victor III himself acknowledged, was smothered by Conrad in 1047. But the peace only lasted six years, and the Pope had to take to flight again. He returned to Rome a second time through blood and over the dead bodies of his sons; he maintained himself in power until 1045, the period of his third flight. We have hitherto spoken only of the revolution of the Romans. In 1057 began at Ancona a series of revolutions in the other towns of the Pontifical State. The Romans have risen in insurrection 150 times against the Papacy; the Roman States, taken in a lump, 111 times. To give an idea of the obstinacy of the Romans in rejecting the temporal dominion of the Papacy, we will limit ourselves to reminding our readers of the principal facts since the 12th century; the deplorable end of Arnold of Brescia in 1155; the exile of Alexander III in 1159; the splendid episode of Rienzi in 1347; the general insurrection under Boniface IX in 1375; the new Roman republic proclaimed by

the people in the time of Eugene IV in 1434; the conspiracy of Stephen Porcari, under Nicholas V, in 1453; the general revolt of the provinces on the death of Alexander VI, in 1506; the Roman Revolution, under Clement VII, in 1526; the revolution of 1590, that of 1618, and the entire history of the Roman States down to the French Revolution. We have no occasion to recall to mind what was the fate of the Papacy from 1796 to 1815; and no one, except the *Monde*, has forgotten the movements of 1821, 1831, 1843, 1845, 1848, and 1849. All that we can say is that in no country have the people evinced more obstinately the most implacable hatred, the most persistent hatred, of their Government. Such is the fashion in which the Papacy has always lived at peace with Italy. The Papacy in Italy has been, on the contrary, almost always either little esteemed, or called in question, or openly attacked. The Italians have laughed at excommunications, even at the time when excommunications made the whole Christian world tremble, and shook upon their thrones the most powerful Sovereigns. When Henry III, being excommunicated, degraded himself at Canossa, the Lombards were treating Gregory VII as a heretic, simoniac, and adulterer; when Gregory IX excommunicated the Romans, they drove him out, pursued him with arms in their hand, and compelled him to revoke his excommunications; when Innocent IV quitted France, after having set Europe aghast by deposing and excommunicating the Emperor Frederick II, he entered Rome himself in terror at the threats of the Romans, and did not dare to stir abroad from his palace. How many times have not the Venetians, Florentines, Milanese, and Bolognese replied by war to Papal excommunications? The well-known history of the interdict at Venice is unique of its kind. Even under the wretched Spanish dominion, under the tortures of the Inquisition, Italian anti-Papism made

its influence and strength felt; then it was that Fra Paolo Sarpi wrote. The whole of the Italian literature is notoriously anti-Papal. Dante scourges the Popes; Petrarch does not spare the lash; Boccaccio treats them with contempt; all the Italian romance writers, including Monsignore Matteo Bandello, Bishop of Tortona, have taken for their plots the vices and excesses of the Court of Rome and Italian clergy. Doubtless, we need not speak of Macchiavelli. All, or nearly all, the Italian historians and Poets are anti-Papists; Manzoni, despite his genius, has tried in vain to stem the stream; and Cesare Cantu, by an attempt of the same description, lost his popularity immediately. The *Monde* pretends that the war between Italy and the Papacy, between the Revolution and the Church, 'has been excited lately.' The foregoing facts, though very incomplete, being written *currente calamo*, prove that such is a great historical error. The public spirit of the Italians is now what it has been essentially in every age; and one must either grossly ignore history, or wholly misrepresent it for the sake of a bad cause, to dare to affirm that 'the Papacy has always lived in peace with Italy.'"

The conclusion of this makes me think that the scribes of the *Monde*, and of the unholy *Tablet*, were labouring under the mysterious effects of Jesuitical proselytism.

Now for Dean Luitprand's biography (lib. 2, c. 13) of Theodora: Theodora Scortum impudens Romanæ Civitatis non inviriliter monarchium obtinebat: quæ duas habuit natas Maroziam atque Theodoram, sibi non solum coequales, verum etiam Veneris exortivo promptiores, harum una Marozia ex Papa Sergio Johannem, qui post Johannis Ravennatis obitum Sanctæ Romanæ Ecclesiæ dignitatem obtinuit, nefario genuit adulterio; ex Alderberto autem Marchione Albericum qui nostro post tempore Romanæ urbis principatum usurpavit. Theodora Meretrix

impudentissima Veneris calore succensa, in hujus speciei decorem vehementer exarsit. Hæc dum impudenter aguntur, Bononiensis Episcopus moritur, et Johannes iste loco ejus eligitur. Paulo post ante hujus diem consecrationis nominatus Archiepiscopus Ravennæ diem obiit, locumque ejus Johannes Theodora, priore Bononiensi Ecclesia deserta, ambitionis spiritu inflatus contra sanctorum Patrum instituta sibi usurpavit. Romam quippe adveniens, mox Ravennatis Ecclesiæ ordinatur Episcopus. Modica vero temporis intercapedine Deo vocante, qui eum injuste ordinaverat Papa, defunctus est. Theodora autem Glycerii mens perversa, ne amasii ducentorum milliarium interpositione, quibus Ravenna seques-tratur a Roma rarissimo concubitu potiretur Raven-natis hunc Ecclesiæ Archiepiscopatum coegit dese-rere, Romanumque, proh nefas Pontificium usurpare. [To the present Cardinal Governor of Rome, the modern mover of hell and earth, so fond of classical reading,—I especially dedicate this extract.]

From this very dirty and ignominious stock we have had a long sequence of very Eminent Holy Fathers, the Pillars of the Church, the successors of Peter, the Vicars of Christ; and I am disheartened, sick, and disgusted, and feel almost inclined to cease my work, on account of the filthiness of the historical material that I have handy for the continuation of the unrolling of this putrid mummy. Those were the times in which the Popes were full masters of their situation, when they could kill and cure, make unlimited miracles, claim everything that did not belong to them, send to sleep Kings and Queens at their pleasure, and tell the Emperors that they had no business in Rome except to come to flatter the Pope's mistresses, or for any other object in the style of a pleasure-party. Therefore, I take leave of the whole tribe of their incestuous descendants, unwilling to believe that the elder Theodora, and her daughters, Marozia and young Theodora, slept with

so many persons because they were afraid of sleeping alone. I will now corroborate the substance of the *facts* I have exposed here by the following quotation, which I take from Cardinal Baronius (anno 900, art. 1, 2, 3), who is such an authority with all the Roman Catholic simpletons and other sanctimonious Mawworms.

Edicat igitur et ipse nobis fidelibus quod faciendum, nisi ut ex ipso Servatoris præcepto ad montes fugiamus, a Babylone suaque turpitudine acturum discedamus; Cum rursum ingenue agnoscat hos Pontifices, Proh pudor, proh dolor inquit, tot monstra visu horrenda fuisse intrusa in eandem sedem Angelis reverendam, et quod, inquit, ex eis oborta sunt mala, consummatæ tragediæ? Quibus tunc, ipsam sine macula, et sine ruga contigit aspergi sordibus puroribus infici, inquinari spurcitiis, ex hisce perpetua infamia denigrari? Baronius, to. 10, an. 908, art. 5, 6, 7. Audivisti Lector temporis hujus deploratissimum statum cum Theodora senior, nobile scortum, monarchiam obtineret in Urbe; Sed unde infami mulieri tanta dignitas, inquit, Erat ista nobilis Romana fœmina, senatoria orta propagine, excellens pulchritudine, ingenio versatissima ex adulteri Sergii Pontificis potentia sibi peperit monarchiam—(take notice here of the succession, and also that the word Urbs means the Holy See or Rome, according to circumstances)—hæc pessima fœmina, ea arte dominium est consecuta, possidens arcem, illudque in posteros propagare curavit, filias prostituens Pontificibus, sedis Apostolicæ invasoribus, et Tusciæ Marchionibus, ex quibus tantarum invaluit meretricum imperium, ut pro arbitrio legitime creatos dimoverent Pontifices, et violentos ac nefarios homines illis pulsus intruderent; et hunc porro miserum Ecclesiæ statum *quam meretricum*, inquit, *arbitrio Deus permisit infamari* dicamus cum Johanne meretricis magnæ Imperium per totum hoc seculum extendisse. What will the twice-crossed Bishop of

Angoulême, of the "good olden time" celebrity, say to this?

Though I intend to pass over the acts and deeds of the progenies of the Theodoras and Marozia, yet, before I come to the year 1000 of the Christian era, I deem it as necessary as it is important that I should notice the oath and deed of Pope Leo the Eighth to the Emperor Otho, in which he renounced for ever to him and his successors the right of nomination and of investiture of the Popes, Archbishops, and Bishops, and threatened, if any one dared to do or say to the contrary, to excommunicate him, &c. I must say that this affair was provoked by the Pope himself, who seemed to be honest enough, and who was hoisted in the place of Pope John, who was tried by a Synod at Rome, presided over by the Emperor, who had convoked it for that purpose, at the demand of the Bishops, Cardinals, and the Roman people, who were unable to tolerate any longer the numerous execrable crimes of John the Eleventh, of the Marozian breed.

Lambert Schauffnaburgensis, anno 963, calls this a great Synod held in the Church of St Peter, in presence of the Emperor Otho the First, and a great number of the highest Church dignitaries and the Roman people. For *amor brevitatis*, I shall not relate what he wrote, nor what the Dean Luitprand (lib. 6, c. 7) said about this Synod; suffice it to say that the Pope was regularly tried, and proved guilty on twenty different counts; that he was duly condemned and dismissed, and that Leo was elected *instante*, and confirmed in his place. Of this Pope, Leo the Eighth, I shall give here the oath that he took to the Emperor Otho the Great, or Otho the First. Sigonius also reports this, and Gratianus, in Fascicul. Temp., an. 964.

Exemplo beati Hadriani Apostolicæ sedis antistitis qui D. Carolo victoriosissimo Regi Francorum et Longobardorum Patriciatus dignitatem ac ordinem

Apostolicæ Sedis, et investituram Episcoporum concessit; Ego Leo quoque servus Servorum Dei, Episcopus, cum toto Clero, ac populo Romano constituimus ac confirmamus et corroboramus et per nostram Apostolicam auctoritatem concedimus atque largimur D. Othoni Regi Teutonicorum ejusque successoribus regni Italiæ in perpetuum, facultatem eligendi successorem atque Summæ Sedis Apostolicæ Pontificem ordinandi ac per hoc Archiepiscopos seu Episcopos, ut hii ab eo investituram accipiant, et consecrationem unde debent exceptis iis, quos Imperator Pontificibus, et Archi-episcopis concessit, ut nemo deinceps cujuscumque dignitatis vel religionis eligendi, vel Patricium vel Pontificem Summæ Sedis Apostolicæ, aut quemcumque Episcopum ordinandi habeat facultatem, absque consensu ipsius Imperatoris, quod tamen fiat absque omni pecunia, et ut ipse sit Patricius et Rex. Quod si a Clero et populo quis eligatur Episcopus, nisi a supradicto Rege laudetur et investiatur, non consecratur. Si quis contra hanc Apostolicam auctoritatem aliquid moliretur, hunc excommunicationi subjacere decrevimus, et nisi eripuerit, irrevocabili exilio puniri vel ultimis suppliciis affici. Summa Canonis apud Gratianum: Electio Romani Pontificis ad jus pertinet Imperatoris. Testatur vero Theodoricus a Nyem, qui sub Johanne Vigesimo tertio, se diploma ipsum vidisse Florentiæ, unde excerpta est, *pro dignitatis Imperialis privilegio* asservatum (ut et apud Krantium integra proponitur) cum hac clausula: Quod hoc Concilium sub pœna excommunicationis universalis Ecclesiæ latæ sententiæ servari debeat. The law enacted by Charlemagne to repress the libidinous dispositions of the Clergy having been revived, the people, following the Clergy's inclinations, having become fully demoralized and corrupted, could not maintain themselves in the path of morality for a long time, and they broke again that *pact* of allegiance to the new Pope and Emperor; and while the Imperial troops and the

Sovereign absented themselves from Rome, a revolutionary tumult, headed by the discarded John, seized the supreme power, deposed Leo and all those whom he had ordained, abrogated all his and their acts, and converted Rome again in *novum postribulum*. It is gratifying to learn what followed, and I am much pleased to see how this infernal scamp of a Pope ended his nefarious career. Inebriated by his successful amorous efforts, while he was sleeping with a married woman in a house out of Rome, the conjugal and revengeful knife struck him mortally, and he died within eight days of the wounds,—as stated by Sigebertus, anno 963; and Luitprand, lib. 6, c. 11, the Fascicul. Tempor.; and others. Tandem vero quadam nocte, extra Romam dum se cum cujusdam viri uxore oblectat, a Diabolo adeo percutitur, ut intra dierum octo spatium, eadem vulnere moriatur: Et hic exclamat Anthor, Eja Deus æternæ quam dispares sunt illi prioribus. O abyssus judiciorum Dei, quis investigabit ea.

Now that I have disposed of this rascal, killed by the Devil, as the historian says, I claim the attention of the reader to the act of renunciation of the investitures made by Leo the Eighth, whom we have seen elected by the people and Clergy, and confirmed by Otho the Great. In that deed was recapitulated the oath that Adrian took to Charlemagne, which I have noticed in its proper place. I have named also the oath taken by Leo the Third. And it was established in those compacts between the Church and State, that they should go hand in hand in certain things, and that others, that is, what regarded the Sovereign dominion or Temporal power, should be entirely submitted to Cæsar, as well as the Imperial rights of the Episcopal Investitures.

As I have already said, the corrupted Roman population, unfaithful to itself and unmindful of the oath taken to Otho, after John's death elected Benedict as Pope, against the Laws, and the orders of the Emperor; who, displeased and enraged, sent

an army which surrounded Rome, took prisoner Benedict, tried him, degraded him, forced him to confess his crime, and finally expelled him from the Church and from Rome, and reinstated in the Papal Chair Leo the Eighth, who (as reported by Luitprand, lib. 6, c. 11, and in the Fascicul. Tempor., anno 964, and also by Sigonius, de Regno Italiæ), renounced at that time—with a *diplomate in perpetuo valituro* in Imperatoris, posterorumque tum Imperatorum tum Regnum Italiæ, gratiam—all the Donations given before to the Holy See by Carolus, Pipinus, Aripertus, and Justinianus: seu illæ instrumento a Notariis excepto constant, seu Imperiali diplomate, seu quovis alio pacto cujus quasi testes adhibet Sacrorum Evangeliorum Codices, reliquias complures, sanctam crucem, caligas pedum, vestem Domini inconsutibilem, et corpus beati Petri cum terribilibus Sacramentis a Papa predicto, et suis Cardinalibus, per consensum et auctoritatem totius populi Romani, tam Clericorum quam Laicorum de omnibus ordinibus Romanis, ex unaquaque regione presentibus ac confirmantibus. Quin et exprimuntur sigillatim in hac renunciatione omnes provinciæ Insulæ Civitates, Urbes, Castella, quæ in Imperatoris Ludovici Donatione recensentur nulla plane exceptione, nulla etiam quæ ibi nominatim non habebantur: Et hæc omnia habeatis, et possideatis, inquit, ad usus curiæ et militarium vestrarum, ad bellandum et expugnandum contra predictos Paganos, et contra rebelles Romani Imperiis. Addito, si quis ejus effectum impedire voluerit, eum preterquam quod ex Lege Julia Læsæ Majestatis pœnam incurreret, etiam Divi Petri iram experturum. Denique in fine post solemne illud fiat fiat Diserte et nominatim subscribunt omnes Archiepiscopi, Episcopi, Cardinales, Presbyteri et Diaconi, præcipui quique Ecclesiæ Romanæ Officiarii Consules etiam, exconsultes Senatores et alii Patricii Romani, Principesque Regionum quicumque huic Bullæ sua auctoritate

robur addere posse visi. A copy of this Bull was to be found in several of the old Libraries, as it was referred to by Theodoric de Nyem, Pontifical Secretary, who found one entirely perfect. I should not like to lose time in making some reflections or observations about this Bull, if there were not many important things to be remarked; therefore, I will briefly state that in this Bull it was premised that the Donations by Ludovicus Pius were bona fide ones. I have already proved that the Donations were fictitious, and the Documents forged. Again, the Pope forgot to comprise in his renunciation the pretended Donation by Constantine. This also proves the falsity of that Donation, and of the pretended Donations of Charlemagne, Pipin, and Justinian; and of the Islands, Provinces, Towns, Villages, Castles, &c. Where are the Documents? what were the names of the places, and when did the Popes possess them?

Have I not already plainly demonstrated that the Popes never had any temporality but what they have forcibly taken by usurpation, by spoliation, and by murder, as I have clearly shown, during the intervals of the various commotions that they themselves had prepared and provoked for the purpose of over-throwing the Temporal Government, and associating it with the Spiritual? The Emperor Otho seems to have been naturally a well-disposed man, and in the plenitude of his Temporal sway he allowed the Pope, in his effusion of gratitude, to name everything that he intended to renounce, all that his predecessor usurped, either real or fictitious, just to fill *la tasse de reconnaissance* that he intended to offer to his benefactor. Now, Mr Me-Herode, and you, Mr Antonelli, what have you to say to this Bull or Pope's diploma in Perpetuo Valituro? Can you wipe it out? If I were writing a complete history of the Popes, I could note here, soon after this time, a

sequence of the usual high crimes of the succeeding Popes and Clergy ; but I am anxious to arrive at another extraordinary epoch, and therefore refer the reader to the *Fasciculus Temporum* for the rest, at anno 965 : *Iste Leo statuit, quod nullus Papa fieret sine consensu Imperatoris propter malitiam Romanorum, &c.*

Leo the Eighth died in the year 966, and John the Fourteenth was elected by the people and the clergy. He being of austere and severe manners, the people revolted, and imprisoned him ; but the Emperor Otho, hearing of it, returned to Italy and liberated him. In this interval Pope Benedictus the Sixth was substituted for John. The Emperor Otho died anno 967, when his son was engaged in the wars against France and Germany. Rome was in a state of insurrection, headed by Cardinal Boniface, who, with the assistance of Cincius, a powerful and influential Roman citizen, strangled Pope Benedict. After this, Boniface installed himself in the Pontifical chair, with the numerical title of Boniface the Seventh. At the same period, to annoy Boniface, the Tusculan Count, with his usual power and monetary influence, corrupted the *comitia*, and elected another Pope, with the name of Benedict the Seventh ; and the confusion in Rome was at its usual apex, so that Otho the Second was compelled to proceed to Rome to restore order ; which he did, and died soon after, being soon followed by Benedict the Seventh. Peter, Bishop of Pavia, was then elected Pope, and was called by Platina John the Fifteenth. As soon as he was installed in the Pontifical chair, the expelled Pope, Boniface the Seventh, reappeared ; and having corrupted many of the officials and influential people, he imprisoned John the Fifteenth. After eight months of imprisonment, John was either starved, or, as some assert, hung. Boniface had no opportunity of rejoicing at his triumph, as he also died suddenly a few days afterwards.

John the Seventeenth, according to Platina, was elected Pope, and endeavoured directly to reconcile himself with the Emperor, inviting him to come to Rome to be crowned. Otho the Third came to Italy when John the Seventeenth died. Otho arrived at Ravenna, and by his right elected the Archhishop Bruno as Pope, who was a relative of his, and took the name of Gregory the Fifth. He went to Rome, and was consecrated. Otho the Third and his wife Maria were also crowned in that year in Rome, anno 996. As soon as Otho had returned to Germany, Crescentius, with the people's assistance, expelled the Pope, on the pretext that he had not been elected by the people, and made himself a *Consul Supremus*, and elected by the concurrence of the people a Greek Bishop, who held the Bishopric of Piacenza; he was a clever man, and a very mischievous one, Platina says: *non minus perniciosum quam doctum*. Gregory the Fifth hastened to Germany to complain to his kinsman, Otho the Third; who sent directly an army to Rome, to besiege Crescentius and John the Eighteenth, who withdrew into the Castle. John was taken prisoner, and had his eyes torn out; and Gregory the Fifth was reinstated on the Papal throne. Martinus and Platina tell us that Gregory made a law for the future to the effect that, *Solis Germanis licere Principem deligere, qui Cæsar et Romanorum Rex appellatus, tum demum Imperator et Augustus haberetur, si eum Romanus Pontifex confirmasset*. Baronius, anno 996, art. 71, inquit: *eo reedit, non creasse quidem illum Electores Imperii, sed statuisse Imperatores deinceps a Germaniæ Principibus eligendos fore*. This may be a good law, but the Italians will invariably say that this was *Cicero pro domo sua*, and nothing else, and that the Italians alone ought to be the principal depositary of the right and privilege of naming the Popes and Roman Emperors, as they have their expenses to pay, and their laws and

caprices to put up with. Therefore, the Germans have no right to make laws for the Italians; and this is my opinion in contradistinction to the above. Shortly before this time, that is, in 991, the Carolingian Prosapia became extinct in France, and Carolus Lotharingiæ, Dux Galliam Ingraditur jus suum armis disceptaturus: ac primum Arnulphi opera, Canonici Laudunensis, Lotharii Regis noblis, qui ultimi Ludovici pater; urbem occupat, et Adalberonem Episcopum in vinculis retinet, qui mox elapsus ad Regem Ugonem se confert: Nec id sane strage, et direptione, ut ex Gerberti ad Othonem Imperatorem Epistola claret. (Gerberti Epist. ad Othon. et ad Wilderodon. Episc.) Episcopum suum, inquit, dolo et fraude circumventum cum propria Urbe Laudunensi captivavit, post multum cruorem humani sanguinis a se effusi, post prædas et incendia, &c. Vides etiam Synod. Rhemeus, c. 16. Regnum Franciæ ad Ugonem cognomine Capetum transfertur. The National Synod was called at Rheims, anno 991; the Bishops had conspired against the new King, and with them many other persons of note. In this Synod Bishop Gerbertus played the great rôle of traitor, and accuser of others for the sake of obtaining the Archbishopric of Rheims. At this Synod, also, Arnulphus was regularly tried and solemnly deposed, and Gerbertus got the berth. Gerbert was a great and most intriguing humbug, than whom there is no better example than the Me-Herode of the present day. We shall see this impudent Monsieur pass *partout*, and at last ascend the Stercorarian Chair, and dirtily commit himself, *more prædecessorum suorum*, with all sorts of crimes, and particularly by Cabalistic, Hydromantic, and Necromantic performances, in which he excelled all his contemporaries and predecessors, as we shall see by-and-bye. Gerbert was a man of precocious talents, and a great mathematician; and it appears

that he was one of the tutors of the Emperor when he was quite young. This circumstance paved the way for his accession to the Pontificate.

Sinodus Rhemensis, c. 1 et 2, anno 991, conveniunt Rhemis, sub Ugone et Roberto filio celebrioribus Provinciarum Episcopi in hac Synodo recensiti, &c. Arnulphus Aurelianensis qui Synodum dirigebat in oratione sua, inquit, c. 27 and 28, Nos Reverendissimi Patres Romanam Ecclesiam propter beati Petri memoriam semper honorandum decernimus, nec decretis Romanorum Pontificum obviare contendimus, salva tamen autoritate Nicæni Concilii, &c., hique enumerat cædes, strages, vindictus, scelera flagitiaque patrata a Pontificibus, regnante Othone, et de Bonifacio Pontifice, inquit, Succedit Romæ in Pontificatu horrendum monstrum Bonifacius, cunctos mortales nequitia superans, etiam prioris Pontificis sanguine cruentus, sed hic etiam fugatus atque in magna Synodo damnatus, &c.

I have thought it important to name this Synod, as there were revelations in it which will illuminate the present public about the moral and political conduct of the high clergy of the olden time, and give likewise a master-touch with a black brush to the face of the monstrous Pope Boniface. Newgate and old Tyburn never saw or never had an equal or a more worthy customer than Boniface, nor did any other gallows ever have such a candidate; and yet Pope Boniface occupied the so-called Peter's Chair, and styled himself the Vicar of Jesus Christ, and decreed *ex cathedra*, like all the other monstrous mockeries. Without pursuing this subject any farther, I will now proceed with Gerbert, anno 998, when he was not yet metamorphosed into Pope Silvester the Second. In writing to Wilderodonem Episcop. Argentinensem, towards the end of his letter, he affected such nice Christian manners and principles that his own words are quite sufficient to

convict him as a great and infamous hypocrite, without taking into consideration what I have already said about him.

Gerbert in Epist. ad Wilderodonem Epis. Argent.: Licuit ergo Episcopis Galliarum viventi Arnulpho, confesso et convicto, ut Ethnico et publicano dixisse anathema: licuit, inquam, sequi Evangelia, Apostolos, Prophetas, Sacra Concilia virorum Apostolorum decreta, ab his quatuor non discordantia, semper in usu habita, semper habenda, &c. Pressa jacet tyrannidis omnis Ecclesia Gallorum, atque non Gallis, sed ab illis a quibus sperabatur salus. Sed una salus hominis o Christe tu es. Ipse Roma, omnium Ecclesiarum hactenus habita mater, malis benedicere, bonis maledicere fertur, et quibus nec ave dicendum est, communicare, tuamque legem zelantes damnare, abutens ligandi et solvendi potestate a te accepta, &c. I do not know whether the rebel Archbishop Franzoni is living: I well remember when he was regaled by a couple of *Charivari*, and then *sfratato* by the public of Turin, as a Church and State offender: that man should be a Cardinal now, he being a victim of Constitutional liberty, and an unsuccessful anti-christian Father; though he is not talented as was Gerbert, yet he has got sufficient maliciousness and perversity,—but all this is not enough to entitle him to succeed to St Peter's Chair now-a-days. Future Popes will be chosen from those who have not yet stained their Episcopal petticoat with immoral, uncivil, and anti-christian predilections. You will excuse me, if I drag you out again from your solitude, or from your *splendid obscurity*: it is merely to tell you that you will not be a Pope, even if you had a million of foreign bayonets to prop you up, because the Italian Nation will in future have the privilege of giving their *Veto* or their consent to the Servus Servorum before he—enunciatur Pontifex Maximus.

Baronius (vol. 11, anno 1002, art. 6 and 31) sane

Fasciculus
Tempor. an.
1000.

postquam in toto antecedente volumine Pontifices, quotquot sedem his 100 annis tenuerant monstra execrabilia prononciavit. In vol. 10, art. 8, anno 912, he had already said: Quæ tunc facies Ecclesia Rom. quam foedissima cum Romæ dominaruntur potentissimæ meretrices? Quarum arbitrio mutarentur sedes, darentur Episcopi, &c. The Millennium begins, the witches prepare the cauldron, though Macbeth is absent, and has nothing to do in the affair. Pope Silvester beats Shakespeare in witchcraft. Tempus effeminatum incipit circa annos Domini 1000 in quo fides Christiana valde cœpit deficere et declinare a pristina virilitate, ut apparet in Prophetia sanctæ Hildegardis, &c. auguriis et maleficiis intendebant, et sacerdos erat sicut populus. The effeminate time began about the year 1000, and the Christian faith began to disappear and lose its former energy, as is evident from the prophecy of St Hildegarde, &c. Witchcraft and criminal sorceries were the occupations of the Ecclesiastics, and also of the educated people. At that time of corruption there were no other steps to ascend to the Pontificate, the best Necromancer was sure of success; and in fact, Gerbertus, a clever Mathematician and Necromancer, became Pope, and called himself Silvester the Second. A great many Ecclesiastical writers wrote against the iniquities of this Pope, and relate some of his tricks. Creditum vero hoc abi iis, quibus tum ad secretiora accessus, tam constanter, ut quicumque hoc seculo ad sedem Romanum adspirabant, hanc artem professi, hac sibi viam ad eam stravisse existimentur. Puderet referre, ni Martinus Polonus, in Chron. Vincentius Bekovacensis, Galfridius, in Supple. Sigeberti, Malmesburiensis, Antonius Archiepiscopus, in tit. 16, part 2, sect. 18, Henricus Erfordiensis, in Chron., Carthusianus, Platina in Silvestro: Stella alii verbis præirent, plerique absolute, hanc Gerbertum artem ex libro hausisse, authores sunt, quem Hispali in

Hispania suffuratus erat, Diabolo inde fidem et hominum præstitisse, caput æneum per quod Dæmon consultus responderet in conclavi habuisse, quem cum, quamdiu regnaturus esset, consuleret, non prius moriturum asseverasse, quam in Hierusalem Missam celebraret; quæ profectio cum ab ejus mente plurimum abesset, longævam sibi vitam haud dubie spondebat. At febre correptum Romæ in Ecclesia sanctæ Crucis, cui nomen Hierusalem, dum Missam in Quadragesima celebrat ex strepitu dæmonum mortem adesse sentisse, et oraculi demum ambiguitatem animadvertisse, indeque tanti peccati gravitate commotum, quibusdam Cardinalibus rem aperuisse, satisfactionisque loco mandasse, ut post mortem, truncum corporis sui laceri et disjecti, quemadmodum merebatur, bigæ superimponerent, eoque loci sepelirent, quo sponte ab equis vectum foret; Equos igitur ipsos sponte ad Lateranensem Basilicam substitisse, eoque loci Cardinalium mandatu sepultum fuisse. Ejus porro sepulchrum collisione ossium, et sudore emisso, ab eo tempore dicitur semper Pontificam mortem prædixisse. The above narrated fact has been doubted by a few writers, and particularly by Baronius, but the Monachus Malmesburiensis tanquam extra omnem controversiam positam proponit, et omnes ejus circumstantias describit, quin et penes se veterum librum esse quo Pontificum nomina continentur: qui de Sylvestro—Vitam turpiter finivisse dicit—Et Benno Cardinalis (in vita Hildebrandi) Gerbertus paulo post completum millenarium ascendens de abisso permissionis divinæ, quatuor annis sedit, mutato nomine dictus Sylvester Secundus, et per quæ multos decepit per eadem Dæmonum responsa deceptus morte improvisa Dei judicio est interceptus. Et mox historiam illam subjungit. Addit Benno discipulos habuisse Theophylactum, et Laurentium, qui Dæmonibus sacrificabant, interque eos et plures alios, post ipsius obitum, certatum uter iisdem artibus Papatum

obteneret, quin et successores longo post tempore, Magiam idcirco professos, quod deinceps accuratius exponetur. Here is a case in which I think I ought to be allowed to ask, who was the confederate who used to answer to his questions through the brass head that Sylvester had with him in conclave? In this case, as related, the oracular answer was really prophetic, and Sylvester ended almost like the original Mazeppa. Instead of translating the above long quotation, I prefer to be inquisitive, and I ask again what were the Cardinals doing in conclave, while their chief consulted the brass head? Were they themselves putting on asses' heads to form a Senate or a quorum, to respond to his nod, or to dissent to his proposals; or had they agreed to continue to deceive themselves, while they allowed their chief to perpetrate such devilish practices, and such gigantic swindles upon the credulous population, defying God and humanity in everything, sacred and profane? By the evidence of Cardinal Benno, we see that Theophylactus and Lawrence were Sylvester's disciples; and both of these Necromancers succeeded to the Pontificate, one after the other; and many more of these affiliated rogues and vagabonds ruled the world according to their dishonest caprices and libidinous practices, until God was nauseated and disgusted with them. . The Ecclesiastical history of that period proves how rare it was to find an honest man amongst the Ecclesiastics; that the virtuous and conscientiously pious Ecclesiastics were *rarissimi*; and this is really the most charitable conclusion that any one can come to. Henry, Bishop of Erford, and particularly the Monk of Malmesbury (both Englishmen and honest Ecclesiastical writers), nearly contemporaries, condemned those practices, and deserve honourable mention, with other historians to whom I am happy to pay tribute of respect and veneration.

I will not name many other Popes, but I cannot pass in silence what Cardinal Benno wrote of that

period, that—Gerardum Brazutum, Benedicti noni familiarem, subdola familiaritate sex Romanos Pontifices, intra spatium tredecim annorum veneno suffocasse, quorum nomina hæc sunt—Clemens, Damasius, Victor, Leo, Stephanus veneno, Benedictus decimus, pervimet fraudem sublati. This man, Gerard Brazutus, must have had a great many intrigues with influential persons, to have been able to do away with six Popes in thirteen years. I was going to remark something else, but for the present it is better to leave it in the inkstand,—*n'est ce pas vrais, Mr Antonelli?* Therefore, I shall not say anything about those six victims, as they had not much time to do great damage to the Christian cause, nor any good, on account of the corruptions of their times. I shall come to Hildebrand, as I have many things to say about him, and this is his proper chronological place, where I shall frame him with this biographical item by Cardinal Benno: “Erat Hildebrandus ille natione Hetruscus, professione Cluniacensis Monachus malis artibus, Benno Cardinalis et Archipresbyter Romanus testatur, eam dignitatem adeptus. Anno 1066, Hildebrandus, Inconsulto Imperatore, Pontificatum adeptus.

As soon as the Emperor Henry heard of it, he was much displeased, and said that he never would consent to the consecration of Hildebrand, unless his election was conducted according to the established rules; and after that, that the election should be investigated and examined by his Imperial delegates, and according to their reports he would give them his orders. Hildebrand was not frightened at this message, and called a Synod at the Lateran, and he actually had the impudence to introduce at that Synod the Countess Mathilde. Dignum vero notatu, huic Synodo interfuisse Comitissam Mathildam foeminam, quod Historiæ testatur, non minus impudicitia, quam superbia infamem. This is the first character to the Great Countess Mathilde; others

called her the Great Marchioness Mathilde, on account of being the Sovereign of the *Marcha of Ancona*, or the Marquisate of Ancona and other States. This Mathilde, according to history, was then a powerful, rich, intriguing, impudent harlot, who played a great rôle in the Italian politico-religious commotions, and who was the concubine of the Anointed Hildebrand, after she had run away from her husband, as we shall see by and by.

I was anxious to arrive at this historically tumultuous epoch, and to pass over unnoticed many other Popes and Ecclesiastical dignitaries, for various reasons. The first of these reasons is the upsetting and proving invalid and null the Donations by the Countess Mathilde of her States to the Holy See, or rather to her paramour Hildebrand, *alias* Gregory the Seventh. I could state other causes, but, for the sake of brevity, I will pass them in silence for the present moment, as I may have occasion to speak of them as I proceed with my narrative.

Hildebrand called a Synod in the Lateran, and, with his organised Ecclesiastical band—not the brass band of Irish notoriety, but an old black-leaden audaciously impudent band, who were determined, at the risk of breaking their necks, *per vetitum nefas*, to run precipitously—and they succeeded in establishing in that Synod these two points—“That it was not permitted to the Clergy to be married,” and “that the Ecclesiastics should not receive the Investitures from the Laity.” This was passed in the year 1074—*non liceat Clerico uxorem ducere, nec per laicos Ecclesiæ investitutam accipere sub anathematis poena*. In the next year Hildebrand, at the Easter festivals, permitted only Luitprand, a Priest of St Paul, and another Ecclesiastic named Erlembald, to have some of the Sacred oil; which gave great offence to the people, who tumultuated, and withdrew from Rome. They, however, soon returned (anno 1075), and murdered the two favourite

Ecclesiastics of Hildebrand, and many orgies were committed by the discontented people and Clergy. In the mean time the Emperor Henry sent to Italy Theobald Castilioni, whom he had named Bishop, and was well received by the Milanese population. Gregory, to act the counterpart to the Emperor, would not permit his consecration, and sent to Germany various emissaries and letters playing upon the credulity and ignorance of those populations, who actually believed that it was a sin to attend a mass which was celebrated by a married clergyman, and actually caused commotions in various towns, when the people took the consecrated host from the altars, and broke them and trampled them under foot, and began to reason about it; and some began to persuade themselves that the real presence could not be in a host at the will of a priest. See Aventinus, who noticed this affair, and stated that a number of new Prophets started up on that occasion, and besides many other matters named in this quotation. Aventinus inquit, hinc vero occasione arrepta, multi falsi Prophetæ nebulas offendunt, fabulis, miraculis exempla vocant a veritate plebem Christi avertunt, sacras literas interpretando suo negotio servire cogunt, et porro paucissimis Veneri bellum indicentibus, quibusdam castitatem jactantiæ quæstus ergo simulantibus, maxima pars sub honesto castimonie nomina stupra, incestus, adulteria passim et impure committebant.

Take notice that from these schisms originated the first symptoms of the Church Reformation and Protestantism. Gregory was a highly intelligent, active, and strongly corrupted man, who carried Pelion and Ossa into Italy and Germany, and divided the Church from the State with a great *schisma*. Synods upon Synods were held by both parties against each other; the princes and people of Saxony, having some griefs against the Emperor, took this opportunity to coalesce with Hildebrand, and so did

the Norman Dukes of Calabria and of Apulia, seeing that the rich Countess Mathilde was disposing of her property to Gregory for the sake of supporting him in the war against the Empire. This was a good thought on her part, to ensure to herself her own States, for fear of losing them in the wars in which she embarked with Hildebrand against the Emperor Henry. Diplomatically speaking, the transfer or cession of these States was made to the Holy See; but the Holy See retained them only as long as Mathilde lived in concubinage with Hildebrand. After his death she married one of the sons of the Marquis of Este, and enjoyed her property again, and after her own death her States devolved to the Empire; and we shall see that the various Emperors possessed them, and disposed of them to their persons as they liked. Quare, inquit Leo Ostiensis (in lib. 3, c. 48), Mathilda Comitissa Henrici Imperatoris exercitum timens, Liguriam et Tiguriam, et Tusciam provincias Gregorio Papa et Sanctæ Romæ Ecclesiæ devotissime obtulit. Unde in primis causa seminandi inter Pontificem et Imperatorem odii initium fuit. Quapropter Pontifex opportunitatem nactus, eundem Imperatorem quod sibi jura usurparet Ecclesiæ communione privavit.

The Monk of Malmesbury, speaking of this Gregory, in his work (*de Gestis Regum Anglorum*, lib. 3), said that Gregory did most openly what the other Popes always attempted to do clandestinely, that is, to excommunicate those elected Ecclesiastics who had received the investitures with the ring and Pastoral from secular hands: hic, inquit, quod alii musitaverunt palam extulit, excommunicans electos, qui investitura Ecclesiarum de manu laici per annulum et baculum acciperent.

Clerus Leodiensis, in *Apologia in Epistola*, anno 1106, addit, præcepisse Mathildi Marchionissæ in remissionem peccatorum suorum, ut bellarat Henricum Imperatorem. This was a good excuse to tell

the ignorant people, that the Marchioness Mathilde gave her property to the Church for the remission of her sins. It would have been much better had the real truth been told—that she gave her property to Gregory, in order that he might make war against the Emperor.

Aventinus (lib. 5, Annal. Bojor.) says that the Emperor sent messengers to Rome, and that they were treated in this infamous manner, &c.: *Aventinus inquit, nuncios ille Cæsareos objecta crimina a Saxonibus confutatu-ros, conatibusque ejus obsti-turos in vincula conjicit, frigore fame, siti exeruciat, per urbem circumductos Roma pellit, eoquod, inquit, ipse-met venire debuerat.*

Lambert Schaffnaburgensis (in de Reb. Germa.) also says that the Emperor, hearing of this insult, lost patience, and called a great Council at Worms, to which concurred many Italian, French, and German Bishops, and from Rome Cardinal Hugo Blancus, who had with him letters of many of the optimates of Rome, secular and ecclesiastics, who accused Hildebrand of ambition, perjury, avarice, and other crimes, and that they demanded another pastor. The Saxon Bishops were excluded from that Council. *Itaque exausta patientia Henricus Wormatiæ conventum indicit cui intersunt ex Italia plerique Episcopi ex Gallia, &c., quibus Hildebrandum accusabant ambitus et perjurii, eundemque pleraque avare, superbe facere conqueruntur, hocque rejecto alium pastorem postulant.*

By that Council, after mature deliberation, sentence was pronounced against Hildebrand, who called himself Gregory; first, for having, without the consent of the Roman Emperor, and against the Imperial authority, &c. (see this sentence in the original words of Sigonius, lib. 9): *Ibi re deliberata sæntentia in Hildebrandum pronuntiatur.—Hildebrandus qui se Gregorium nuncupat, primus sine consensu nostro adversus Imperatoris Romani, rerum*

Author Vitæ
Henrici IV.

Domini a Deo constituti, voluntatem contra morem majorum, contra leges, contra auspicia Pontificatum Maximum quem primum ambivit et judicio convictus, perpetuo objuravit, invasit; Monachus desertor est, novis dogmatibus sacrosanctam philosophiam adulterat, Divinas literas falso interpretando suæ causæ servire cogit, concordiam Collegii scindit, sacra, profana divina humana commiscet utrumque juxta polluit. Diabolicis, hoc est, acerbissimorum hostium, spurcissimis criminationibus iniquorum maledictis aurem commodat et credit—Testis, judex, accusator, inimicus idem est. Maritos ab uxoribus separat, scortæ judicis conjugibus, stupra, incestus, adulteria, casto præfert connubio, populares adversus Sacerdotes, vulgus adversum Episcopos concitat. Neminem rite initiatum esse docet, nisi qui ab eo sacerdotium emendicaverit, atque ab ejus aurifugis mercatus fuerit: vili plebeculæ gratificari studet vulgi imperiti auram captat, simulata religione decipit, defraudat circumvenit in Senatulo muliercularum de sacratissimis religionis misteriis pertractat, supremi numinis legem, qua se idem quoque ligavit, solvit, utrumque et Imperium et Pontificatum, sicuti Decii et falsorum Deorum cultores factitare consueverant, usurpat, &c. The translation of this I leave to you, Mr Cullen.

Divinæ majestati refragatur Christianissimo Principi divinitus constituto, et a Deo inaugurato resistit, versutus, fallax, obscurus, callidus imperium orbis, titulo Christi, sub ovina pelle ambit.* Hasce ob causas sanctissimus Imperator, Pontifices, Senatus, populusque Christianus illum Hildebrandum abdicandum, sibi eundem non placere, neque oves lupo committendas censent. Do you hear, Messrs les Evêques Pamphletistes rebelles aux lois et aux Souverains qui vous supportaint? la conclusion de cette sentence vous vous regarde particulièrement, et je la recommande à la consideration des actuels Ministres de Interieurs de France et d'Italie.

After this, the Synod of Worms wrote to Hildebrand, sending him a copy of the sentence, and intimating to him that he must abdicate the Roman Chair, retire into private life, and resign himself to divine wrath. The Synod of Pavia confirmed the sentence passed by that of Worms, and it was countersigned by the oath, signature, and seal of every Bishop and the other dignitaries present. Therefore, Hildebrand had no excuse of any worth, with which to oppose the general cry for his expulsion from the Church; nor could he plead ignorance of this, as at the moment he received his sentence, the Roman people and the whole of the Italian and other clergy also received notice of these Synods, and of the condemnation and destitution of Hildebrand. As soon as Gregory heard of this new Ecclesiastical tune, he doubled his energy, and became excessively bold; he pressed Mathilde to give him a larger sum of money to distribute to the people; which she did, and doubled the stipend to his soldiers, and flattered the Roman population with promises, even of freedom (as if such a concession could have been possible from a priestly ruler). This was a blasphemy, but never mind; it was a new one, and suited to the occasion.

He wrote again, and sent messages to his friends, who were the enemies of Henry, and there were many among his German relatives and vassals in expectation of becoming Emperors themselves. Foremost amongst these was Rodolphus Dux Sueviæ, Imperatoris Sororius, imperii spe lactatus, Bertholdus Zaringiæ Dux ipsius gener, Welfo Dux Baviariæ, Ugo Alsatiæ Dux, Maguntinus, Metemsis et Wormaciensis Episcopi, nec non aliquot Abbates, seu anathematis terrore percussi; or rather, for the hope and expectation of a better berth, they joined Hildebrand, and betrayed their anterior and better friend, rebelling against his Imperial authority, and carrying great sedition, fire, and death

into every town and German State to such a pitch that Henry began to feel himself in danger of losing his crown. While he was marching with his troops in Italy, having started from Spira and arrived in Lombardy, the Pope, feeling rather uncomfortable at the approach of the Imperial army, like a clever diplomatist, invented a treacherous stratagem—probably prompted to him by his night-and-day companion, the Countess Mathilde, who never quitted him a single hour,—or by some other of his confederates (the Abbot of Clunny, and the Marquis Azzo of Este); they devised that Gregory should write a mild letter to the Emperor, in which he should pretend that what he had done he did for the advantage of the Empire, and that he was willing to prove it, if the Emperor had only been better disposed towards him; protesting in advance that if the Emperor would bury the past in oblivion, he would again receive him into Church Communion. Henry, sensible of the false position in which he was placed, on account of the pressure of so many enemies, and the danger of losing the throne, listened to the proposal of the Pope's letter, and, accordingly, fell into the trap. The Emperor and the Pope approached each other *prope Conusium*; the Abbot of Clunny and the Marquis of Este, in the interest of the Pope, negotiated, first, that he should withdraw the excommunication, and that the Emperor should regain the good graces of the Pope; who answered them that if the Emperor—*Si ex animi pœnitet sententia, coranam, et reliqua omnia regni insignia in argumentum veræ pœnitentiæ tradat, et se post tantam contumaciam regio nomine et honore posthac indignum profiteatur.* And they showed to the Pope, after a long discussion, that that condition was really too hard. The Pope then said, "Let him approach, and the penalty which he brought upon himself in detracting the honour of the Apostolic See, let him expiate by revoking his decrees." At illi duram hanc esse sen-

tentiam multis verbis ostendunt. Prope, inquit, accedat et culpam, quam imperium detrectando adversus Apostolicam sedem contraxerit, Decretis ejus obtemperando expurget. Henry, poor fool, consented to do as he was told by the friends of the Pope, and, of course, unescorted, like a dupe, was taken in between a walled place all alone, having left outside all the followers of his suite. There he was compelled to cast away his Royal garments, and without shoes, in spite of the fearful winter, without breakfast and without dinner, in that condition he waited the answer of the Pope until the hours of *vesper* (evening).

This cold treatment was nothing; listen to the Malmelsburiens. account, who says that, to add to that insult, he was compelled to hold in his hands the broom and scissors, thereby modestly showing himself ready to be broomed or well beaten, and have his hair cropped. After this, I do not hesitate to believe that the old French song, which stated that the good *Roy d'Agobert mis ses coulottes à l'enver*, might have been written to perpetuate a foolish historical fact, as we have a case in point here, beating le Roy d'Agobert, in the person of the Emperor in his shirt, with the rod and scissors in hand, waiting for the barbarous executioner. "O tempora, O mores!" you should cry out, Mr Antonelli. What a pity that you cannot get such a customer, now that you are so much in want of a victim? What a pity, indeed; the situation of the drama is nearly the same; that old, so much trodden Italian soil is still the same, still beautiful, still dear; but the population now sing other songs, the warrior songs, and instead of hearing the bells ringing for the mass, they hear the drum, the musket shooting, the cannon roaring; they run, they fly to the camp, and to the streets, to exterminate the execrated stranger, who pollutes the soil and devours its produce, and then leave you, Mr Antonelli, and your

abominable sect, to sing the song of the Count in
'La Sonambula,'

"Cari luoghi io vi trovai
Ma quei di non trovo più."

Miser igitur Henricus proprius, ut jussus erat, accedit, atque intra secundum murorum ambitum receptus, omni comitatu extra relicto, Regium cultum abjicit, ac sine calceis sæviante hyeme, jejunus usque ad vesperam responsum Gregorii expectat. Addit Malmelsburiensis, nudis pedibus forfices et scopas in manu habuisse, aut se attunderi et flagellari paratum ostenderet. Verum ad vesperam usque in secundo illo ambitu (triplex enim urbi erat) responsum frustra expectantem reliquit; Redit secundo et tertio, idemque experitur: Quarto demum, partim constantiam homini admirans, partim aspera hominum adversus se convitia veritus, eum in conspectum admittit. Tum vero res ita convenit: Henricus anathemate solveretur ac se die et loco, quem Gregorius constitueret, in communi Germanorum Principum conventu in judicio sisteret et criminibus, quæ objiciebantur, questionem exercente Pontifice, responderet atque extremo ejus judicio staret: Interea omnia Regiæ dignitatis ornamenta deponeret, ac de rebus publicis nihil pro suo jure statueret; quorum consilio hactenus usus erat, Bamburgensem Episcopum Ulricum de Cosheim et cæteros a sua familiaritate in perpetuum depelleret, et qui Sacramentum ei dixissent ejus religione omnes exsolveret. Quod cum per omnia sacra jurasset, Gregorius anathemate solutum pronuntiat: Nec Henricus quidem, quæ hominis atrocitas, parum se consecutum arbitrabatur. Verum, ut hunc principem pœdibus conculcavit, ex ejus humilitate eo superbior, fide infidelior factus, ad confederatos suos in Germaniam, Saxones præsortim Legatos expedit, Bernardum Cardinalem Romanum, et Abbatem quondam

Massiliensem : quod cum Henrico pepigerat non esse quod attenderent, nam licet reconciliatus sit Curiae coelesti, non tamen regno, unde auspicato Romae destitutus, restitutum esse. Itaque cum Legatis socii conjuncti, Forchamii illico ad mensem Martium, anni 1077, conveniunt, communique consilio Rodolphum Sueviae et Burgundie Ducem. Henrici sororium Imperatorem eligunt, hac tamen lege, ut comitia Pontificalia abjuret, clientelas Episcoporum abdicet, neve velut hereditario jure filios suos successores declaret. Id perpetuo animo fixum, cui non multo post, in confirmationis signum coronam Imperialem hac inscriptione mittet.

Petra dedit Petro, Petrus Diadema Rodulpho. When Gregory found his adversary was so dillipated, he continued his arrogant, disgusting, and insulting manner towards him, and he bore all sorts of contumelious indignities for three consecutive days, until the Pope himself, disgusted at the Imperial humility, to close this lamentable scene, received him on his knees, and while prostrated the Pope put his foot upon his neck, pronouncing the verse : *Super aspidem et basilicum ambulabo*, &c. He then dismissed him from his presence, spoiled him of his honour, dignities, and Empire, leaving him merely with his shirt on. After this, with the intrigues of the Pope's German confederates and his own assistance, they elected to the Empire Rudolph, the Dux Sueviae, and of Burgundiae. I feel so disgusted with these proceedings, that I have not the patience to finish translating the above quotations. Therefore, I continue the history. At last Henry was so insulted, so vilified, and degraded, that he rallied his manly spirit, pressed by his friends and relatives, who felt more offended than himself; and, reconciling himself with some of those German Princes who had deserted him, he collected his army and went furiously against Rudolph, and defeated him in a fierce battle, where many of his

adversaries found a well-deserved death. Gregory was exasperated, but did not lose his hopes when he heard of the defeat of his protégé. However, the table was turning against his expectations, and a great Synod, which was attended by most of the European Bishops, was held at Brixia. (Aventinus, anno 1080.) Here Hildebrand was accused of ambition, heresy, magics, anti-christian principles, &c., and was condemned and deposed. See also Sigonius, who reports the decree, and adds that Gregory was manifestly a necromancer, imbued with demoniacal spirit. Rudolph, pressed by Gregory, sought another battle, and lost his life by it.

At that Synod of Brescia, the Emperor Henry elected as Pope, Ghilbert of Corregio, Bishop of Ravenna, who took the name of Clement the Third. Henry then turned his troops towards Rome, in the winter of the year 1081. In the spring of the following year he besieged Rome, and took it in the year 1083, he being one of the first to enter the city. Guilielmus Malmelsburiensis remarked that Godefroy de Bouillon was the first to enter Rome by means of a ladder, and that Gregory and the Norman Duke escaped by the Flaminian Gate, &c. At last Gregory died in 1085, in the month of May (a pretty flower indeed to die in May). I shall not write you an epitaph, though I am ready to transcribe what many of your contemporaries wrote about you, and your Countess and other Confederates, and to prove also to the present public how you came by the Donations of the States of the Countess Mathilde.

I have already stated the facts myself, but as there are several historians who unmistakably and plainly described you and her, and showed what transactions you had with her,—how you and her made one by your intimate connection; how she ruled Rome when you usurped it, when she attended the consistories and councils of Cardinals and Bishops, whom

she decreed and ordered, and how foolish you looked towards those who knew everything that passed at the Vatican; how discontented were the few really Christian Prelates, who saw the mismanagement, and the perversion of Christianity,—when I have shown historically how her things belonged to you, and yours to her, it will be plainly conclusive and fair enough to believe also, that she gave to you her estates because she could not carry them with her death into her tomb. Fortunately, she survived you, and continued the administration of her States; and, besides that, the succeeding Emperors claimed, obtained, and ruled those States without opposition, giving parts of them to several Imperial Vicars to be administered, retaining part of them exclusively for themselves, connecting them with the Empire, while those portions bestowed upon the Vicars were given as Imperial Feuds. The succeeding Popes, with a great deal of trouble now and then, had from other Emperors the nominal investitures, the gifts of pomp and of ostentatious show, as was customary at those times, as a mark of respect to the head of Christianity, of various towns, and occasionally even of provinces that had belonged to Mathilde. Those Donations, as I have shown in other chapters, never conferred the Temporal or Imperial Dominion, on account of the usual clause, *Salvo tamen Jure Imperii nostro posterorumque nostrorum*. If we consider in what then consisted the Imperial Donations to the various Popes, we shall see that they conveyed to the Pope the power of taking tithes upon the lands of the Churches or monasteries of such towns as were named in the Donations; whilst, as we find by public records and documents that, though the Pope's officers were taking tithes in one or the other town, the Imperial Vicar's officers used also to take their tithes, and even inferior Princes had their officers to levy the tithes on their States for the sake of contributing to the maintenance of the Empire, if

such states, towns, or provinces, were named in the Donations. As I shall speak of those Donations more demonstratively in another chapter, for the present I have said enough, and so return to my dear Gregorio, to tell him it is true that while he upset the Imperial Power he enjoyed the useful as well the Imperial and Spiritual Power; but when peace was re-established the Popes were always put into a corner, and left to glory in the contemplation of the Spiritual Power, or to think of new cabals for the overthrow of the Temporal Power, whilst the Emperors and their Vicars were feasting on the useful and Temporal Dominion.

Now for some contemporary historians who have furnished posterity with the real truth of the partly related facts, whilst I add to it, with their assistance, other important facts to be known. Baronius was extraordinarily partial to Gregory, and would have given anything to be able to clean the face and garments of Gregory the Seventh; he would make him a Saint in every way; but, unfortunately, he lived in the seventeenth century, and Guttenberg and Faust, and the co-Burghers of Nuremberg, and Jenson, Bernard of Cologne, Zainer of Rutlingen, Franck de Heilborn, and Nicholas of Frankford, and all the early Venetian, Parisian, Swiss, Roman, and other printers, had already, in the last quarter of the fifteenth century, printed a great number of the Ecclesiastic annals, and many of those religious historical legends of the Fathers of the Church, and the Councils, and the various diatribes of the ancient Clergy, who, more or less, told the tales as they were at their times. All these works are in antagonism to Baronius and others of his class, and give us a full insight into the state of society the writers of them were living in, telling good and bad, in expectation of reforming the human family.

Baronius (an. 1073, art. 16) says: Hildebrandus

Soanensis e Tusciæ civitate, natus humili loco, parente fabro, &c. This can pass, and it is reasonable and unobjectionable that he was the son of a smith. Certainly, it was not necessary that he should have been born of parents in a higher sphere of society, for even noblemen now-a-days are not all talented men, although I have nothing in particular to say against them, as I have known a great number to be not only talented, but as liberal-minded as any other person could be in every respect, and I have admired most of them. In the year 1085, art. 14, Baronius said of Gregory that, *Vestimenta silicet Gregorii post ipsius mortem miracula edidisse, sicuti Pauli semecinctia : ejusque sudaria ad pellendos languores, Dæmonesque fugandos usui fidelibus fuisse Acta testari, eandem Gregorii indumentis a Deo indita virtutem.* After reading this passage, I had a good laugh, and a good walk, as I could not stand, nor keep seated, nor quiet, on account of the enormous absurdity of this mastodontic lie, the analysis of which would be quite sufficient for a man of wit and versatility to write a Romance in two 8vo. volumes. I regret the difference between speaking and writing my opinion about this magic falsehood, and the absence of the opportunity; besides, this work will contain things that may perhaps be considered exceedingly lewd without the filth of the dresses of this rapacious Ourang-outang, self-elected Pope. The most laconically accountable translation that can be made of the expression of Baronius is that, after Hildebrand's death, probably Mathilde was subject to hysterical fits, and that her maids of honour, to relieve her from them, used to show her Hildebrand's breeches; and that was the medicine *ad pallendos languores.* With regard to the trebly infernal blasphemy, that the miraculous actions emanating from the habiliments of Gregory, testified his virtue by the will of God, I hope that Baronius did not get any one to believe it, as I am sure that

none of the present generation will believe it, in spite of the zeal and audacious impostures practised by the so-called Reverend and Eminent miracle-makers of the day. I must apologise to the reader for introducing such monstrosities, but at the same time I must remark that they are facts which should not be suppressed. I will now quote another monstrosity of much the same character, which I take from a very rare book in my library. It is the History of Friderici Imperatoris magni hujus nominis primi ducis Suevorum, et parentale suæ. This Emperor, Frederick the First, who was also Duke of Sweden, and called Barbarossa, had a brother named Conrad, and another named Otho, who was Bishop of Argentina; their family name was Stauffen, and they were related to St Fides, Virgin and Martyr. This Emperor married the daughter of the Emperor Heinrick the Fourth (the victim of Hildebrand), after the death of Rudolph, the Dux Suevorum mortuo in bello—Dictus Heinrichus Imperator quartus ducatum Suevie prefato Friderico contulit. This is the gentleman whom we have seen settled by Hildebrand's victim. Frederick was the founder of the Monasterii Loricensi ordinis Sti. Benedicti; where he and all his family were buried. He endowed that Church with so many cartloads of pretended religious relics, that the belief of it baffled the imagination of every beholder, unless he was a deeply confirmed idiot. That book was written about the beginning of the thirteenth century, and the first edition was published in the Augsburg Monastery of SS. *Udalric and Afer*, about the year 1475—absque ulla nota, et sine authoris nomine. I shall not name all those relics which the unknown author said that he saw in that Church and Monastery, because they are more numerous than the most ample and varied catalogue of a bric-a-brac shop. I shall only say that the things pretended to have belonged to Jesus Christ there, are enough to furnish

Note.—Some of these Latin words are contracted in the original.

two rooms, without putting in it—de sancta cruce magna pars, et camisia Christi; but what makes me laugh and puzzled is, how they could have preserved the “Item, de lacte beate Marie Virginis.” And listen to this—De cruce que crevit in utero sancte Margarethe; and—De prepucio domini nostri ihesu Xpi, [*sic*] &c. I positively refuse to believe these monstrous, blasphemous, and fanatic assertions, out of respect and veneration to Religion and Christianity; and I firmly declare that a religion that has recourse to such falsehoods must be a very poor and despicable form of religion, fit only for zanies, and for those who pretend to be such for other motives. Therefore, I am not surprised that Baronius wrote that, by God’s will, the breeches of Hildebrand performed miracles! Yes, to the horse-marines, and to Mathilde, as I have said. I quit this subject for the present, to return to Gregory, and to endeavour to fix his character as given by his contemporary historians. Hildebrand, *alias* Gregory, before dying, desired to be succeeded in the Pontificate by one out of a dozen friends whom he named, and Siegeburtus sane Abbas Gemblacensis author contemporaneus (in Chon. Mathil., et Math. Paris in Hist. Anglica, ann. 1085) diserte appellasse cum Cardinales quos supra alios diligebat duodecim professumque—suadente Diabolo se contra humanum genus odium, et iram concitasse. This Abbot then gives a character to Hildebrand that not only explains what he was, but even what the people and Clergy thought of him.

Lambertus Schaffnaburgiensi Hirtzangiensi Abbas, de Comitissa Mathilda ejus, Gregori, amica loquens, scripsit, Hæc vivente adhuc viro suo, quandam viduitatus speciem longissimis ab eo spatiis exclusa prætendebat, cum nec ipsa maritum in Lotharingiem extra natale solum sequi vellet, et ille Ducatus, quem in Lotharingia administrabat, negotiis implicitus, vix post tertium vel quartum annum

semel Marchiam Italicam inviseret; post cujus mortem Romani Pontificis lateri pene comes individua adherebat, eumque miro colebat affectu; cumque magna pass Italiæ ejus pareret imperio et omnibus quæ prima mortales ducunt, supra cæteros terræ illius Principes abundaret ubicumque opera ejus Papa indignisset, ocyus adærat, et tamquam patri vel domino sedulum exhibebat officium; Unde nec evadere potuit incesti amoris suspicionem, passim jactandibus Regis fantoribus, et præcipue clericis, quibus illicita, et contra scita Canonum contracta conjugia prohibebat, quod die ac nocte impudenter in ejus voluntaretur amplexibus; at illa furtivis Papæ, amoribus præoccupata post amisum conjugem, ultra secundas contrahere nuptias detrectaret. What do you think of this, Mr Antonelli? Was it not charming for Pope Gregory to be so well attended, served, and caudled day and night by such a dearly affectionate companion as the great Countess Mathilde? It is clearly told here that the priests of old, particularly the highest, were as debauched as the modern, and this accounts why there is little chance nowadays for secular persons, as the clergy absorb a good share of the women's amateness. The reason may be because they can put on hypocrisy with or without any notice, and that is just the thing that did in the olden time, as well as it does at the present, and this hypocrisy suits a certain class of women even now, though well educated. Even lately several examples have been given in the public press of married clergymen and priests seducing both married and unmarried women. I was told the other day by a gentleman who was lately in Rome, that he there heard it almost publicly said that in the Nuns' Convents there were no less than twelve or fifteen young ladies in a very interesting state. Is this true, Mr Antonelli? or are they more numerous? State the facts as they are, and the people will excuse you, as you are not able to put any

control upon it. The public know the fragility of humanity, and the mission that women had from God, when he said *crescite, et multiplicamini, et replete terram*; therefore, the sins lie in not fulfilling the duty, or in smuggling children in the monasteries, or any other dark, forbidden places.

Sigonius, speaking of Mathilde, says—Addunt alii, cum Azzoni Marchioni Atestano nuprisset, Pontificus præ impatientia, anno sequenti matrimonium solvisse propter detectum sanguinis conjunctionem. Unde suspicio in plenam adulterii cecitudo evasit—that others stated that Mathilde married Azzo, Marquis of Este, and that Gregory, in the following year, impatiently dissolved that marriage, having discovered that there was a degree of consanguinity between them. The moral of the case was, that he impatiently wanted her himself, and as she went to live with him, instead of remaining with her second husband, of course that fact doubled the suspicion of the adultery, instead of the *evasit*. Suppose that the consanguinity existed; why did they not obtain a brief of permission, like any other Sovereigns had done, and are still doing in such cases? The fact is, Gregory could not dispense with her, or her money, which he required to wage war with the Emperor. Besides, she could not herself dispense with a man that pleased her in everything; and who allowed her to rule Rome and the Roman Empire.

The Tractatus de Unitate Eccl. Conservanda, speaking of Matilda and Gregory, says: Itaque est qui liberius adhuc propter frequens cum ea et familiare colloquium generavit plurimis scævæ suspicionis scandalum, dum non observavit attentius divinum illud Lucii Papæ Mandatum: Duo Presbyteri, inquit, et tres diaconi in omni loco, non deserant Episcopum, propter testimonium Ecclesiasticum. Quod sane eo studiosius observare debuerat, quo in legitima matrimonia sæviebat magis. In eo sane consentiunt

Authores omnes, Mathildem Papatum, ne dum Papam gubernasse, Ecclesiæ etiam bona administrasse; unde Cardinalis Benno (in Vita Hildebrand.): Roma videt et audit qualiter vixerit, cum quibus diu et noctu consilia habuerit, qualiter a se Cardinales, qui testes vitæ et doctrinæ ejus esse debuerant removerit. And Sigonius (lib. 9) did not hesitate to write—that Gregory permitted Mathilde to have a chair in the Councils—Illum Mathildi in Conciliis sedem concessisse.

Godefridus Monachus, in Annales, refert: Mathilda circumventu a Papa tunc temporis Marchiam Anconitanam beato Petro tradidit, magistratibus, et potestatibus insciis et inconsultis. Godfrey says that Mathilde, surrounded, or rather infatuated, by the Pope's love, gave up to the Holy See the Marquisate of Ancona without consulting the magistrates and the people, who knew nothing about it. Gerochus, who lived at that time and belonged to the sect of Hildebrand, describes (in vita Hildebr.) the Romans as bold, arrogant, and disobliging—Romani, inquit, sibi divinum usurpant honorem, rationem actorum reddere nolunt, nec sibi dici æquo animo ferunt, cur ita agis? Illud satyricum inculcant, sic volo, sic jubeo, sit pro ratione voluntas—et id vero ingenium ejus erat, ut ab omnibus describitur. Sigebertus eo tempore testatur—suo exemplo et Decretis inauditis multa contra jus et fas in Ecclesia gesta fuisse, et hac occasione multos pseudomagistros exurgentes in Ecclesia prophanis novitatibus plebem ab Ecclesiastica disciplina aversisse: Eumque Imperatorem excommunicasse sub hoc obtentu, ut primates regni quasi juxta ex causa, excommunicato Regi contradicant; Item: Ipse Papa occurrens Imperatori in Lombardia sub falsa eum pace absolvit. Omnes enim qui prius Hildebrandum objuraverant, perjurium perjurio cumulant Imperatorem abjurant, et Rodolphum Ducem Burgundinum super se Regem statuunt, corona ei a Papa missa. How fierce and

prepotent was Hildebrand may be plainly seen by his Apophthegma, which he wrote in a letter to his Saxon friends. Speaking of the Emperor, he said: Aut moriar, aut tibi animum regnumque tollam— Either I shall perish, or take from thee thy soul and thy Empire (see *Historia Saxonica*). Leo Episcopus Hostiensis (lib. 3, in *Chron. Cassinen.*, c. 48) qui tum florebat in *Historia* candide scripsit. Cumque negotium effectui mandatum esset, Pontifex Mathildæ consiliis adjutus, quendam ex suis ultra montes dirigens, et Rhodolpho Duci coronam imperii Mittens, adversus Augustum rebellare suasit. The presumption of Gregory had assumed such magnitude that nothing was impossible to him; and when he wrote to his Saxon friends to be quiet and certain, he told them that he would very shortly subject the Emperor, and that he would give him to them even more culpable, and that if Henry resigned his Royal prerogatives and insignia, and submitted tamely to him, they should have him more contemptible than ever; that if he resisted, and should resume his Royal power, then he (the Pope) was sure that he would have another new cause for excommunicating him. When Gregory was penning this letter to the Saxons, I repeat that he was giving himself the character of one of the greatest intriguing vagabonds that ever managed affairs of State or Religion.

In *Historia Saxon. Apologia Henr.*—Ne solliciti, inquit, scitis, quia culpabiliorem cum redo vobis: contemptibilior enim erit ipsius Regis in regno persona, si satisfaciens, regni insignia deponat, aut si non permissus a se Regalia resumat ornamenta, certiorum perinde habebit exercendæ circa eum causam excommunicationis, &c. The testimonies of Hildebrand's monstrous career of crimes are so many, that it would be a very heavy task to collect them all. What I have noted would be more than sufficient now to expel from society a gentleman, or from the throne a Sovereign, who conducted himself in so

revolting and insulting a manner towards his subjects. We had a specimen lately, when a debauched ruling vagabond lived under the sway of Lola Montes. I forget now who had to run, but this is not the question. Hildebrand was most culpable, and if it is indecorous for a gentleman, and for a ruler *à fortiori*, it was much worse for a Pope to live a life of scandals, crimes, and murders. This Mathilde deserted two husbands, the hunchback Lotharingian Duke first, and then the Marquis of Este, to live with Gregory, as she did from 1066 till the time of his death in 1085; a pretty long lease, and from report it seems that she liked him, and he was much to her satisfaction. There was no reason for abandoning her first husband, because as soon as Hildebrand divorced them for his own pleasures, the hunchback Duke married another princess, who gave him several children. Gregory dispensed both husbands from the necessity of asking for the Dispensation Licenses, appropriating to himself the undispensed object at the expense of his unspoused companion, who spent her cash and honour until the spendthrift spent his light.

Besides the testimony of Cardinal Benno, there was living contemporaneously the Abbot Sigebertus, who with many others are reported by Aventinus, and the Bishops that condemned Gregory in the Synods of Brescia, and none of them excused him for his amours, for his violence, ambition, presumption, and necromantic mysteries. I leave him to show how Mathilde's intrigues, money, and influence were kept up by her and a few others, and a friend already named and designated by Gregory to succeed him to the Pontifical honours. Desiderius Abbas Cassinensis was the new favourite, in spite of the really elected Clement, who was in possession of the Spiritual power.

Sigonius says that the new favourite of Mathilde, Victor the Third, had a colloquy with her, and that

he actually stood for eight days in the Vatican ; but he was not fortunate, or perhaps he had not sufficient impudence and courage to resist the machinations that were moved against him. A Synod was called at Benevento, and there he was excommunicated. William Malmelsburiensis says (lib. 4) that poison was placed in the chalice when Victor celebrated the first mass, and that that settled his account, at the same time that the news was given to Clement and to the Emperor Henry of the excommunication of Desidery, *alias* Pope Victor the Third. Veneno sublatum, dum primum missam caneret, in calice propinato : qui tamen per id intervalli nova in Clementem et Henricum anathemata procuderat, &c. Mathilde, that enterprising and courageous woman, did not lose her spirits, and, as usual, with money and intrigues, elected another of her friends amongst those designated by Gregory—Otho, Bishop of Clunny, who succeeded anno 1088. This Pope took the name of Urbanus the Second. Cardinal Benno called him the valet of Hildebrand. As he could not enter into Rome on account of Clement being in possession of the See, he withdrew into Terracina to study the opportunity. The Monachus Malmelsburiensis says : Juxta statutum Gregorii electum ; æquiori, ut videbatur, causæ affuit militia Mathildis Marcissæ quæ oblitu Saxus, nec dispar antiquis Amazonibus ferata virorum agmina in bellum agebat fœmina : Ejus posteriori tempore suffragio Urbanus Thronum adeptus Apostolicum. Mathilde, forgetting her sex, like an ancient Amazon, conducted a corps of well-armed cavaliers, and by her martial valour she placed in the Roman See Urban the Second, after many intrigues and difficult battles. Sigonius says : Mathildam, quæ filiam Petri se dicebat, Urbanum defendendum suscepisse profitetur : Urbanum vero ei authorem fuisse ut Welfoni Bavariz Duci nuberet : nempe ut quem Henrico in Germania opponerent, haberent.

Bertholdus, in his Chronicle, to excuse Gregory,

Berthold.
Constant,
Presbyter. in
Chron.

said : *Non tam pro incontinentia, &c.*—that Gregory was ambitious to possess the States, and not the Countess ; and this was the only aim of that connubial alliance.

The Emperor Henry, after he had reconquered his Italian States, and part of those of Mathilde, left his son Conrad in Italy to govern them, while he went to Germany to set straight other affairs that his adversaries had upset there, anno 1092. During this interval Urban and Mathilde found the means of upsetting the mind of Conrad, and of setting him against his father ; and they did this by insinuations and threats, and promises that unless he allied himself with them and betrayed his father, he would never have the Imperial Crown. Conrad, seduced and flattered, was ensnared, and to prevent him emancipating himself from them, they married him to the daughter of Rogerius, the King of Sicily, one of the greatest enemies of his father, Henry the Fourth.

Aventinus, lib. 5, reports that the Emperor was at Cologne when he learnt these proceedings, and said : *Filius meus illecebris fœmineis captus, non solum dignitate, sed vita me privare conatur.* This unfortunate Emperor was really to be pitied, and it is not to be wondered at that the malignity of Urban and Mathilde placed him in that dilemma, the more sorrowful on account of the affectionate feeling entertained, by chance or by art, by the Princess for Conrad. Henry, in his grief, likewise said that his son, infatuated with the love of that woman, was attempting to deprive him not only of his Imperial dignity, but also of his life. (See Aventinus, Sigonius, and Dodechinus, ad annum 1093.) At this epoch the world was in the greatest confusion. Urban went to Milan, and Peter the Hermit invented his scheme for the recovery of Palestine. This great enterprise has been a constant and fruitful means of discord, of perfidy, of intrigues, and of the greatest

calamities that have befallen Christianity. The Popes and Kings have constantly used this gigantic scheme as a basis for all the political swindles, and even now it is not over, and never will be, because it served the purpose of the rulers, and because the Turks say—“Don't you wish you may get it?”

Bertholdus wrote in his Chronicle (anno 1093) that Urban went to Milan, and there confirmed and ordered that Archbishop Arnulphus should preside over his church, and be decorated with the Pallium; he had been previously created and installed in that place, according to the custom, by the Emperor Henry, with *baculo et annulo*, and withdrew to a Cænobio, because the Bishops refused to consecrate him. Urban did this act of grace to Arnulphus for the sake of obtaining from him the submission of the Archbishopric of Milan to that of Rome; which fact I deem of sufficient importance to be known, because Milan was never before subject to Rome, so far as regarded the Spiritual Power. If the reader refers to the Testament of Charlemagne, he will find that Milan was one of the twenty-one Metropolitan Churches of his Empire. The Monk of Malmesbury wrote that Urban went to Germany to visit some churches, and made proselytes for the Expedition against the Turks, making himself most industrious in this enterprise, as he could not put his nose into Rome, and Boamundus, anno 1095, Illyriam and Macedoniam pervaderet.

The first General Council of the West was ordered at Clermont in the year 1095, and it was the very first that had been called by the Pope; and this was the object of its indictment: *Nos fidelibus Christianis, qui contra infideles arma susceperint immensas pro suis delictis pœnitentias relaxamus, et sub Ecclesiæ defensione, beatorum Petri et Pauli protectione, tamquam veræ obedientiæ filios recepimus.*

With this programme they made up an army, and started for Palestine. I have no business to

speak here of their success; but I will ask Mr Antonelli if, with such a prospect, he could have enrolled the twelve thousand brigands that he has now got, in expectation of making them *cavalieri di Cristo*, after the second edition of the sack of Perugia, or any other town, as it matters not to those wandering knights of the road and forest. I pass on to the year 1099, when the unfortunate Emperor, Henry the Fourth, died, through vexation and grief. Sigonius says (anno 1100, lib. 9): Nec multo post anno 1100 Conradus Henrici filius eo nomine succedit, qui nunquam a consiliis Mathildis et Urbani discesserat.

At that time Pope Clement was still in Rome, and the pretended Pope, Urban, was at Clermont Ferrant, and both of them playing their parts in the most tragico-comical way, excommunicating each other, instituting and destituting each other's favourites and adversaries, to the amazement and consternation of the people; thereby proclaiming the falsity of their principles and morals, and spreading anarchy, crime, and corruption, instead of love and charity—a motto which they and their predecessors had obliterated from their escutcheons.

About the year 1096 the first famous expedition took place for the liberation of Palestine. What those famous knights did as a first exploit it does not become me to state here; and, though they consisted of really educated persons, and belonged to the most civilised States of Europe, yet their first work was that of—but I will let Aventinus relate it himself, in words as unequivocal as they are expressive: Deus vult, inquit, relictis regno urbibus, castellis, sacerdotiis, templo, contuberniis, uxoribus, liberis, prædiis, aratro, in Asiam gregatim migrant duces, prefecti, tetrarchæ, dynasthæ, Episcopi, sacrificuli, monachi: sub specie religionis, nefanda scelera impune perpetrant, Anserem præferunt, Spiritum Sanctum esse, Carolum Magnum revixisse predicant. And every Hebrew family they found in their way,

or in any place where they went, were treated in this manner: *Ubicumque eos, hæbreos, occidunt, nisi illico convertantur, recusantes compilant, et bonis omnibus spoliant.* Pars Judæorum, amore legis suæ mutuis se vulneribus considerunt: alii simulacro Christianismo rursus deserto Christo ad Mosem relapsi sunt. This was the result of the famous invention of Peter the Hermit's first expedition!

Bertholdus in
Chronic., an.
1096.

Sigonius (in lib. 9) speaks of this expedition also, and says that Urban calculated to establish for himself a monument out of it: yes, an execrable one, which turned out as profitable to Christianity as the hereditary disease of Lepra. And the Monk of Malmesbury (lib. 4) says of this expedition, that it was necessary to bind up perpetually superstition with hypocrisy.

England, till the year 1103, was equally subject to the capricious will of the Popes. But William the Second was no fool; and as he was not ambitious to become a Saint, he thought of opposing Urban the Second, when he declared he had the right to confirm Anselm Archbishop of Canterbury, who had already been elected by the King's consent. The Archbishop went to Italy against the will of the King, who had already given him notice that if he went to the Pope for the investiture of the Pallium, he would exile him, and prevent him re-occupying his See. The Archbishop went to Rome, and the King kept his word; and as long as he lived Anselm remained an exile at Lyons.

See Matth.
Paris in.
Guthelm

The French Government has given a warning to its Bishops to abstain from going to the Roman insurrectionary Episcopal Congress, which will take place after Easter, under the pretext of the Canonisation of some meddlers in the business and consciences of other people. Will the French Government keep its word to the Bishops who absent themselves without permission, or will the Government be afraid of the Red Woman who pulls the first strings of the

bell at the Imperial Council-room? This problem we shall see solved very soon, after the Idus "*Mai*" (Italice).

At last Urban the Second died in the year 1099, and Rainerius Hetruscus, who took the name of Paschal the Second, succeeded to the Roman See. He was a pupil of Hildebrand, and highly commended by Urban; therefore, the reader must prepare to read new scenes of commotions and horrors.

Platina was rather favourable to Paschal the Second when he wrote: S. Petrus Rainerium virum optimum Pontificem elegit. We must not forget that Clement the Third was still occupying St Peter's Chair, in opposition to the young Emperor, and with greater right than Paschal the Second. Young Henry, or Henry the Fourth, according to some historians, and to others, Henry the Fifth, called a general Synod at the Lateran, with the intention of devising the best means of getting rid of Pope Clement; and Clement excommunicated him again, and excited a number of his German enemies against him, particularly as he had not gone to Palestine.

I have passed under silence the battle which the Emperor Henry the Fourth fought against his son, instigated and assisted by the Pope and the Bishops. The son was defeated, but the Bishops and the Legates of Paschal, when the Emperor entered Mayence, traitorously took him prisoner, having taken care to exclude the Emperor's followers in the town, and having left strong guards at the gates to prevent the Emperor's army entering it. While the Emperor was unconscious of the treason, the Pope's Legates with fifty Bishops re-united in Synod and traitorously deposed him, excommunicated him, and deprived him of the Crucem, Sceptrum, Scurim, Regnum Ensem, et Coronam; and when he asked them why they did so, they answered because he—

Maguntine Bishop, and you Bishop of Cologne, speak the truth, by the Eternal God, what did you give me?" They dared not to answer; then the Emperor said, "Glory be to thee, O God, that at least you are faithful in this." It will not be amiss to extract from Krantzius (lib. 5, c. 10, in Saxon Hist.), a few lines to convey to the reader the truth of the facts which passed at that time in the City of Mayence, where the Papal conspiracy succeeded in putting in the trap the Emperor Henry the Fourth, after he had conquered his son who revolted against him, instigated and supported by Pope Paschal, the old Countess Mathilde, and fifty Bishops, who were then the scourge of humanity.—*Mandatum, inquit, Moguntino, Coloniensi, et Wormacensi Episcopis, ut eum adeuntes Imperialia insignia auferrent invito. Crucem Sceptrum, Securim, Regnum Ensem, et Coronam, Imperatori autem causam requirenti (respondent), eum in conferendis Episcopatibus et Abbatiis Simonia usum fuisse. Tunc Imperator; Dic Maguntine, dic Coloniensis, per nomen Dei æterni, quid a vobis acceperim. Dixerunt, Nihil; Tunc Imperator, Gloria Deo in excelsis, quia vel in hac parte fideles inventi sumus: Certe maximæ vestræ dignitates potuissent magnum cameræ nostræ, si ita quæreretur, quæstum prestitisse. Dominus Wormacensis novit et nos non ignoramus, quæstus an gratis illum receperimus: Nolite patres temerare fidem vestram. Ecce jam senio laboramus, sustinete modicum, et nolite in confusione gloriam vestram terminare: Generalem Curiam expetimus; Si cedendum propriis manibus filio coronam trademus. Illis renitentibus et vim ostendentibus, parumper secedens Imperialibus se vestivit insigniis et reversus, Hæc, Inquit, Imperialis honoris sunt insignia, hæc mihi præstitit æterni Regis pietas; et Principum electio. Potens est Deus, nos in his conservare, et manus vestras ab opere cæpto cohibere, quamvis sumus armis et militia nostra destituti; Securi de tali*

violentia nobis non prospeximus : Sed timor Dei vos coerceat, quos pietas non revocat. Quod si neutrum reveremini, ecce presentes sumus ; non possumus viribus refragari. Hæsitant Pontifices, sed invicem cohortantes, accepto conamine Imperatorem adeunt, coronam capiti detrahunt, et sede detractum omnibus Imperialibus exuunt Imperator, ab alto ductis suspiriis, sic eos alloquitur : Deus ultionum Dominus videat, et vindicet iniquitatem quam facitis ignominiam sustineo ante inauditam, sed delicta juventutis apud justum Judicem Deum luo. Vos tamen immunes a crimine non eritis, quia jusjurandum prævaricati, justi vindicis ultionem non effugietis. Non prosperetur honor vester, sit portio vestra cum eo qui tradidit Christum. Hæc est, inquit Krantius, narratio nostrorum annalium. And I will say, these were the actions of the incarnate thieves who wore mitres at that time, and whose manners and tastes have not much improved even now on the Continent, and who would be ready to do the same if the opportunity was offered. They are preparing the plan now, and for a rehearsal they have come out with pastorales and bulls to excite the populations, as they find that there are fools enough to believe in their mysterious and miraculous power, and rogues ready to be bought at so much per day or month, to be in prompt attendance for the execution of their villainous and unchristian plots. We are now in the same identical political circumstances ; the plan would be mature enough for them, but they must defer the execution of it, to give time to the substitute to grow up a man at least of seventeen years of age, when his virgin mind can be easily inebriated with glory and power by the Jesuitical inspiration which will then confuse, sieze, and oppress the whole of his mental faculties, which are trained up now with a cautious administration of doses of Jesuitical milk. As history repeats itself perpetually, I shall not be surprised at the events, and for the

present I turn another historical leaf, pitying, with Sigonius, the betrayed Emperor Henry the Fourth, by those very Bishops whom he had invested and loaded with honours which they did not deserve.

Conrad, his son, who, after his father's death, was called Henry the Fifth, before and during the time that his father was in prison, led a miserable life, full of dangerous vicissitudes and spite, provocation, and Episcopal oppression. The Ecclesiastics, having used him as a tool, now thought of snubbing him; and set themselves to work with determined animosity and persevering political cabals, still managed by Pope Paschal the Second. They found it hard work, and were compelled to use their great *micidial* bomb, the excommunication. They came to war, and Henry, who had taken lessons of roguery from them, with 80,000 men, went to Rome and locked them up, until they became reasonable and crowned him Emperor, and renounced all and everything that they had absorbed belonging to the Empire. When everything was settled, he returned to Germany; and in his absence with the troops, the Popes and Bishops tore and burned the treaties that they made with him, and excommunicated him again; and these Reverend Ecclesiastical Fathers, Popas or Papas, showed Christianity that they were a lot of perjured liars, dressed up in anti-Christian paraphernalia, fit for nothing else except scandalous usurpations, discord, and crime. I have copied the diplomatic documents that were made by Paschal the Second and the Emperor Henry the Fifth, in the years 1110 and 1111, which will illuminate the people about those affairs, and support my assertions. I have placed them in another chapter, containing many other diplomatic documents, and in this one I will be satisfied by saying that Paschal was a second Hildebrand, that he excommunicated two Emperors, that he was an usurper and perjurer, a rebel to the throne, to the altar, and to his flock. After all his

Papal opposition to Henry the Fifth, in France, in Germany, in Italy, and everywhere; after preaching sedition openly in the Roman pulpits; attempting to call again the Greek Calojohannis, son of the Emperor Alexis, to reinstate him in the Roman Empire; expelling the seditious and stupid Teutons, as he called them; after upsetting everything sacred and profane, and spreading so many calamitous wars and miseries, Henry the Fifth returned to Rome, was consecrated by Mauritius Episcopus Bracarensis, and Paschal ran away to the province of Apulia, where he died in 1118. Sigebertus, and the Abbas Urspergensis in his *Chronicles*, the Monachus Malmesburiensis, Petrus Diaconus in *Chronic.* Cassineus, and others, have left a pretty good account of this rascal, and Aventinus (lib. 6) wrote of Paschal, “that the Greek Emperor sent Legates to Paschal, exhorting him to expel—*ut relictis furibundis et ebriosis Germanis sævissimis prædonibus*—the ferocious German drunkards and atrocious assassins, and to return under the ancient legitimate Emperor; and that Paschal placed by his right side those Legates while he addressed the Roman people, saying,—*Perplacet, reddamus diadema legitimo et antiquo verum Romanarum Principi: Deficiamus a Teutonibus seditiosis et stolidis ad veterem Romani Imperii moderatorem vetus Roma cum nova, Occidens cum Oriente, rursus jungatur. Post quæ Paschalem Papam concionatum in Imperatorem Henricum quartum atque ejus filium quintum, crimina injurias, vitia commemorasse.*

Before I leave Paschal, I will state that Matthew Paris, in his *English History*, left written that Paschal gave plenty of trouble to King Henry the First, with regard to the Episcopal Investitures, and was the cause of Archbishop Anselm losing for a time all his property in England. The King confiscated it; but he restored it in the year 1107. After Paschal the Second's death, in 1118, Pope Gelasius the Second was surreptitiously elected. The Emperor,

Henry the Fifth, as soon as he heard of it, quitted Padua for Rome; and when he arrived there he found Gelasius had already hurriedly departed for Terracina, where he was consecrated by a number of his partizan Bishops. The Emperor, in the meantime, elected, and had consecrated in Rome, one of his favourite friends, Bishop Burdinus, as Pope Gregory the Eighth. Schisms and excommunications were freely dealt with by both Popes; the Emperor was also excommunicated, and in the year 1119, a Synod was held at Vienna, where the French, German, and Italian Bishops concurred, as well as those Cardinals who were the supporters of Gelasius. About that time the Abbot of Clunny died, those Prelates who had been at the Synod reunited again, and elected—Widonem Viennæ Episcopum eligunt—as Pope, who called himself *Calistum Secundum*. This new Caliste was a man of great influence, being the brother of Stephen, Duke of Burgoyne, uncle of Baldwin, Count of Flanders, and a near relative of the Emperor Henry.

With three Popes the Emperor soon found himself confused, and in danger of losing both crown and life; therefore he determined to settle affairs as best he could, making concessions against his will and interest, in expectation of obtaining a few years of peace and happiness. To this effect, by the interference of his and Caliste's friends, they agreed mutually to the following concessions. The Abbas Urspergensis reports the treaty or agreement, and at the end of it is the following oath:—Ego Henricus Dei gratia Romanorum Imperator Augustus pro amore Dei et Sanctæ Romanæ Ecclesiæ et Domini Papæ Calisti; et pro remedio animæ meæ, dimitto Deo et Sanctis ejus Apostolis Petro et Paulo, Sanctæ Catholicæ Ecclesiæ omnem investituram per annulum et baculum, et concedo in omnibus Ecclesiis fieri electionem et consecrationem, &c. The Emperor signed, sealed, and had this treaty witnessed, &c.

Abbas Urs-
pergens. in
Chronic.

Krantzius in
histor. Sax. et
Sigonius quo-
que in Regn.
Ital.

The Pope Caliste wrote, signed, and sealed the following:—Ego Calistus, &c., Concedo electiones Episcoporum et Abbatum Teutonicæ regni, qui ad Regnum pertinent in præsentia tua fieri absque Simonia et aliqua violenta, &c. Electus autem Regalia a te per sceptrum recipiat, exceptis omnibus quæ ad Romanam Ecclesiam pertinere noscuntur, et quæ ex his tibi jure debet, faciat, &c.

When Caliste came from France, and went to Rome, the anti-Pope, Gregory the Eighth, was given to him a prisoner by a few *facinorous* gentlemen who wanted to captivate the new Pope's favour. The Abbot, Sugerius, in the life of Ludovicus Crassus (anno 1119), described the anti-Christian triumph of Caliste over his victim (Gregory the Eighth) in the following words:—Tortuoso animali camelo, tortuosum Antipapam, imo Antichristum, crudis et sanguinolentis pellibus caprinis amictum, transversum supposuerunt, et ignominiam Ecclesiæ Dei ulciscentes per medium civitatis via Regia ut magis publicarentur aducentes, imperante Domino Papa Calixto, perpetuo carcere in montanis Campaniæ prope S. Benedictum captivatum damnaverunt et tantæ ultionis memoriæ ad conservationem in camera Palatii sub pedibus Calixti conculcatum depinxerunt. This is a capital specimen of Papal humility towards another who had occupied St Peter's Chair for more than three years. If a Pope did not respect another who had been invested with the same dignity a few years previously; if, to satisfy his priestly and jealous vengeance and rivalry, he treated him so contemptuously and degradingly, what good did he obtain for himself and the Holy See? I am persuaded that the degradation fell upon himself instead of his victim, and that the scandal and demoralization of his own acts fully demonstrated the imposture of the one as well as of the other, the pretended Vicars of that Christ whom they never ceased crucifying with their ambitious desire for pomp, power,

and rapacity, to attain which they perpetrated the blackest crimes.

Here follows a chapter of Ecclesiastical rascalities, and a few admonitions, which may be useful to the gentlemen in black or scarlet.

PETRUS BLASIENSIS DE INSTITUTIONE EPISCOPI.

Legimus inquit: Christum dixisse ad Petrum, si amas me, pasce oves meas, hæres es et Vicarius meus, pasca oves meas, Evangelizando fac opus Evangelistæ et pastoris, non erubescas Evangelium, si erubescendum non credis Pastoris officium. Ministerium tuum plus oneris habet, quam honoris. Si affectas honorem, mercenarius es, si onus amplecteris, potens Deus est augere gratiam suam, ut lucra ex lucris, et ex profectibus profectus accedant. Quod si abhorreas onus et insufficientem te reputes, sera quærela est. *Dixerat antea*—Modus omnibus cave, ne secularibus te involvas, nulla enim consonantia est spiritus Dei, ad spiritum hujus mundi, permane in vocatione tua. Mundus in maligno positus est. *Et hoc repetit paulo post*: ANIMABUS PRÆLATUS ES, NON CORPORIBUS, NIHIL PRÆLATO COMUNE EST CUM PILATO, CHRISTI VILLICUS ES, ET PETRI VICARIUS; NEC TE RESPONDERE OPORTET CÆSARI DE COMMISSA TIBI JURISDICTIONE, SED CHRISTO.

P. Blasius said, we read that Christ told Peter: If thou lovest me, take care of my flock; thou art my heir and Vicar; Peter, feed my flock. In spreading the Evangels, thou dost the work of the Evangelist and of the Shepherd. If the office of Shepherd is humble, don't be ashamed of the Evangels. Thy ministry is more of responsibility than of honours. If thou attemptest at riches, thou art mercenary. If thou acceptest the responsibility, the Lord, all-powerful, shall increase His grace to thy profit, and accumulate benefits to thee; and if

thou abhorrest the responsibility, thinking thyself incompetent to the work, later thou shalt account for it. *He had said before this*,—Take care by every means to avoid meddling in Temporal affairs, because the Spirit of God is inconsonant with the Spirit of this world; follow thine avocation. The world is plunged in abominations. And soon after he repeated: Thou art elevated to the care of the souls, not of the bodies. The exalted has nothing in common with Pilate. Thou art the Farmer of God's land and Vicar of Peter, and to Christ, and not to Cæsar, thou shalt answer for the jurisdiction that thou hadst accepted of Him.

Sigebert in
Chron. Avent.
lib. 5.

Apud Joannem aperte, apud Matthæum Marcum, Lucam apertissime explicat. "Pax vobis, inquit, sicut misit me Pater, et ego vos mitto; accipite Spiritum Sanctum, quibus remiseritis peccata, remittuntur quorum retinueritis, retenta sunt. Et ut concordiam assereret, et unum se verum Pastorem esse indicaret uni dixit, '*Si quidem amas me, pasce oves meas*,' id est, ite in mundum universum, prædicate Evangelium omni creaturæ; atque data est mihi omnis potestas in cœlo et in terra, ite ergo docere omnes gentes." Hanc ob causam aperuit discipulis mentem cœlestis doctor ut intelligerent Scripturas, Moysem, Prophetas, et Psalmos, jussitque eos nomine suo pœnitentiam et remissionem peccatorum prædicare apud omnes gentes, testesque horum esse.

What have you to say, Monsieur Pie, of Pilate renown? Have you followed the above doctrine, or your own caprices? Here are some more Christian Apostolic arguments to convince you of your criminality against Church and State—take the trouble to translate the preceding quotation from Sigebert; who, with his history, intended to read a lesson to the infamous Pope Urban and his followers, Cardinals, Bishops, and Company. Rebels to the State and to the Church, like you, they were attempting by disorder and revolution to overthrow the Royal and

Imperial rights ; and as your situation is analogous to theirs, I have no doubt that the same iniquitous cap that fitted them will fit you, even after eight centuries, and it will serve to prove to the people of the present age that by their vices and corruptions the high Ecclesiastics were then what they are still, a rotten, incorrigibly mendacious lot, much in want of great reform, if not of extirpation.

I charge you again, before your Ecclesiastical tribunal, and condemn you with your own judges. Mr Foot, of Pilate renown, pray read these few pages.

For the edification of the present Bishops, rebels to the Church and State, I will point out, before I go any farther with these historical *excerpta*, two works written by two exceptionally good Ecclesiastics ; the first of them was by Peter Damianus, a learned and pious hermit, who had at heart the welfare of society, and who wrote many letters to Bishops, Abbots, and Popes, begging their assistance and interference to reform the abuses and crimes of the Clergy. Demoralization, vice, and crime were the principal ornaments of the Prelates and Clergy, and Peter was inspired to write a book—*qui inscribitur Gomorraens, cui prefixa est Epistola Leonis IX, anno 1049 ;* and Leo the Ninth actually received the book, and, according to Peter Damian's advice, made a few laws to attempt to suppress that abominable crime ; but to what purpose, and for how long ? and Baronius (art. 10 et sequent.) said of the Clergy, in the year 1049, "*Vepres infausti, spinæ et urticæ agrum Patrisfamilias in immensum appleverant, qui ex putore carnis, corruptionis fimo turpiter excreverant ; omnis quippe caro corruperat viam suam, ut non tantum ad eas abluendas sordes videretur satis esse diluvium, sed nefanda scelera ignem a Cœlo Gommorrhæum, quo exusta est Pentapolis, postularent.* If the French Rebel Bishops had attended to their duties, instead of meddling with secular and political affairs, they would have done

much better, and might have succeeded in eradicating from their clergy that ancient abomination which stained their characters for so many centuries; and in the year 1861 society would have been spared reading in the *Gazette des Tribunaux* of about 100 of those infamous and abominable cases which have been prosecuted and condemned by the laws of France. From Leo the Ninth, in 1049, to Pius the Ninth, in 1861, the Ecclesiastical moral progress is imperceptible, and it is visible only in the hypocritical manner of *savoir faire et savoir corrompre sans esclandre*; and, nevertheless, now and then surpassing all bounds of human toleration, they are caught in *flagrante crimine*, and brought to trial.

An ancient really pious and learned Ecclesiastic, devoted to humanity, is found in William, Bishop of Paris, at about the year 1250. He wrote a work—*De Collatione Beneficiorum et de Clero*, of his time, in which he says that the Priests had neither piety nor erudition; that they were learned in all the Diabolical turpitudes, and in all sorts of monstrously dirty and filthy vices and crimes; that their sins were not common sins, but horrible crimes; that the Prelates and the Clergy did not edify the Church of God, because they were fond of Babylon, Egypt, and Sodoma, and instead of sanctifying and venerating the Church, they were destroying it, as if they could delude God; and, with the other high and low priests, they profaned and polluted the Body of Christ; that the Prelates were the members of the Devil, loaded with Ecclesiastical honours; that they honoured the enemies of God, and, finally, that they would place Lucifer in heaven, instead of the Christian Church.

Gulielm.
Episc. Parisi.

In eis nihil pietatis ac eruditionis apparere, sed potius Diabolicas turpitudines, omnium spurcitiarum ac vitiorum monstruositatem: eorum peccata non simpliciter peccata esse, sed peccatorum monstra terribilissima, eos non Ecclesiam, sed Babylonem

Ægyptum ac Sodomam esse. Prælatos non edificare Ecclesiam, sed destruere ac Deo illudere, cumque aliis sacerdotibus prophanare ac polluere Corpus Christi, Prælatos omnibus Ecclesiasticis honoribus membra Diaboli, et Dei hostes honorare, in cœlum denique Ecclesiæ Christi Luciferum restituere. And Bishop William takes particular care of those Ecclesiastical parasites, who are constantly flattering the Pope to obtain a greater number of prebends and Canonries and other sources of income; and some of them are not ashamed of having as many as seventy, and others as much as a hundred of them. This seems to me to beat by far a certain nobleman whom the 'Times,' about six years ago, severely excruciated, while he was peacefully and charitably devouring Christ's Cross. Although this Ecclesiastical rat did not belong to the same species, yet he seemed to resemble the original kind, inasmuch as he devoured at the same rate for at least a hundred years before he became affected with dyspepsia. But as this is not in any way connected with the above cases, except by a trifling analogy in taste, I pass on to ask the opinion of the modern immaculate Right Reverend eminent rebels, the French pamphleteers, who have been condemned by public opinion and other tribunals. Monsignor *Piè e Grugno di Porco*, and others of that class, can, if they will, confirm these statements, and at their leisure write another pamphlet, swelling it with the enormous progress made by the Clergy from the above-named periods to the present day; and they are particularly requested to insert in it the list of all the good that they pretend to have done to society, against the catalogue of the iniquities that they have committed to its detriment; they are at liberty to use all the rhetorical figures and the flowers of language that they generally use in their printed hallucinations and bulls, at the banquets and in the pulpits, *in bivio, in trivio et Synagoga*.

A MIRACULOUS BOTTLE.

A miraculous tale, which suited many ancient fools, might be a relief to the modern reader, who may be fatigued of the Papal criminal history. I take this from the Dialogo of (sic) *Miser Sancto Gregorio Papa*; a rare book, printed at Venice by John de Colonia in the year 1475. It is full of that arrant and gross superstition and ignorance which the Ecclesiastics have constantly forced on the minds of their parishioners.

St Gregory tells of a miracle performed by Bishop Boniface to two Goths, pilgrims, who called on him for charity and hospitality while they were passing from Florence on their way to Ravenna. Boniface gave them a flask of wine, which might have been sufficient for them for a single dinner; however, "they miraculously drank out of it as the Goths do, being good drinkers, and continued to drink, until they travelled, and stayed for some time at Ravenna, and back again; and the more they drank the more the flask was filled, and they never ceased drinking out of the said flask—*e nullo di cessarono di bere del dicto flasco, e sempre il trovarono moltiplicato, si che pareva che vi nascesse,*" (sic). I do not think that the editors of the *holy Tablet*, of the *Gazette de France*, of that of *Augsbourg*, and others of the class, possess each of them one of these holy flasks; though it might be inferred from the raving stuff that they offer daily to the public that they really are under the mesmeric influence of the mysterious flask. I have given this extract to show, by the testimony of the ancient holy writers, that the ancient Roman Catholic Prelates as well as the modern, and particularly the Northern, have been, and are still, celebrated for their drinking propensities. Without illustrating the above assertion with recent cases, to avoid exposing names, I take

the case of the German Bishop who was travelling to Rome, and, to avoid being deceived by hotel-keepers about the best wines to be drunk during his pilgrimage to the Holy City, he took care to choose a courier who was a good judge of wines, and instructed him to be always in advance of him, and, stopping at every town, that he should have a bottle of the best choice wine; if he found it good, being well provided with chalk and money, he should write visibly on the walls and door of the inns the word *Est, Est*. The Episcopal scheme answered uncommonly well to the prelatie palate; and, arriving at Montefiascone, and finding the magic *Est, Est, Est*, superlatively written, he decided on halting, and resting for some time. Joannis de Fuer was in his highest glory when he reached the temple of his God, *Bacchus*. The exquisiteness of the nectar of Montefiascone soon brought him miraculously to his end, in a state of perfect drunkenness. It was supposed that an apoplectic fit carried him to the Stygian River all at once; whether his courier gave him the penny to pay Mr *Caronte's* barque or not, the historians have not stated; though it is almost certain that his zealous servant had done so, as he took the trouble of having him most reverently buried in that parish churchyard, and placed a sumptuous monument over his wine-barrelled bones, on which was sculptured his escutcheon, and on each side of the sarcophagus, besides his family arms, were also sculptured a couple of drinking-glasses: On the lid lies the portrait of the Bishop, with his mitre on his head. His pedigree is engraved in Gothic characters at his feet in the following manner:

EST, EST, EST, PROPTER NIMIUM EST, JO. DE FUER
D. MEUS MORTUUS EST.

Bishop John de Fueris, my master, died, and is buried here, for having drunk too much of this best wine.

The Episcopal squibs succeed each other with insolent rapidity; but as it is not very easy to obtain them, I obstinately refuse to read any of them, and satisfy myself to know that the liberal public press announce their appearance and their condemnation. Therefore, I think it waste of time and paper to read or answer any of the *tirades* of the Præclarus custos ovium, lupus, the Lycaon of Orleans, or of his last Confrater the Piè de Co. . . . who is now standing in the pillory of public opinion,—for them it is a sufficient punishment to know that the springs of the miracle-machinery are much out of order, and so worn out that they do not work at all, and that the machinery itself must shortly be set aside altogether, to make room for something working entirely upon a new principle, that will just suit the time we live in, going speedily and straight a-head like a steam-engine, and as fast as public opinion, with economy of combustibles, and engineers who will not have any more opportunities of fattening so rapidly, thereby incurring premature death by the superabundance of perquisites and surreptitious pilferings of all sorts.

The press have condemned loudly enough the last Allocution of 1860, and I spare my time and feelings by refusing to read the effusions of Antonelli or the Pope, knowing them to be nothing better, but certainly much worse, than Tisiphone's doings in the fourth book of Ovid's Memamorphosis, by order of Juno. These splendid lines are quite *ad rem*, and much shorter:

. . . . Mens est, quæ diros sentiat ictus.
Attulerat secum liquidi quoque monstra veneni,
Oris Cerberei spumas, et virus Echidnæ;
Erroresque vagos, cæcæque oblivia mentis,
Et scelus, et lacrymas, rabiemque et cædis amorem;
Omnia trita simul: quæ sanguine mixta recenti
Coxerat ære cavo, viridi versata cicuta.

Dumque pavent illi ; vertit furiale venenum
 Pectus in amborum ; præcordiaque intima movit.
 Tum face jactata per eundem sæpius orbem,
 Consequitur motos velociter ignibus ignes.

It is the mind alone that feels the cruel contagion. Tisiphone brought with her also a strong compound of liquid poison ; that is, some foam of Cerberus's mouth, some poison of the Hydra, and the wandering blunders and forgetfulness of an ignorant mind ; a few villainies, tears, rage, and the love of murder ; the whole well pounded together, and mixed with fresh blood, she cooked it in a brass cauldron, stirring it with a stick of green hemlock. While they are trembling, she pours on both their breasts the raging poison, and tortures the internal viscera. Then running round them several times with a lighted torch, she threw it on the fires, to add flame to flames.

The only difference that occurs in this passage is that, in applying it to the Italian people, instead of trembling, they are imperturbably bold, demanding their sovereign rights with the eternally blessed Charter in their hand, regulating the laws—laws of justice, equity, and moderation, as becomes a people entitled to it, after having spread so much civilization in the world. The unmistakably firm and noble attitude of the Italian population, in contempt of the degraded government's repeated provocations, shows that the people are sovereignly mastering the situations, and as calm as Jupiter's answer to the vile provocators—

Adveniet justum pugnae ne lacessite tempus.

All of you Blacks, you have tried too many times lately, and by all sorts of savage deeds, and infernal means, with the assistance of mercenaries, the refuse of all nations, misled by a few honest, but fanatic men, for a bad cause ; instead of correcting, or of attempting to mend partially your faults, you have aggravated your dangerous situation,

and burned your tattering garments with your lighted torch of discord ; while the people, full of noble contempt for your madness, silently approving and applauding to your own destruction, have determined to leave you to your irrevocable fate, baffling entirely all your dishonest efforts, attesting to you and to the world in general that a people endowed with wisdom and moderation, strong in its moral progress, and the justice of its cause, with these simple arms and determined will, is powerful enough to overpower, upset, and burst all the infernal machinations of its unscrupulous and demoralized enemy.

The times of the Gregories, Pascal, Alexander, Sylvester, Boniface, Innocent, the Johns, Benedict, and Maledict, and other sanguinary usurpers of States and Empires, with their excommunications and *bulles*, are entirely forgotten, and the present people know how to master the bull, and the drover too ! Moreover, the people are aware that excommunication now fattens, and brings good fortune to the excommunicated,—and wherever the Pope's blessings reach and take root they bring discord, family disunion, demoralisation, poverty, and misery in all its worst features. Look, for instance, at the richest lands, where God has most kindly and most liberally distributed all sorts of treasures, and everything necessary to human life ; the Promised Lands, for instance, Italy, Spain, Portugal, Ireland, and go to the New World, Mexico, and the other Southern States, &c. ; in spite of the abundance of the natural riches, you see the populations reduced to constant strife and miseries through the insatiability of the ruling Priestcrafts. Now look at the reverse of the medal, and see the power and influence of this country since the Reformation, and compare it with the time when Queen Eleonora sent her son Richard to Palestine. When King Richard was returning from Palestine he passed through the territory of

the Duke of Austria, who made him prisoner, and gave him into the hands of the Emperor Henry the Sixth. The Emperor awarded a sum of money as a ransom, although Richard was a friend of the Pope and the Emperor. The King's mother wrote to the Pope and the Emperor in a splendid style—see these letters 144, 145, and 146 in the works of Petri Blasiensis—*De Institut. Episc. and De Peregrinat. Tractat.* To the Pope, Queen Eleanor wrote, saying :—Give me back my son, you man of God, if you are such an one, and not inclined to be a sanguinary man, &c. See the Latin text, which is infinitely superior to what I could write if I were to translate it—*Redde mihi filium meum, vir Dei, si tamen vir Dei es, et non potius vir sanguinum, si filii mei liberatione torpeas, ut sanguinem ejus de manu tua requirat altissimus, Heu Heu si summus Pastor in mercenarium pervertatur, si a lupi facie fugiat, si commissam sibi oviculam imo arietem electum, ducem dominici gregis in faucibus cruentæ bestiae derelinquat. Sane sero vestram pro eo poneretis animam, qui pro eodem adhuc unum verbum dicere aut scribere noluisti, &c.* See when France was partly emancipated from Rome, how that country prospered in those epochs, when the Gallician Church was strictly adhered to by the power and will of the Ruling Sovereign. If the Sovereign slackens the reins to the Bishops, they soon emancipate themselves from the State, and curb it with the Church, as they have done whenever they have found a fool or a rogue to connive with them; when they have soon brought confusion, fraternal war, and deplorable revolutions, from which they were ready to grasp all the power with its inherent benefits, and always to the detriment of the industrious populations. The fact is, they kick and thump, and try now with their meek insinuations and pulpit propaganda, but finding it a tough and very hot job, and for fear of burning their fingers, they suspend the contest, and prudently

shrink into nothing. I should like these few facts to come under the notice of that long, thin, white-choked, atrabiliary-coloured old Jesuit, who, two years ago, had a short political discussion with me upon the affairs of Italy, and ended his argument by telling me that—*malgré tous les succès de Napoleon il ne servira que d'échelle aux Bourbons pour remonter sur le trône de France.*

Look at the time of the Brandenburg Electors, and see what Prussia has acquired in ninety years of Ecclesiastical emancipation and conquest. Again, see the thirteenth or fourteenth consecutive centuries of happiness and wealth of the *presque-independant* States of Venice from the Holy See, and compare it with the present time, and you will soon satisfy yourself that all the ruins and pestilent miseries of that once greatest of people did not emanate entirely from the destruction caused by the Austrian locusts. It emanated from the Ecclesiastical power, which came in to follow suit when the once-powerful and venerated flag of St Marco was lowered to give place to the abominable colours of the Austrians. This it was that completed the ruin of the Venetians.

I will say no more now in comparison of the Roman Catholic and Protestant countries, but revert to the consideration of the best means for the liberation of Italy from the priestly brigandage of the present day. And I am in hopes that the enlightened policy of the followers of Cavour will soon disinter that international law with which Louis Philippe worked the expulsion of Louis Napoleon, Mazzini, and company from Switzerland in 1834. As I was amongst them, I managed to find my way through the mountains of the Jura, and was at Lyons, at the *première place*, before the first scene of that revolution began—not as a mercenary, but as a volunteer for liberty anywhere, as I had been from the 3rd of February, 1831, up till that time. The precedent of

that law ought to be enforced now, to expel from Rome and other towns of Italy all that sacred clan which wait there the *môt d'ordre* for a civil war, directed by the modern Antichrist; by an old, discarded, intriguing wanton, of Quixotic habit; by Marco Bomba the Second, and Company; by the *Barbiere, trovaroba facendiere Jesuita Belgio Monsieur O' Mer . . .*, of the celebrated anagrammatic effluvia, with all his foreign *marrani mangiapolenta*, who wait there that *Jupiter Stator* should make again the miracle of the *pagnotte*. These, and all the rest of them, ought to be forced to quit the land first of all, to avoid the inevitable ruin of the civil wars and the increase of miseries; this done, we are quite sure that Italy will properly and conveniently settle her own affairs, progress, and take rank with the other civil nations; and the Priestcraft should be satisfied if the people, in their merciful generosity, neglect to take an account of them, for the hundreds of millions of human sacrifices perpetrated upon them by the present and past inhuman rulers, from the sixth century, when they began to abuse the then little power, and continue to do so to the present day. Yes, be satisfied, you Cardinals and Bishops, if the people forget the griefs and tears of millions of mothers, sisters, and fathers, born in riches, and who died in misery to satiate your libidinous cupidity of spoliation and power of opulence. Be thankful to the Eternal Father if, fatigued by your misrule and disgusted by your crimes, He tears from history all the pages stained with the blood of the martyrs to liberty, and replaces them with blank leaves already headed in His indelible writing with these three words: CHRISTIANITY, LOVE, CHARITY.

A retrospective glance at the history of the Holy Roman See, written by a very few really venerable men, Bishops, Cardinals, Abbots, and other lay historians, who dared to pen what was passing at their times, unfolds such a chaos of abominations,

instituted and fomented on for centuries by the constantly increasing demoralisations of the Popes, seconded by the highest clergy of all Europe, that it is impossible to believe at the present day that such monstrosities were for a moment countenanced or tolerated, not only by the general clergy itself, but by any single individual of the most degraded mob. And yet such has been the case; and it was even so after the advent of the Franck King, Charles Martel, to Italy. The union of Church and State was the cause of all these sacrileges; and although the Church of Rome at that time had not contracted such union, yet, through impudent abuse of power, she acted always as if she had done so, and as if she was entitled so to do. Unless the State uses its power to correct the aberrations of the Church, and the Church her influence and morals to guide the State when it takes a footpath leading to perdition, the combination is not beneficial to the public. I can quote here some most honourable Ecclesiastical writers, contemporaries of those villainous and barbarian Popes, Cardinals, Archbishops, Bishops, Abbots, Prelates, Archpriests, Monks, and Friars, humanised serpents, whom it seems to me had no other mission in this world than that of deceiving, perverting, and destroying the works of the benevolent God, who gives them the sheep to feed, to milk, and the wool to shear, when too long, as their compensation, and not to skin and quarter, or chop them up at their caprice, as they do. Dear readers, I will beg of you to be patient, and suspend the opinion that you may hastily form of me, if I am bold enough in these times to exhume and give to the public some few extracts which are buried in the literature of the olden time, and written in a language that very few read now, except the interested parties who always endeavour to conceal them from the public gaze. I have no interested motives in this exposition, but for the good of humanity, which has been unmercifully

treated so long; and as this is a time in which I hope that the greatest abuses may be reformed, if not entirely extirpated, I freely give some extracts, knowing where to find them, and also knowing much about the Priests. Having been absent from my home fully thirty years, I gladly contribute to redress its wrongs, with all my power, by thus reproducing a few of the black deeds of the Priesthood. By disclosing their crimes; if they are susceptible of being ashamed, they might correct themselves; but I doubt their honest susceptibility and their modesty, knowing them to be incorrigible.

As a note *en passant*, I may state here that the Italian rulers had carried oppression to such a point in 1831, that on the 3rd of February Francis the Fourth of Este, after fomenting a general revolution in Italy (for the sake of expelling the other Sovereigns, and with the favour and influence of a few liberals whom he had already seduced in advance to place him on the throne of Italy after the successful movement), being on that day persuaded by Prince Canosa, that if the revolution took place the liberals would not choose him for the throne of Italy on account of the many victims of liberty he had already sacrificed in his own States,—he determined on that night to destroy the whole of the liberals. He knew their regular place of meeting, and at seven o'clock on that evening he put himself at the head of his troops, surrounded the house of Menotti, and, with artillery and shot from all sorts of arms, besieged and destroyed the place, which capitulated at half-past eleven, after resisting for three hours and a half. Thirty-six gentlemen were taken prisoners, and would have been shot, if the neighbouring towns and villages, on hearing the cannon, had not risen in insurrection. Reggio, Bologna, Parma, and the cities of the Romagna, joined and freed themselves for a short space of time, and we marched from State to State making common cause. Two of the Cardinals

were taken as hostages, and the others had packed up everything, and were in consternation with the last Pope of degraded memory. The Universities of those States carried the day, as I have said, for a short time, and I was one of the quorum who resisted everything for a long period while a foot of ground could be maintained anywhere in Italy; and I did the same after I arrived in France, to avenge the treason of the French Government, which had sent the unfortunate and truly liberal Colonel Combes to fraternise with us in Ancona, until he was superseded by General Cubieres, who came there merely to act the part of gendarme, taking us prisoners, and delivering the town and forts of Ancona to the Pope's authority. I was glad to see his name emblazoned in the *Gazette de Tribuno* at the time of Louis Philippe, on account of mismanaging the pronoun *meus-a-um*.

I must be excused if I do not relate anything more of these events, as it is out of place here. I merely wish to show who I am, where I come from, and to satisfy the inquisitive curiosity of an insolent person who wrote to me anonymously some time ago. At present all the leading men of the Italian affairs are the survivors of the revolution of 1831 and of that of 1848, to whose experience in the political management the physical power of the youngest generation has been lately added by the organization of the Volunteers.

I now resume the Ecclesiastical part of my subject. Hildebertus Episcopus Cænomanensis (anno 1130) hac ætate percelebris, in quadam Epistola de curia Romana verba faciens scripsit. Romanos peculiariter hæc provincia manet, inferre calumnias, deferre personas, afferre minas, auferre substantias. Hi sunt quorum laudari audis in ocio occupationes, in pace prædas, inter arma fugas—inter vina victorias. Hi sunt qui causas morantur adhibiti, impediunt prætermisti, fastidiunt admoniti, obliviscunt locupletati. Hi sunt qui emunt lites, vendunt interces-

siones, deputant arbitros, retrahunt transigentes, &c. Hi sunt qui negant reverentiam Clericis, originem nobilibus, concessum Prioribus, congressum æqualibus, cunctis jura. Nullum illis genus hominum, ordinum, temporum, cordis est. In foro Scythæ, in cubiculo viperæ in convivio scurræ, in exactionibus harpyæ, in colloctionibus statuæ, in questionibus bestię, in tractatibus cochleæ, in contractibus trapezitæ. Ad intelligendum Saxei, ad judicandum lignei, ad succensendum flammei, ad ignoscendum ferrei, ad amicitias pardi, ad facetias ursi, ad fallendum vulpes, ad superbiendum tauri, ad consumendum minotauri. Spes firmas in rerum motibus habent, dubia tempora certius amant, et ignavia pariter, conscientiaque trepidantes, in prætoriiis Leones, in castris lepores, timent fœdera ne discutiantur, bella ne pugnent. Quorum si nares afflaverit rubiginosi aura marsupii, confestim videbis et illic et oculos Argi, et manus Briarei, et ingenium Sphingis.

Bishop Hildebert, in a letter, described the Holy See or Roman Curia in these words: "The Romans are specially fit to invent calumnies, to impeach persons of quality, to prepare mines and steal the property of others. These are those who you hear frequently praised, occupied in robberies in time of peace, running away in time of wars, and singing victories when drunk. These are those who, accustomed to retard all the causes, forgetful they prevent the conclusion of anything; warned they disdain, and enriched they forget everybody. These are those who buy the lawsuits, sell the intercessions, depute the arbitrators, dictate the sentences, revoke their given opinions, convoke the wranglers, remand the hearing of them; they drag along the inveterate disputants, and abandon those inclined to agree, &c. These are those who deny the respect to the Clergy, to the nobility their origin, the sessions to the Priors, the meeting to the equals, and to all their rights. They have no sympathy for any class of

persons, nor for order of things nor time. In the markets they are Scythians, in the drawing-room vipers, at the banquets the chafferns to warm the dishes; they are harpies in exacting, and statues in the conferences; they are beasts in putting questions, snails in the treaties, and bankers in the bargains. They are hard as stones to understand, and wooden to adjudicate; they are ready to ignite like fire, and to pardon they are of iron; they are like panthers in friendship, bears in pleasantries, deceiving like foxes, haughty as bulls, and devourers like Minotaurs. They are hopeful in the instability of things; they love the dark, doubtful political times, as well as the cowardliness, trembling through remorse of conscience; they are lions in the courts, and hares in the camps; they fear the discussions of treaties, and the disputes of war. If their nostrils smell the foul air of war, there you will see them directly with the eyes of Argus, with the hands of Briareus, and the disposition of the Sphynxes."

Oh dear, oh dear, what a blessing to a man to be far away from the Roman Curia's clutches! What a relief to those populations who have emancipated themselves from them, and can assert their own rights, and the whole of the truth without fear or moral restraint. Many thoughts present themselves to my mind for insertion here, in analysis of this quotation; but, as it is plainly described by this Reverend Bishop, it would be profanation to add to it any remarks of my own, therefore I shall pass on, taking another quotation from a letter of this Bishop Hildebert, when he was promoted to the Turonensis See, in writing to Pope Honorius the Second, anno 1132. I shall not take the trouble to translate it, I leave that to the pamphleteering Bishops, and wish they should be buried as it says here. *Quaslibet appellationes in Romana vigere et suscipi Ecclesia, in Alpes auditum non est, nec ex sacris traditum institutis; Quid si forte hujusmodi emersit novitas,*

ut placeat omnem indifferenter admittere appellationem, Pontificalis censura peribit et omnino conteretur Ecclesiasticæ robur disciplinae. Quis enim raptor, ad solam anathematis comminationem, non statim appellabit? Quis Clericus aut Presbyter, frustratoriæ appellationis refugio, non putrebit aut etiam non sepelietur in stercore suo? Quis Episcopus habebit in promptu, non omnem dico, sed aliquam ulcisci in obedientiam? Ejus virgam quævis appellatio quassabit, solvet constantiam, severitatem emolliet, adducens et illi silentium, et reis impunitatem delictorum. Sic fiet ut sacrilegia, ac rapinæ, fornicationes ac adulteria pernicioso inundent incremento; cum præsul ad superfluas appellationes clausit ora, et desierit persequi, piorum persecutores locorum, cum viduarum injurias desierit ulcisci et orphanorum dilatione nimirum censuræ, facinora fovebantur et venient in profundum iniquitatis impune delinquentes.

I will now take an extract from another well-intentioned Bishop of the same epoch, who wrote many works uselessly, *tanquam laterem lavare*. His venerable name was Honorius Augustodensis Episcopus an Abbas, and of the Roman Church he said as follows:

Verte te ad cives Babiloniæ, et vide quales sint et per quas tendent plateas, &c. Vide, veni huc ad supercilium montis ut cuncta possis ædificia cernere damnatæ civitatis. Intuere Principes ejus et judices (*nempe Cardinales, Archiepiscopos*), &c. Ecce posita est in eis Bestiæ sedes, omni tempore ad malum sunt intenti, semper negotiis iniquitatis inexplicabiliter occupati, flagitia non solum faciunt, sed et alios facere instruunt, sancta vendunt, scelera emunt, totis viribus laborant, ne soli ad tartara veniant. Verte te ad Clerum et videbis in eis Bestiæ tentorium, Dei servitium negligunt, terrenis lucris inserviunt, sacerdotium per immunditiem polluunt, populum per simulationem seducunt, Deum per mala opera

abnegant, omnes Scripturas ad salutem partitientes abdicant, omnibus modis laqueos ad ruinam populo substernunt, quem cæcum ipsi cæci ad interitum præcedunt. Contemplare et Monachorum Conciliabula, et videbis in eis Bestiæ tabernacula, per fictam professionem Deum irridentes iram ejus provocant, normam regularem moribus et vita calcant, per habitum seculum fallunt, multos deceptos decepti ipsi decipiunt, secularibus negotiis impliciti sunt, in servitio Dei desides existunt, plerique illorum gulæ et illecebris dediti sunt quidam in immunditiæ sorde computrescunt. Aspice etiam habitacula monialium, et cernes in eis Bestiæ præparatum thalatum Hæ a tenera ætate impudicitiam discunt, complices sibi plurimas ad cumulum suæ damnationis adsciscunt, vel se operire festinant, quo magis fræna luxuriæ laxare queant, omnibus fornicariis pejus prosternuntur, et ut insatiabilis charybdis, nunquam stercore immunditiæ replentur. Hæ animas juvenum illaqueant, et gaudent si plures illaqueant atque hæc vult palmam victoriæ quæ aliis prævalent in scelere.

“ Now look at the citizens of Babylon, and see who they are, and in which directions the great streets stretch out, &c. Come here, and see from the top of this mountain, and you can contemplate all the edifices of this damned city. There behold the Princes and the Judges (that is the Cardinals and Archbishops, &c.) In them now is placed the abode of the Beast, and at any time they are inclined to evil, always occupied in inexplainable iniquitous bargains; they not only debauch the women, but they instruct others to do so likewise; they sell the sacred things, and buy villainous lewdness, and employ all their exertions to avoid going alone to hell. Just look at the Clergy, and you will see in them the pavilion of the Beast; they neglect the service of God; they devote themselves to mundane profits, and pollute the Church with filthiness; they seduce

the people with hypocrisy ; they deny God with their perverse works ; they are divorced from the Holy Scriptures, and by every means they throw baits to the people to bring them to ruin, who ignorantly and blindly follow them to perdition. Contemplate the meetings of the Monks, and you will see in them the tabernacle of the Beast ; with their false profession they laugh at God and provoke his just wrath ; they tread upon the proper rules, and with their lives and manners they deceive their contemporaries with their costumes, and deceive themselves while they mislead many others ; they are entangled in secular affairs, and live entirely idle, neglecting the service of God ; the greatest part of them are gluttons, addicted to charms, others rot together in filthy scurf and nastiness. See also the Nun convents, and you will see in them the bed prepared for the Beast. There girls of tender age learn unchastity ; they associate in complicity with many others already degraded, and to complete their condemnation they contrive to conceal themselves where they are able to obtain new and greater lust ; they abase themselves worse than all the common prostitutes, and, insatiable like Carybdis, they are never satisfied or disgusted at the abominable filth. These Nuns ensnare the souls of the young, and rejoice if they can entangle others, and the one that surpasses all the rest in these abominations attains the palm of victory.”—So much for the Monasteries and Nunneries.

The above text is the basis of my sermon, and is particularly recommended to fathers and mothers who send their sons and daughters to nunneries and monasteries for holy education. There is no doubt that the above doctrine, as it was taught 700 years ago in these Convents, is also taught now, that the old system and principle was and is still in vogue is also clear ; in witness thereof, look at the few cases that have oozed out lately in the courts of France ;

and somewhere else, when the Right Reverends have been either too rough or too bestial in the treatment of their victims. Some time ago I filed a number of cases collected and taken at different epochs from various newspapers, all of them scored to the accounts of the Reverends, but I will not produce them here.

Baronii An-
nal., an. 992,
art. 21, 22.

Baronius relates cases of high Ecclesiastics tried according to the Decrees and Canons of the Church, showing that *Ægidius*, Archbishop of Rheims, in the city of Metz, was expelled from the Church by the French Bishops, and condemned for life to Argentina, while in his place was elected as successor *Romulphus*, because he had broken faith with King *Childebert*, and contracted friendship with *Chilperic*; and it is remarkable that, although Pope Gregory the Great was a most tenacious defender of the privileges of the Roman Church, yet he never said or ordered anything either pro or contra to this condemnation. *Nec tamen Magnus Gregorius privilegii Romanæ Ecclesiæ acerrimus defensor, quicquam pro his aut contra hæc dixisse reperitur.* Then follows another case of the destitution of another Archbishop of Rheims, named *Hebon*—*apud Theodonis villam a Galliarum Episcopis ob læsam Majestatem depositus*—deposed by the French Bishops for the crime of high treason. Farther on he says that the Roman Church ought to do her duty, according to the canons of the Council of Nice.

The present Pope might have achieved something advantageous to the Church and himself, but at present he is in the hands of the Jesuits, and cannot do a single good thing, on account of *Merode* and *Antonelli*, who never quit him a moment, and who exercise a pressure upon his mind and body far heavier than the bayonets that prop him and his reign up. As Baronius said, to express myself more clearly, Rome lost the Ecclesiastical authority after the fall of the Empire that she had upon the Church

of Alexandria, upon that of Antiochia, and those of Africa and Asia, while it was much diminished in Europe; Constantinople had long ago emancipated itself from Rome; in some central parts of Spain the Romish Church judgments were ignored; the French Church was also emancipated from Rome, &c. But I think it will be much better if I let Baronius say it in his own words: Ut enim planius dicamus, palamque fateamur post Imperii occasum hæc urbs Alexandrinam Ecclesiam perdidit Antiochenam amisit, et ut de Africa taceamus atque Asia, ipsa jam Europa discedit, nam Constantinopolitana Ecclesia se subduxit, interiora Hispaniæ ejus judicia nesciunt; Fit ergo discessio secundum Apostolum, non solummodo gentium, sed etiam Ecclesiarum, quoniam cujus ministri Gallias occupaverunt, nosque totis viribus premunt, Antichristus instare videtur. Et ut idem Apostolus ait, jam mysterium iniquitatis operatur, tantum ut qui nunc tenet, teneat, donec de medio fiat, ut ille perditionis filius reveletur, homo peccati qui adversatur et extollitur supra Dei nomen, Deique culturam. Quod jam in aperto fit, ut Romana potentia conquassata, religione profligata, nomen Dei frequentibus perjuriis impune humilietur, ipsius divinæ religionis cultus, etiam a summis Sacerdotibus contemnatur. Ipsa insuper Roma jam pene sola a seipsa discedit, dum neque sibi neque aliis consulit. Well, Messrs Antonelli, *Me-Herode*, and Co., what do you think of this exposition of the affair that you manage? Do you think of carrying on the business any further, or will you give it up? Is it not monstrous to continue upon such a fallacious system, so ruinous and so long ago condemned by your confederates and satraps? Take my advice, give it up; as you are accustomed to do, sneakingly and clandestinely take your *grabatum et ambula*; go to Palestine, as the place is open now for a new excess of misery, and to your access it is already prepared.

I think I am in duty bound to offer a few words of apology to my readers for interrupting the historical narrative of Henry the Fifth's political affairs with these last few pages, descriptive of the characters of the Clergymen and Church of Rome. I have been drawn into this error by the sole desire of giving to the reader a precise idea of the moral characters of the above-named Clergy, and to prove historically, by the testimony of contemporary Ecclesiastical and secular historians, the truth of my assertions. All the time I am writing I am aware that the Priests will deny every fact exposed, and invent all sorts of fictitious arguments and calumnies, in the regular style of Don Basilio; but this shall not stop my pen; and though the ink is bad, and will not run fluently upon the paper, nevertheless, I will continue to blot it with the dirty Episcopal, *alias* Papal deeds.

Before proceeding any further, I have also to apologise for seemingly taking the parts of the Henries, Frederick, the Bavarian Ludowick, and other Emperors. The reader must take into consideration the fact that I am writing the criminal history of the Popes, not of the Emperors. And it is manifest that if the Popes had not encroached upon the temporal power, these Emperors would not have had any cause for war, and would very likely have been at peace for many consecutive centuries. Instead of this, the picture has been reversed for ten succeeding centuries; and solely on account of the Popes, who have invariably provoked the Emperors, or the Imperial vassal, and thus brought about such a series of horrible strifes, as will cause the reader of history to turn pale at their narration. Had the Popes confined themselves to the exercise of their spiritual duties, the Emperors would have been spared the pain of carrying on their wars against Papal usurpation, and thus have had no cause to sacrifice thousands of unoffending human beings and their

property for the single purpose of teaching the Popes their proper duties. The injuries which those Emperors have inflicted upon the Italians, then, very clearly laid with the Popes, and not with themselves, as they had no choice, but were bound to assert their own rights by the force of arms; and for this reason I have not confounded them with those who were the really guilty parties in those transactions which depopulated and devastated my country.

I cease abruptly the foregoing quotations, as I think I have given enough of them. I also quit Henry the Fifth, to take up the political and Ecclesiastical affairs of the time of "Barbarossa," or Frederick the First.

First of all, I will state that when Frederick the First arrived in Italy he compelled, by an order, all the Ecclesiastical dignitaries who were enjoying Provinces and States belonging to the Empire to appear before him, to recognise him as the supreme Lord; and it is stated that the Ambassadors of Ravenna went to recognise him as the Sovereign, and that Archbishop, as an Imperial feudatory, went to take the oath of fidelity to him. At that time Frederick the First was on friendly terms with the Pope; nevertheless, he gave the Exarchate of Ravenna to Anselmus, to be governed by him, who had also just been elected Archbishop in that year (anno 1154):

Rubens, Hist.
tor. Raven.

Circa idem tempus Anselmus Hamelburgensis Episcopus a Grecia reversus Ravennatensem Archiepiscopatum per Cleri et populi electionem simul et ejusdem Provinciæ Exarchatum, laboris sui magnificam recompensationem a Principe accepit.

Ottho Frising.
de Gestib.
Frider. Prin.
Imp., lib. 2,
c. 20.

We see that the Emperor disposed of the Exarchate to the Archbishop of Ravenna, and in the year 1160 Frederick the First confirmed most specially to Guido, the succeeding Archbishop of Ravenna, the—Comitatum Comaclensem, et districtum Ravennæ exceptis illis nostris Regalibus, &c.; as reported by

Ughelli, who quoted this and another Diploma in his work (Ital. Sac.) given by the Emperor Frederick to the people of Comacchio, dated the 17th of May, 1177, recognising them as Imperial subjects. The Popes, through jealousy, subsequently attempted to deny and ignore that Diploma, but they entirely failed, and could not succeed because the people had already accustomed themselves to live in freedom, and had all their official acts registered and introduced in their history, and took good care to adhere strictly to the law, and abide by the Imperial commandments (see Ughelli, Ital. Sac., 1177). Frederick, in that Privilege or Diploma, reconveyed and reconfirmed to those people all their property and rights, and absolved them a *Ripatico et a Teloneo in foro*, and ordered that no person should dare to put any penalty upon them for more than 100 *denarii*, and that no one should enter upon their property, except his Judges once every two years, to administer the law and justice to the people: *Nisi Noster Nuntius semel per omne biennium ad legem et justitiam faciendam, &c.* At last he fixed the penalty to be paid to his *Camæræ Nostræ*; and after the peace with the Roman See in the year 1177, he continued to recognise and possess the Roman States as of the Empire. In another chapter I shall speak of the schism and wars of this Emperor, Frederick the First, against the Popes.

Adrian and Pope Alexander the Third had a lengthy war against Frederick, which is too long to relate in full here, and I shall give only a few sketches of that event. Many cities were destroyed in Italy during these frightful events. While Frederick was coming to Italy to be crowned by Pope Adrian, he settled in peace the *Terdonenses sibi rebelles*. After his coronation, he established peace at Spoleto; then he quelled many rebellions in Lombardy; and while he, with his army, was passing near Verona, the people rolled stones from a mountain upon his troops,

and gave him cause of stopping for another peaceful settlement before he returned to Germany to divorce the daughter of the Marquis of Wobburg, and to marry Beatrice of Burgoyne, daughter of Comitiss Bisuntini, who was very rich, and had besides 5,000 soldiers to add to those of the Emperor. He afterwards returned to Lombardy, and made war against the Milanese and the people of Brescia; and the Tortonians, who had already rebuilt their town walls, also arrayed themselves against him. The people of Cremona and of Pavia, commanded by their Bishop, Obertus, gave to Frederick 30,000 soldiers, to augment his army, and the Novarienses cum copioso et splendido exercitu junguntur also against the Milanese and the Brescians; and it was a very serious battle and a tremendous loss to Brescia, and much worse to Milan, whose faubourgs were burned by Frederick's troops, and they were compelled to make submission to the Emperor. After this the Emperor went to Germany, and the Milanese revolted again; when he returned, and with his Lombard troops besieged Crema, and with all his Teutonic hordes he destroyed the farms, the crops, and cut the trees, and burnt and laid waste the castles and villages which he had not destroyed in the first war: Tunc relictis Lombardis in obsidione Cremæ cum exercitu Teutonicorum jam secunda vice processit ad vastandam omnem segetem mediolanensium, et arbores extirpandas et oppida quæ remanserant funditus destruenda. In obsidione autem Cremæ plures de principalibus Alamanie remanere permisit prefatum videlicet Conradum fratrem suum et Welfum avunculum suum qui præter alias divitiarum et militum opulentias ex possessione comitisse Mathildis habebat militum duo milia; Bohemorum quoque regem nepotem suum et ducem de Austria. At ipse secum in expeditione Heinricum ducem cum Bavariis et militibus uxoris suæ cum quibus hanc devastationem perfecit. The reader will find out the two

Editio
Antiquissima
absque ulla
nota Histor
Friderici
Primi.

objects that I have in view of exposing in this quotation,—that is, the excessive barbarity of the Northern savages; and that the successor to the property, and the temporal power over the subjects of the late great Countess Mathilde, was one of the *Welfs* of the Teutonic branch of the stock of the family of Este of Ferrara; and if this Welf, or Guelph, had her property and her vassals, it is evident that the Roman See had it not, and that the Donation of the great Countess Mathilde to the Apostolic Roman See was a dream, or a subterfuge to escape confiscation of her estates, while she united her arms and money with Hildebrand to wage war against the Emperor. This stratagem succeeded for the moment, but after her death this fact proves that the States devolved part to the Empire and part to her late husband's family, and I am not sure whether I have already stated it in another chapter. At all events, I have proofs enough respecting this for another long chapter.

These monstrosities happened in the year 1158, and I see that after this event Pope Adrian received an immense sum of money from Wilhelmus, King of Sicily, to place himself at the head of a great conspiracy with the Princes, Dukes, Cardinals, Bishops, and all the nobility of Milan and Brescia, against the Emperor Frederick. First of all, Adrian excommunicated Frederick, and persuaded the people of Crema to join the league; and as their town was strongly fortified by a castle, the populations fell in that priestly intrigue, and from the friendly alliance and support that they had given to Frederick, they became his greatest enemies. Unfortunately, they had ultimately to pay the highest penalty. Town and citizens were destroyed; only a few women, with whatever they could carry away, were saved from total destruction, and this inhuman proceeding happened in the year 1160. The author from whom I take this extract calls Frederick, Imperatorem

Christianissimum, because he allowed the women and children to come out, and saved their lives. Perpendat jam quilibet lector prudens, quanta miseria ibi fuerit, ubi mulier parvulos suos gressu uti non volentes, potius quam res exportavit, vir quoque mulierem febricitantem, aut mulier virum profunde conjungi exportarunt, pregnans quoque jam parturientes semivivum puerum eduxit. Everything was then destroyed, anno Domini 1160. I have now found the author of this ancient book, and I will insert here his words, which serve to confirm the sentences expressed above concerning the conspiracy against Frederick. Refert supradictus scriptor Cremonensis, videlicet *Johannes Sacerdos*, quod supradictis testimoniis bonorum virorum didicerit qui interfuerunt, quod illo conspiratio cum Apostolico Adriano, juramentis adeo firmata sit ut nullus ab altero recedere posset vel Imperatoris gratia sine omnium consensu requirere. Quod si mortuus est Papa ille de numero conspiratorum alium eligerent Cardinales. And so it was, as stated by our ancient author, Priest John of Cremona, that after Adrian's death, Pope Alexander, another conspirator, was elected, who carried on the war most resolutely, and with all the ferocity of the times, and added to the *scisma* his own anti-Christian spite.

In the same year, 1160, I see that Frederick, for the third time, devastated and ravaged Lombardy, and at last Emperor a Medialanensibus anno 1161, fugatus est—"Ah! at last," the Milanese must have said, "here we are quite free. What shall we do now that the incubus is gone!" Foolishly they did nothing for their preservation, and they neglected to organize themselves or to arm, and be ready for any other event. And I hope that the moderns will take a lesson from History, to avoid the same fatality, as Frederick, upon learning their inactivity and their disorganization, returned the next year with a powerful army, anno Domini 1162, and *Imperator*

mediolanum destruxit. The following year he went to Constance to attend a Council called to divorce Duke Henry from his wife Constance, daughter of Conrad, Duke of Zaringia. This Prince afterwards married the daughter of Henry, who killed Thomas-a'Becket, Bishop of Canterbury, and thereby made him a worthy martyr to God.

I should feel inclined to extract a little more of this old work, but I am afraid of going out of the question, and of swelling too much this book of horrors.

Here is another trifling proof that the so-called Patrimony of St Peter belonged to the Empire. Frederick returned from Germany after the Bohemian wars, and went to conquer the Roman States, and placed in various towns some of his confederate Princes and Vassals, and several Generals of his army. In some parts of Tuscany and of the Roman States he built several Castles, and left them garrisoned with troops, principally Teutonics. In 1168, he built in Radicofani, in a most elevated situation, a Castle to command the road and the Romans; so that Pope Alexander found himself so checked that he thought it prudent to abandon Rome and Italy itself. Ut Alexander papa coactus secederet ab urbe et in partes Franciæ seu Angliæ vel Aquitaniæ sive Hispaniæ se conferret, nam exortum scisma durabat intantum, ut mortuo Octaviano Vido in Papam eligeretur, quo defuncto tercius successit Johannes Frunensis quos Imperator fovit et manu tenuit in Apostolica Dignitate. So says my Priest, John of Crema; and as he was a contemporary, he gives this evidence that at his own time the Popes were very cheap and very numerous; and somebody else will perhaps say the rest for me. Alexander had been here and there to prepare another revolution. In the meantime the Milanese rebuilt the town, which had been destroyed by Frederick, and called it Alexandria, in honour of Pope Alexander. The Cre-

monese and those of Pavia, who were Imperialists, in mockery called it Alexandria of Straw. Many Lombards flocked to Alexandria to prepare themselves again to resist Frederick, who, in the year 1175, as soon as he learnt that the Milanese had sent away the Imperial officers from various towns and had hung some others to provoke him, hastened there with all his army and war implements, machineries, &c., and regularly besieged them. After a long year of useless efforts and loss of men, finding it difficult to resist the activity of the besieged and their frequent sorties, Frederick gave it up, as it happened also that his nephew, Henry, Duke of Saxony, had deserted him, and had received a good sum of money for his treason. Frederick then dismissed his army in the road of Novara and Turin, and went to Bourgoyne to his wife's estates. In the year 1176 he returned, and again fought the Milanese; but without any victory, and was once more compelled to retire. In the same year, as Alexander's partizans had increased in many parts of Italy, through the mediation of the Venetians, he made peace with the Milanese and with Pope Alexander, who went to Venice; and there they also made a treaty, which is reported in the *Chronica MS.* of And. Dandolo, and in those of many other illustrious secular and Ecclesiastical writers. In the year 1181 his son Frederick married the daughter of the King of Hungary, and King Henry, another of his sons, married the daughter of the defunct Rugerus, King of Sicily. This lady, called Constance, was brought up under the care of her Uncle Wilhelmus, who was one of the chief conspirators with the Pope against Frederick.

Anno 1181.—Imperator Magonciam maximum festum et convivium celebravit convocatis ibidem principibus et baronibus totius regni, sed et de aliis regnis quamplurimis. In quo conventu duo de filiis ipsius, videlicet, Henricus Rex, et Fridericus dux

gladios accinxerunt. Desponsavit quoque postmodum predicto Henrico filio suo dominam Constantiam filiam Rogerii quondam regis siciliæ, quam tunc in potestate habebat Wilhelmus patruus ejus, qui eam enutrivit et ipsius nomine regnum gubernavit. Alteri quoque filio suo Federici duci desponsavit filiam regis ungarix qui tamen morte perventus ipsam non traduxit. Frederick, the son, died before he consummated the matrimony. Pope Alexander held a great Synod or Council-General in Rome in the following year; and as my Priest John, from whom I have borrowed these few accounts of Frederick the First, does not give me any information about the Anti-Pope, and of other important affairs of that time, I must leave him, and take up my ancient MS. Chronica, which will supply me and my readers with some further information.

Chronica MS.
de Ætat.

Pope Alexander made his triumphal entry into Rome, with gorgeousness and pomp, on St Gregory's day, in the year 1176—juxta more Romanorum Pontificum. I leave him there; and the Emperor from Ravenna, he went to Spoleti, and from there to Tuscany and Genoa, usque ad Lombardiam rediit. He then went and stayed at Turin during the summer, to arrange affairs peacefully with the Lombards, and at last departed for Germany. At that time John de Struma, who was the Anti-Pope, called Callistus, having heard that Alexander and Frederick had made peace, became frightened of his rival—timore correptus Biternum deserens. Counsell'd by the Prefect, and assisted by an escort, he went to Monte Albano; and John, the proprietor of the Castle, received him with tolerable kindness. As soon as the Archbishop of Magonza heard of it, however, he went there to besiege him, and destroy the vineyards and the crops. The few troops Callistus had deserted him, and he was compelled to abandon the place and go back to Biternum, when the people of that city gave him into the hands of the Pope. The nobles

of that town were in opposition to the people, and would not submit to the Pope; and they were still adhering faithfully to the dominion of Conrad, the son of the Marquis of Montferrato. The Roman people and the Senate sent an army to Biternum, headed by the Bishops Maguntinus and Biternensis, to conquer the nobles who manfully resisted the Papal attempts to subdue them and that town; but Alexander, seeing that many murders and disagreeable consequences might arise from this war, prudently ordered his subjects to desist and withdraw. Soon after, the Prefect of that city went to Rome quietly to make his submission, and was reconfirmed by the Pope as Prefect. Alexander considered and reflected that during the past nineteen years of *scisme* many things must have been innovated; and to regulate all the Ecclesiastic affairs he convoked all the Italian Bishops in a great Council in Pa. Dominica Quadragessimæ.

Romualdus Secundus, Archiepiscopus Salernitanus, and Count Rugerius, on the part of the King of Sicily, had met and agreed with the Emperor Frederick in the city of Adria, near Venice, to establish peace between the Empire and Sicily, and all the principal points were then settled between themselves. Then the Emperor named and delegated Count Hugolinus Boni and Rodegarius Magister Camerarius to proceed to Sicily with the already stipulated treaty of peace for fifteen years, to obtain the Royal signature, and to exact the oath of fidelity to the Empire for the specific term. The King received the Imperial Envoys kindly, signed the treaty, and in their presence caused Count Rugerius of Avellino to take oath of fidelity to Frederick and to the whole Empire, and promised that he would maintain a real peace with him for fifteen years. Eleven of the principal inhabitants also took the same oath. After this, in confirmation of the said peace, a privilege was ordered to be

MS. Chronica
Ætat.

drawn up: et bulla aurea insignitum eisdem fecit nunciis assignari. When this transaction was concluded, they received the licence to depart, and were escorted by the Royal Sargeant-at-Arms. When they arrived at a Castle, near a certain black lake, a row ensued between the Sargeant-at-Arms and the peasants, who soon accumulated and surrounded the house where the Imperial Messengers and the Armigeri had sheltered themselves; they assaulted the house with stones, and most temerarily broke in, opened the box of the Count Hugolinus Boni, took away his silver cup and the Royal privilege that was destined for the Emperor, and acted like true robbers, to the great dismay of the Imperial Envoys, who were compelled to return to Salerno to demand justice for this indignity; and they accused Gualterius Ammiratus and the Archbishop of perpetrating this violence. It was a fatality in the olden time, as well as it is now, that this same locality was infested with brigands and assassins, under the orders of the highest Ecclesiastical authorities. When the King heard of the proceeding, he was highly indignant and offended; and to prove to the Imperial messengers his good intentions to the Emperor and to themselves, he ordered the judges to deal criminally and most severely, and to hang immediately all the culpable parties. King William was fond of justice and of equity, and never would tolerate—maleficia in regno—in his kingdom any malefactor, nor let them pass under silence or with impunity. The King had made another privilege to confirm the peace, and had it decorated with the *Bulla Aurea*; and sent with it also the Notary Tancredi, to consign it to the Emperor.

In the year 1178, according to the MS. *Chronica de Ætat.*, in August, on St John's-day, John de Struma, the Anti-Pope, called Callistus, knowing his faults, descended from Mount Albano (near Cicero's villa), and went and threw himself at the feet of

Alexander, with some of his clerical adherents. They were received by the Pope, in presence of his Cardinals. Calliste confessed his sins, professed repentance, and supplicated the absolution, abjuring heresy and *scisma*. Pope Alexander, who was good in this instance, or pretended to be so, after an exordium which is too long to quote in this work, concluded saying, *Ecclesia te hodie poenitentem in filium recipit, et pro malis bona tibi retribuente procurabit.* "The Church receives thee to day as a penitent son, and will provide to retribute good, to thy evil actions." De cætero Alexander Papa eum in curia et in mensa sua honorifice habuit. Then Alexander received him at his table, and introduced him to the Curia, and treated him with honours. This conclusion is the greatest piece of hypocrisy that I have ever read, and from what I find in history is the only case where a Pope, or an Anti-Pope, received kindly and treated with distinction his antagonist, and allowed him a place at his table. It is a parallel case with the "happy family" that used to reside daily (I don't know where nocturnally) in Charing Cross.

Secunda autem die stante ejusdem mensis Luna in signo Virginis post mediam noctem passa est Ecclipsim et pene in 3^a parte sui obscurata est.

Tertio decimo vero die intrantis mensis Septembris in XII. Sol in signo Virginis circa horam.

Those who are fond of superstition will perhaps make some remarks about these two eclipses that happened in the same year, and within a month. At that time we have seen peace was established between the Empire and the Roman See, &c., and the celestial phenomena might account for the startling terrestrial fact of the Pope and Anti-Pope's peace.

Note.—Here ends the ancient MS. Chronica in my possession. There is a note in the margin which says that in the original Chronica of the

MS. Chronica
de Ætat.

Ecclipsatio
Lune.

Ecclipsatio
Solis. In an.
1178.

Vatican (from which this one is copied) there are still 314 pages so obliterated with ink, that it is not possible to copy any further; however, that if with patience and other means it can be read, it shall be faithfully copied in the space left on purpose in my copy. The Colophon says that it was copied while Cardinal Baronius was President of the Vatican Library, and was writing his *Annales*, &c. From what I can read in my copy it is evident that there are things in it which may not be strictly in accordance with the general notions of Christianity, although it is in favour of Papism, as it has skipped over particularly the many historical misdeeds of the Popes.

I suppose the Reverend Vandal found out that it was not possible to continue to enumerate any good actions of the superior Clergy, and of the Popes, from that time to his own, and that a history of the Papal deeds would read to posterity like a long list of accusations of great crimes. As these Ecclesiastical sins, and faults of all kinds, were unpalatable to him—in a saintly fit, and perhaps when nearly drowned through the abuse of the bowl, he condemned and destroyed that most ancient and most valuable book, which had no parallel (as it differs from Orosius and others, who wrote about the origin of the world), and contains a sketch of the Jewish history, of the Roman history, the history of Christianity, and of the Popes, &c.

The Donations of Constantine and other things I have taken from this *Chronica*, which the Popes had taken good care should never be published.

I resume again the Secular, Ecclesiastical, and Diplomatic history, to continue the Criminal History of the Popes. Undoubtedly Frederick the First was Sovereign Lord of Rome, Ravenna, and the Roman States, because he not only disposed of them as he pleased, but Pope Adrian the Fourth did not complain or interfere in any way; so much so, that on the same day that he was crowned Emperor in Rome by that

Pontiff in the year 1154, Frederick invested with the Exarchate Archbishop Anselmus, of Ravenna, and Pope Adrian the same day, also, invested that Archbishop with the Pallium. This Anselme was an honest and pious man, a friend to the Ecclesiastical hierarchy, and was esteemed by the people. His name is also found in the Roman Martyrology. I have repeated this fact, but have used the words of the historian, Ughelli, *Italia Sacra* (to. 2, page 367) : *Eodem die quo Fridericus ab Adriano IV, Pontifice Imperii insignia accepit, et ipse Anselmus Archiepiscopus inauguratus in Roma, ac Pallio insignitus Ravennatensis Provincie Exarchatum laboris sui magnificam recompensationem a Principe accepit.*

Here is the corroboration of another fact which I shall repeat also in the words of another historian : Whilst Frederick was still friendly with Pope Adrian, in 1152, as soon as he was created King of the Romans, he gave to his uncle on his mother's side, Guelf, "Welfus," one of those Princes of the German line, a branch of the family of Este of Ferrara, the Duchy of Tuscany and that of Spoleti, the principality of Sardinia, and the States of the late great Countess Mathilde. This happened two years before Adrian crowned him Emperor, and he never objected that he should do such things, either before or after his coronation. We have seen how he disposed of the Exarchate, and of the other States in the Roman territory ; therefore it remained a magnificent nothing to the Pope.

With regard to the Temporal power, as Frederick was *de jure et facto* absolute Sovereign Lord of Rome and of the Roman Empire, so Pope Adrian was the esteemed Sovereign Ruler of the Spiritual Power. The city of Ferrara, in the year 1158, had revolted, and Frederick sent there Otho, Count Palatine, with an army which soon settled affairs, as Radevicus states in *De Gest. Freder. 1, lib. 1*—*"Supervenit improvisus ac inopinatus Otho Comes*

Palatinus qui ordinatisque ad votum omnibus rebus xl vadibus acceptis rediit." In the same year, 1158, some few trifling disagreements had happened between the Pope and the Emperor, which had been arranged by themselves, without the interference on either side of their Legates or Ministers. Besides, we must not forget what Otho Frisingensis and Gunterus wrote about the coronation in 1158; and the celebrated Radevicus Canonicus Frisingensis, the most renowned of the historians of that epoch, wrote that Adrian had sent two Legates to Frederick to recognise him as the Lord Sovereign—"Salutant vos universi Cardinales tamquam Dominum, et Imperatorem Urbis et Orbis." Gunterus mentions the same fact, and corroborates it with these two hexameters:

"Totaque Romani nunc maxima Curia Cleri
Te velut eximium Regem, Dominumque salutant."

Who was the Master of Rome? Answer, Mr Cullen.

The Pope, excited by some of the Bishops, Cardinals, and Italian Princes and Barons (who were jealous of Frederick's supremacy and success), leagued himself with them, and prepared a secret conspiracy; and at last Pope Adrian broke out with Frederick in the following manner, which I take from Radevicus, lib. 2, c. 30. It was in the year 1159 that the Pope raised his pretensions—"Nuncios ad Urbem Ignorante Apostolico, ab Imperatore non esse mittendos, cum omnis magistratus inibi B. Petri sit cum universis Regalibus. De Dominicalibus Apostolici fodrum non esse colligendum, nisi tempore suscipiendæ Coronæ. Neque Nuncios Imperatoris in Palatiis Episcoporum suscipiendos. De Possessionibus Ecclesiæ Romanæ restituendis, et tributis Ferrariæ, Massæ Ficorolæ, totius terræ Comitisse Mathildis, Ducatus Spoletani, Insularum Sardiniae, Corsicæ," &c. This insolent request of the Pope sounds like an ancient cartel, and it will do very well to take the chance of deriving good from bad, because we see, first of all, that up to that year, 1159, the Emperors

continued to send their Judges and Messengers, or Legates, as they were sometimes called, to Rome, without saying a word about it to the Popes or the magistracy; and the administration of Rome and of everything was still in the Imperial hands and power. The taxes for the maintenance of the army were still levied there, and when the Judges or Legates were in Rome, they occupied the Episcopal Palaces. The Pope wanted to recover possession of the Roman Church, and the tribute-money upon Ferrara, Massa, the lands of the Countess Mathilde, the Duchy of Spoleto, Sardinia, and Corsica, and this great Papal lamentation goes only so far as to show that at that time he had nothing of the kind; and I think that I have sufficiently proved already how the Greek Emperors and the Lombard Kings were absolute masters of those States; that after them the Carlovingians, then the German Emperors had them, and disposed of them as they thought convenient; and I am puzzled how to explain why the Pope called *restituenda*, the demand for a thing or things that he never had before. This is one of the particular cases in point now, and by and by I shall take the liberty to recommend and submit it to the wisdom and consideration of the liberal-minded minister Ricasoli, and to the eminent Antonelli. I ask if he is prepared to upset the above-stated fact, and with what means, and with what proofs? It is not enough, and it will not do to say in this case that the prescription and possession constitute the point of law; because it is universally admitted that what has been stolen, or taken by violent hands, can be recovered at any time.

The reader will excuse me if I go back to relate the following facts concerning the Templars. Baronius says that the Order of the Templars was instituted in the year 1118, in Jerusalem; and he copied the words of William, Archbishop of Tyro, that, *Rex cum suis Proceribus, Dominus quoque*

Patriarcha cum Prælatiſ Eccleſiarum, de propriis *Dominicalibus* certa eis pro victu, et amictu beneficia contulerunt. As we have ſeen from Adrian's Cartel to Frederick, not only the people paid this Dominicalian tax, or tax to ſupport the troops, but the Pope himſelf, the Cardinals, and Biſhops uſed to pay it not only for the lands and States that they governed, but they all paid it equally upon their private and allodial poſſeſſions. It ſeems to me to be ſynonymous with the Queen's taxes, which I think are paid alſo by the Archbiſhop of Canterbury out of his private property. This Dominicalian tax was exacted by the Imperial collectors from all the Church States in Italy, and everywhere the Imperial juriſdiction extended.

Radevicus,
lib. 2, c. 30.

When Frederick the Firſt received the Pope's warlike meſſage, he underſtood directly that it was the premonitory ſymptom of ſerious affairs; he did not loſe his temper, but coolly ſat down and wrote a letter to the Archbiſhop of Salzburch, in which he told him that the Pope had ſent to demand of him—*Nova, et gravia, et Nunquam Prius audita, &c.*, new things, ſerious and never before heard. He told the Papal Legates who brought the meſſage, concerning the firſt propoſition contained in it, that *Hæc res fateor, magna eſt, et gravis, graviorique et maturiori egens conſilio. Nam cum Divina ordinatione ego Romanus Imperator, et Dicar, et Sim, ſpeciem tantum Dominantis effingo, et inane utique porto nomen, ac ſine re, ſi Urbis Romæ de manu Noſtra Potestas fuerit excuſſa.* “This affair, I confeſs, is too ſerious, too great, and greater, and it requires more mature conſideration. But as long as I am by Divine ordination the Roman Emperor, and can ſay I am, I ſhall not be any ſort of Puppet with an empty name, nor, without cauſe, ſhall I allow any one to take from my hands the Imperial Power that I have over Rome.” Bravo, Emperor! I would have uttered if I had been there, though I do not know

what Antonelli and Co. would have said ; but if I were the King now, I would call Antonelli on one side, or his master, and repeat to him, word by word, this little ancient ditty, as a premonitory, that should teach them to beware of any act of their accustomed imprudence. In fact, Frederick was not badly disposed towards the Pope, though he was provoked and aggravated by this priestly insolence : it appears, after consideration, he sent word that, to meet in some way the Pope's demands, he would condescend to have these questions decided by just and honest arbitrators ; and as the Pope would not accept this proposal of settling the differences, it confirmed Frederick and the whole of the historians that the Papal provocation was instigated by the coalesced conspirators. Gunterus, in *Ligurino*, lib. 9, supports what I have stated about this fact in these three lines :

Sed nec in hoc Præsul consensit et omnia nutu
Ire suo cupiens, justæ se subdere legi
Respuit, ut magnæ causas qui quæreret iræ.

Bishop Otho Frisingensis, that venerable contemporary historian, was considered a holy man on account of his pious actions, and his learning made him also estimable to posterity. Otho, St Bernard, and Gunterus blamed the acts of Adrian against Frederick ; and from their writings it is evident they did not intend to make apologies in favour of the Imperial Power in Rome and in the Roman States, because at that time there was no question whether Rome belonged or not exclusively to the Pope, with the remainder of the Roman States ; there were only trifling differences, arising through the impetuosities of the Popes against the Imperial Power. Though these differences sometimes assumed a gigantic attitude, and brought on wars, yet the Emperors invariably succeeded in recovering their influence, and the Estates, with Rome itself, and

kept them always under their Imperial Power, and had Rome and the Roman States ruled by their Imperial Vicars, under various titles of Dukes, or Princes, Ecclesiastics or Seculars, and left always the Pope to manage freely and despotically the spiritual power in Rome, and anywhere else he pleased, except only in the few cases named in other chapters, where the Popes, with the Kings and Emperors, had mutually agreed to leave the Episcopal Investitures in the hands of the Sovereign Rulers. Schism and war resulted from this, but, nevertheless, Frederick did not give up possession in the Exarchate and the Roman States, as we may see by a document, dated Ferrara, after the year 1159, which was in the Archives of the family of Este at Modena, and was dated 12th February, anno 1161. In that Document it is stated Judge John administered justice in that Marquisate in the name of the Emperor Frederick, and in which the Judge styled himself, *Friderici Imperatoris Legatus ad partem Ferrariæ*. In another Document, dated 1162, Conrad de Belamite was invested as Governor of Ferrara, per part of Frederick, and attested by the relation of the contemporary historian, Acerbus Morena, in his work, *De Rebus Laudabilibus*, &c.: *Comitem Conradum de Belamite præposuit Ferrariæ*. The said Emperor Frederick, after the year 1168, invested with the Marca of Ancona and the Duchy of Ravenna, Conrad of Luzelinort, and this fact is supported in the writings of the Abbot Urspergensis: *Marchiam quoque Anconæ, et Principatum Ravennæ Cunrado de Luzelinhar Federicus contulit*. Ughelli, in the *Italia Sacra*, to. 2, pp. 679 and 682, also notes two privileges granted by Frederick to the City of Imola, in which he recognised the citizens as subjects of the Empire, one dated 1159, and the other 1177. No writer has stated that Frederick abandoned that city, or any other of the Romagna, to the Holy See; on the contrary, he always retained

these States under his Imperial sway; and in the celebrated peace of Constance in 1183, Ferrara and the other cities of the Romagna were considered Imperial domains: it was so agreed with the Milanese, and they promised Frederick that they would assist him to maintain under the Empire, Lombardy, the Marquisates, and Romaniola, as fully detailed by Puricelli (in Mon. Bas. Ambr., ad anno 1185). Imperium in Lombardia, Marchia, et Romaniola, &c. All this clearly confirms the fact that in the peace signed at Venice, Frederick continued his Imperial Domination over those States, as named by Puricelli. We must also take into consideration that at that epoch the people of Lombardy were exceedingly religious, and inclined to favour the Holy See; nevertheless, for the justice of the Imperial rights, they bound themselves to recognise the Imperial Sovereignty of those States. Moreover, in confirmation of the above, I relate here the words of the impartial historian Claromont, who affirms the Cæsarian Domination of these States by the Emperor Frederick, in the year 1185.

Ex his constat, Totam Romaniolam sub Imperatoris Ditione tum fuisse, quod et subinde magis confirmabitur.

Claromont.
Histor.
Cæsar., lib.
7, p. 260.

He then proceeds to say that his son, Henry the Sixth, remained in Italy to govern the province of Emilia, in lieu of his father: *Henricus in Italia remansit, Æmiliamque, quo Pater, Imperio rexit.* This historian had taken these facts from the Ancient Chronica of Cesena, which contained also, in anno 1185,—*D. Bertoldus D. Imperatoris Legatus cum Ravennatibus, Ariminensibus, Cæsenatibus, Ficolensibus, &c., super Faventinos incessit, &c.*—that Barthold, the Imperial Legate, with the above people, went to make war, and subjected the people of Faenza to the Imperial obedience.

In the year 1184, at the Council of Verona, Pope Lucius and Frederick treated and conferred together

about the Patrimony of the great Countess Mathilde; but the Pope did not pretend to have any title to the States of Romagna, as was stated by Arnoldus of Lubeck, a contemporary historian, in his *Chron. Slav.*, lib. 3, c. 10. And this was another proof that neither Alexander nor Lucius felt that they had any rights in the Romagna, and recognized that those cities should remain under the Imperial dominion: *tractabant inter se D. Papa, et Imperator de Patrimonio D. Mathildis*. Of these Imperial Conferences there exist some documents which were written in an Ancient Register kept by the community of Modena; one of them is headed with these words: *Petitio Rectorum Lombardiæ et Marchiæ, atque Veneciæ et Romaniæ a D. Imperatore*. Then it begins—*Nos civitates, silicet Cremona, Mediolanum, &c. Ferraria, Brixia, et Bononia, Ravenna, Ariminum, Mutina, Regium, &c. volumus facere D. Imperatori F. accepta ab eo pace, et recuperata ejus gratia, omnia quæ Antecessores nostri a tempore mortis posterioris Henrici Imperatoris, Antecessoribus suis sine violentia vel metu fecerunt, &c. silicet Fodrum Regale et consuetum, et consuetam paratam cum vadit Romam, &c. et consuetum Transitum, et sufficiens Mercatum, et transeat pacifice, &c. et fidelitatem a Vassallis recipiat, omni offensione remissa. A civibus quoque secundum mores cujusque Civitatis Fidelitatem suscipiat, omni offensione remissa, &c.*

These Documents speak for themselves, and require no observation; therefore, I shall proceed to name another fact, a concession, which I had almost forgotten, made by the Emperor through the intercession of Pope Alexander when they met at Venice; and this concession is evidence that Alexander acknowledged the Emperor's exclusive Sovereign Dominion. It is inserted by Sigonius in his work *De Regno Italico*, lib. 14, ad ann. 1177:

Nos Fridericus Imperator interventu Venerabilis

Patris D. Alexandri Pontificis promittimus Lombardis, Marchionis, Romaniolis et reliquis de Societate ipsorum Vassallis nostris et iis, qui debent esse Vassalli Nostri, nos pro Fidelitate Nobis non præstita, vel opera non navata, vel Investitura non petita, quamdiu induciæ manebunt, neminem de Societate Judicaturum, aut judicari jussurum, nec Feudum alicui adempturum, &c.; and after this, Pope Alexander—has tabulas ad Magistros Societatis misit vi. Id. Octobr. Venetiis ex Rivoalto 1177. And so also did the Monks of the Abbey of Pomposa, who went to Venice to ask for and obtained the confirmation of their lands and States from the Emperor a few days after the above act, with a special declaration that that Abbey was entirely subject to the Emperor in any temporal affairs whatever. In full confirmation of these Imperial Acts, as the Emperor remained a few days at Venice, he renewed the Pacta with the Republic of Venice, and in it were named, as his subjects, the above populations, and the Ravennates, the Comaclenses, &c., as stated by Francis Sansovinus in his history (Venet., lib. 2, p. 322) and before him it was written by Andreas Dandolo (in his MS. Chronica) in these words: Imperator vero Fredericus in Palatio Ducis residens, et per ea quæ secuta erant, Venetorum opera grata habens, solita illorum Fœdera die xvii Augusti renovavit.

The Emperor Frederick the First, in the celebrated peace made at Constance, known to all legislators, comprised Ferrara, and other towns of the Roman States, as part of the country reserved to the Empire; and in the year 1185, in the peace made with the Milanese, he specified more clearly his rights, saying in this document, inserted by Puricelli (Monument. Basil. Ambr., p. 1032):

Adjuvabunt Nos et Regem Henricum filium Nostrum manutenere Imperium in Lombardia, Marchia, et Romaniola, et specialiter in Terram

quondam Comitissæ Mathildis. Si quos etiam possessiones, Justitias, jura et rationes in prædictis terris, silicet Lombardia, Marchia et Romaniola et nominatim de Terra quodam Comitissæ Mathildis amiserimus, adjuvabunt Nos bona fide recuperare. In the years 1191 and 1195 his son Henry the Sixth had the same Estates, and gave Diplomas of Donations of various cities to several Imperial vicars, as shown by Rossi, in the history of Ravenna, lib. vi. Can the defenders of the Papal Pretences, with their Episcopal and Jesuitic pamphlets, quash the above historical and diplomatic proofs?

Let us see what Pope Fish was doing at that time. Pope Lucius the Third, in 1185, excommunicated the Waldenses and the Albigenses—quod cappam et sandalia in pedibus induerentur—and this was merely a pretext of jealousy; the fact being that these men were honestly religious: following the Evangels they had done a vast deal of good to society in general, avoiding all the scandals of the Roman Prelates, and had attracted to their congregations the *élite* of the intelligent communities. If such acts could constitute a crime, that was what they did, and they never denied to have done good to humanity. In spite of the horrible persecutions, they practised and spread Christianity, with caution and prudence, all over the various districts into which they penetrated. The Abbas Urspergensis, in his Chronic., reports the following satire upon the Pope:

“Lucius est piscis Rex atque Tyrannus aquarum
 A quo discordat Lucius iste parum
 Devorat ille homines, hic piscibus insidiatur
 Esurit hic semper, hic aliquando satur,
 Amborum vitam si laus æquata notaret,
 Plus rationis habet, qui ratione caret.

Frederick's son, Henry the Sixth, in 1191, as stated by Sigonius in a Diploma given to the people of Ferrara (Hist. Bonon., lib. 4), recognised them as

his subjects—and in the year 1195, the Emperor confirmed, as I have already said somewhere else—to the Archbishop of Ravenna, all his States, including in it Comacchio, as narrated by the historian Sigonius. In the same year, 1195, by the testimony of the Abbot Urspergensis, the Emperor Henry gave to Marquardus, one of his officers, *Ducatum Ravennæ cum Romania, Marchiam quoque Anconæ*. It was not for this transfer of the Duchy of Ravenna and Romagna, and the Marquisate of Ancona, that he was excommunicated, but because he detained prisoner Richard, King of England, whom I have named in another chapter. Rossi, in the history of Ravenna, lib. 6, p. 361, relates the transaction agreed to by the people of Ravenna, of Romagna, and of Ancona, with Marquard, and concludes with this—*Salvis Regalibus, quas Imperator et ipse Marqualdus in civitate Ravennæ et ejus districtu habere Consuevit, &c. Salva in Omnibus his fidelitate Domini Nostri Imperatoris*.

Nothing can show more forcibly the Imperial Dominion in those States than the above transaction, and though the proofs that I have already produced are even more than the necessary, yet I will give some others. In the year 1197, Henry the Sixth confirmed the Pacta with the Venetian Republic in the same manner as the former Emperors Otho, Lotharius, and Frederick, his father, compelling his subjects to adhere strictly to his injunctions, to maintain fidelity to him and his allies, and named amongst his subjects the Comaclenses, Ravennenses, &c., as written by Andreas Dandolo. *Henricus antiqua fœdera apud Castrum Johannis Venetorum cum Subjectis Imperii renovavit, &c.* Pope Innocent the Third was very sharp, and studied every opportunity to acquire States and jurisdiction over them. Upon the death of Henry the Sixth, he raised claims upon various provinces, but he did not obtain them.

Otho the Fourth, of the Este family, the branch of the Guelph of Brunswick, was named Emperor, and Philippe, brother of the late Henry the Sixth, was also elected Emperor. The Pope fomented the discord in those elections for the motive, *pure and simple*, of possessing what he could obtain by treachery of the Imperial States, after the old proverb—*inter duos litigantes tertius gaudet*; and in fact he possessed himself of several castles and towns belonging to the Empire. Otho was chosen in preference to Philippe, and was crowned, and after his coronation repossessed himself of the whole of the Imperial States; and the Pope again found himself with empty hands. Otho was skilful enough to baffle the Roman Ecclesiastics. At his time they had such extraordinary pretences, that any one aspiring to the Empire was obliged to give way, in many cases, to some of their extraordinary claims. The Imperial sagacity conquered the priestly inventions, and the Emperor having repossessed himself of everything belonging to the Empire, Pope Innocent the Third, seeing his own delusion, and thinking to frighten Otho, excommunicated him, and brought against him a terrible war.—See the apology of the Emperor Otho the Fourth, written by the celebrated Henry Meibomius, in the tom. 3, Germ. Script., a Meibm. edit. Matthew Paris, the contemporary English historian, in his Hist. Angl., ad an. 1210, says—*Eo tempore, quo vacabat Imperium, idem Papa Castella plurima cum rebus aliis occupaverat, quæ ad dignitatem Imperii pertinebant. Unde Imperator, qui quod suum erat, revocare studuit, ipsum Papam sine merito ad odium provocavit. Otho was advised to act in that manner by the counsel of the most eminent men of his time, yet he said—Si Summus Pontifex Imperii jura injuste possidere desiderat, a Sacramento, quod tempore consecrationis meæ ad dignitatem Imperialem me jurare compulit, absolvat, quod videlicet dispersa Imperii jura revo-*

carem, &c. These irrefragable testimonies proved the folly and usurpations of Innocent, as well as the rights of the Imperial dominion vindicated by the Emperor Otho. I need, therefore, say nothing further about it.

Sansovinus, in his Venetian History, lib. 2, p. 322, says that Otho renewed the Pacta with the Venetian Signoria, in the year 1209, and the historian Ughelli, in *Italia Sacra*, T. 3, p. 374, copied the Imperial Diploma of Investiture of Ravenna, and of many other little States to that Archbishop, named Ubaldu, dated in the same year 1209: Otho gave him—Comitatum Cesenat. Comitatum Ficolens. Comitatum Bobii, Foropompilii, Forolivii, &c. Comitatum Comaclensem cum ripa et piscariis suis et Districtum Ravennæ cum portis, ripis, et excerptis illis Nostris Regalibus cum Districtu, quorum custodiam homo, et Missus Noster, qui in eadem Civitate manere Consuevit, in feudo a nobis habere dignoscitur, &c. All these things the Emperor gave with the usual Imperial clause—*Salvo jure Imperii*.

In the following year, 1210, he gave to Azzo, Marquis of Este, the Marquisate of Ancona. The conclusion of these Donations by the Emperor Otho the Fourth to any other person in preference of the Pope, shows that he knew that he could dispose freely of what belonged to the Empire, reserving always to himself the Supreme Temporal power; and that he did not want to give anything to the Pope, because he knew that it would establish a precedent, and that it would be difficult to get anything returned by the Holy See, which was, as usual, more than industrious to find intrigues and pretexts to usurp the Imperial States. In fact, Urban invoked the Donations of Ludovicus Pius, and Otho proved that Ludovick, as well as the other Emperors, and amongst them several who had been reckoned Saints by the Popes themselves, had given nothing, except nominal Donations of Pomp; and regarding temporal

jurisdiction and power, there is no document to be found, nor any mention made by any contemporary writer, that Otho gave any town or States to the Holy See, nor was there any complaint raised by the former Popes against the late Saint-Emperor's ingratitude, or avarice, or egotism.

I have taken this quotation from the *Historia Frederici Imperatoris Magni huic nominis Primi ducis suerorum et parentale sue*. The original is full of abbreviations, and without any diphthongs. At this time two Emperors reigned—Otho the Usurper, and Frederick, who was elected, and made war against him, in the reign of Pope Innocent the Third. *Eo tempore, 1211, mundo jam senescente exorte sunt due religiones in ecclesia cujus ut aquile renovantur inventus que etiam a sede apostolica sunt confirmate videlicet minor fratrum et predicatorum que forte hac occasione sunt approbate. Quia olim due secte in Ytalia exorte adhuc perdurant quorum alii humiliatos alii pauperes de luduno se nominabant. Quos lucius papa quondam inter hereticos scribebat eo quod supersticia dogmata et observationes in eis reperirentur. In occultis quoque prædicationibus quas faciebant plerumque in latibulis ecclesie dei et sacerdocio derogabatur. Vidimus tunc temporis aliquos de numero eorum qui dicebantur pauperes de luduno apud sedem apostolicam cum magistro suo quodam ut puto bernhardo et hii petebant sectam suam a sede apostolica confirmari et privilegiari. Sane ipsi dicentes se gerere vitam apostolorum nichil volentes possidere aut locum certum habere circuibant per vicos et castella. Ast dominus papa quedam supersticiosa in conversatione ipsorum eisdem objecit videlicet quod calceos de super pede præcidebant et quasi nudis pedibus ambulabant, preterea cum portarent quasdam cappas quasi religionis capillos capitis non attendebant nisi sicut laici. Hoc quoque proposium videbatur in eis quod viri et mulieres simul ambulabant in via et plerumque*

simul manebant in domo una et de eis diceretur quod quandoque simul in lectulis accubabant. Que tamen omnia ipsi asserebant ab apostolis descendisse, &c.

This must have been a very pretty specimen of a religious sect, and I dare say that these pretended new followers of the old Apostles regularly selected the finest girls to sleep with them in order to perform the miracle of abstinence, or of what I will not say; however, it is evident that in the Middle Ages, as well as in the present day, the most immoral or criminal acts were and are always perpetrated by the most assuming religious impostors. We have had a great many specimens within the year 1860 of an extraordinary number of very Reverend Parsons and Priests who have nauseated society more than sufficient with their crimes. It is useless to make a catalogue of them, because society is constituted in such a manner as to give such annual results, and it would be out of the way to say here anything against it. Therefore I shall merely remark that the notorious Mormon, Mr Prince, who was prosecuted on the 9th June, 1860, for bamboozling the persons and money of the three sisters Nottidge, at the Agapemone, must have known and taken the basis of his own swindle from the above-cited old one.

Frederick the Second came to power about 1213, at which time the Holy See had taken care to have ready a number of forged Imperial Diplomas of pretended anterior Donations; and no person will be surprised to hear that the Holy See had dared to adopt such dishonest practices, they were long before accustomed to do such work, therefore they did not in the least scruple about it. In the thirteenth and fourteenth centuries there was a great, a principal Papal industry, which was carried on to such an excess, that in the next century historical readers found themselves so puzzled by all those fictitious legends inlaid in so many different works, that it

was difficult for the superficial reader to find the truth of the real history. However, the truth of the facts of the positive history are to be found still in the many contemporary authors, in spite of the forged Documents of the R.R. P.P. Germont, a very industrious French Jesuit, who wrote many things in favour of the Holy See, putting aside the evidence of the ancient contemporary writers, inventing the most extraordinary falsities, to the amazement of the living authors, who buried him and his lies under a thousand convictions of well-meant and truthful arguments, and proving, with the contemporary writers of Frederick the Second, his real deeds and his Imperial power in the Roman States, as well as in others belonging to the Empire.

Therefore, the Diplomas dated 1213, 1218, 1224, and 1231, by Frederick to the Holy See and to the Archbishop of Ravenna, are forgeries, and are completely stigmatised as such by the writers of the subsequent epochs, because the real, impartial, and truthful historians proved that Frederick the Second continued, like his predecessors, to possess the Roman States, and disposed of them as he pleased to any other persons, except the Holy See; and that he resided at Ravenna the whole of the month of January, 1231, as stated by the ancient writer, the Monachus Gotfredus, in his *Annales*, and by Ricardus de Sanct. Germano, and by the documents inserted by Rossi in his *History of Ravenna*, lib. 6, p. 401. From the *History of the Duchy of Brunswick*, published by Henry Meimbomius, Rev. German, t. 3, p. 206, it will also be seen that Frederick the Second's Secretaries and Chancellors, who used to sign his Imperial acts and documents, were—Conradus Metensis et Spirensis Episcopus, Imperialis Aulæ Cancellarius, S. Ratisponensis, Imperialis Aulæ Cancellarius, who used to sign the Diplomas in this manner—Ego Sigfridus, Ratisponensis Episcopus, Aulæ Imperatoris Cancellarius vice, &c.; and in others,—Ego

Sifridus Ratisponensis Episcopus Imperialis Aulæ Cancellarius, vice Domini Sifridi Moguntini Archiepiscopi, et totius Germaniæ Archicancellarii. In the works upon Jurisprudence by John Schilter, to. 2, Tit. 15 and 16, speaking of and referring to the official documents by the Emperor Frederick the Second, that writer noticed also amongst the signatures attached to them that of Bishop Conradus Metensis as Imperial Chancellor; and the forged documents, with the Donations to the Holy See, either bore no signatures at all, or those of Chancellors who had not existed, and which was the principal cause of the discoveries of those forgeries by the learned ancient historians and ecclesiastical and secular writers. Frederick the Second occasionally granted Diplomas without the signature of his Chancellor, but then, in such instances, there were the signatures of several Bishops and Archbishops as witnesses, which will account for the absence of the Chancellor's. An instance of this kind is noted by Margarinus in the Bollarius Cassin., to. 2, Constit. 246 and 252. It was the grant of a Privilege; and it was witnessed by—*testes sunt Magdeburgensis, Mediolanensis, et Reginus Archiepiscopi, Curiensis, et Cicensis Episcopi*. Ughelli, in his *Italia Sacra* (to. 1, p. 469; to. 2, pp. 712, 713; to. 3, p. 732, &c.), also notes six or seven of those concessions, and Privileges, and Diplomas, granted by the Emperor Frederick the Second without the Arch-Chancellor's or Chancellor's signature, and without the day of the month, but noting the month and the year of reign, and the inditions, and signed by the Bishops and Archbishops as witnesses. It was his own style, and it passed without any one daring to make remarks. Some of the predecessors of Frederick the Second had occasionally granted Diplomas witnessed in that manner. In the year 1495 the Notary and Mayor (*Podesta*) of Comachio, by order of the Council, made a memorandum in a book

signed with the letter H, number 1492, in the Archives of that community, extracting the Privilege accorded to that city, in the year 1177, by Frederick the First, which was also without the day of the month. Nevertheless, that Privilege of Frederick the First was confirmed by Henry the Sixth and by Frederick the Second, and other Emperors, as stated in the extract made by the above-named Notary and Mayor of Comachio, who wrote it in Italian, (almost in *patois*) and it ends so : Masse, rason, giurisdizion possession, et esenzion, che furon azunte et confermade da Hinrigho il Sesto, et Fidirigo il Secondo et altri Imperatori, &c.

I repeat that Frederick the Second was the Sovereign Lord of Ravenna and the other Roman States, in spite of the *scisma* and wars which raged most fearfully in the year 1239, when Gregory the Ninth fulminated his excommunication against Frederick the Second, because he had occupied Ferrariam, Pignonagam, Bondenum, Massam Lucensis Diocesis, et terram Sardiniaë. He had already disposed of many other little States in favour of Azzo, Marquis of Este, of Ferrara and Ancona, with a Diploma of Investiture, dated anno 1221, which is inserted by Sigonius in his works de Episc. Bonon., lib. 2. It would require too much time to enumerate all the different dispositions by that Emperor to his adherents, of cities and lands here and there, always avoiding to give anything to the Roman See, which conspired and named a rival King of the Romans amongst the German Princes, and Henry, the Landgrave of Turingia, at the instigation of the New Pope, Innocent the Fourth, was elected in the year 1246, as the Imperial antagonist King. At last, after some years of war, Rubeus (or Rossi), in the Hist. of Rav., says, in the year 1253, that that population took solemn oath of fidelity and subjection to Philippe, the Legate of the Apostolic See. Matthew Paris, in Henry the First, says that it was

in the year 1239 that the Emperor Frederick the Second complained in public letters to the Pope that he had subverted from his Dominion the citizens of Ravenna (very likely this is a trifling error of date): *Civitatem Nostrum Ravennæ per Paulum Traversarium antea fidelissimum nobis, et factum postmodum per corruptionem Papalis pecuniæ proditorem*. I must note this fact, that some arrangements were concluded between the Empire and the Roman See, and that an anonymous contemporary historian, in a *Chronica* which he wrote and which was lately in the Archives of Modena, stated that the Emperor Frederick, in his will and testament (which was written in full in that MS.), left to the Roman Church the restitution of everything that belonged to it, reserving in full for himself and his successors, and for the honour of the Empire, all his Imperial rights, on condition that the Church restored to the Empire all its due.

I happen to have in my Library, three MS. official relations of the Venetian Ambassadors at the Courts of Rome, of King Philippe, and at the Court of the Emperor Charles the Fifth (and these private informations about the political and private affairs of these Courts were never published, though they contain the most minute accounts of those Monarchs and their political intentions and views, and would be invaluable to the statesmen of the present time), in which I have chanced to find two Biographical sketches of the origin of the Austrian house founded by Ridolph or Rudolph the First. I will insert here a part of his biography, as written by the Ambassador, the Illustrious Marino Cavallo, when he returned from his mission to Charles the Fifth, in the year 1551. He wrote: "The present house of Austria has not been many years established in greatness, because Rudolph, who was the first to make it illustrious, and to enrich it—possessed nothing more of his own than the County of

Hapsburgh, which at that time gave the name to that family, and was situated in Switzerland, near the Canton of Berne, and Rudolph had served as *Majordomo* (Palace Chamberlain) to Ottoacre, King of Bohemia, when fortune elevated him and his family to such greatness."

Christendom had been in commotion, and without an Emperor, nearly eighteen years, through the discords of the Electors and others; one party had already elected Richard, brother of the King of England, and the other party had elected Alphonso, King of Castillia; neither of whom could obtain the Imperial possession. At last, in 1223, the Electors agreed to elevate to the Empire Rudolph, on account of his services to Germany during the reign of Frederick the Second, and of his virtue and ability in arms, and administrative capacity; and because at that time a great confusion reigned all over Germany on account of Ottoacre, the Bohemian king, having possessed himself of Austria and of Styria, under the pretext of his marriage rights with the widow of Henry son of Frederick the Second. This lady was, Margaret, of the ancient house of Bamberga, whom King Ottoacre married for her patrimony, and put her aside, as she was too old, and could not have children. This pretext for a divorce was good, and Rudolph, with the assistance of the Hungarian King Stephen the Second's army, in several battles succeeded in expelling Ottoacre from the States, and in installing himself in the Empire—and we shall see that it was not a bed of roses, because the Pope served him with the usual tricks of *scisma*, excommunication, and war.

Giovanni Villani, the Florentine historian, borrowed from the history written by Ricordano Malespini, the contemporary of the Emperor Rudolph, the chapters 98 and 99, in which he gives a Biography of Rudolph in these translated words: "In the year 1272 the Imperial Electors elected

Rudolph, Count of Furinborgo, a valiant man at arms, though of little power. Pope Ghirigoro (sic) confirmed Ridolph, Count of Furinborgo (perhaps he meant Freiburg), King of the Romans, so that he might come to Rome to be crowned, and to go as Captain-General of the expedition to Palestine. The said Count promised that he would be at Milan for that object on a certain day, under pain of excommunication—which promise his private affairs, and the wars in Germany prevented him fulfilling and coming to Italy, and, of course, he never had the Crown nor the Papal Benediction of the Empire, but he remained excommunicated; and at last, to make peace with the Pope and with the Church, and to be absolved from excommunication, he was compelled to grant some privileges to the Pope, and he gave him the privilege of the County of Romagna—as though he could privilege the Roman Church. This is what the contemporary Ricordano and Villani repeat about this Emperor: and in this privilege granted, many legal questions could be raised, and were raised, because Rudolph could not dispose of what he had not yet acquired, and never did acquire, and cannot be acquired except after the Coronation as Roman Emperor.

I leave Rudolph for a time, and I will explain as well as I can, by means of official acts, in what consisted the Privileges or Donations to the Holy See. In the olden time many States, cities, isles, and provinces were given as a gift of pomp to the Holy See, as a mark of respect to the Pontiff, or to the Archbishops and Bishops as the venerated representatives of Christianity. Emperors, Kings, and Princes, knowing what were the Roman Curia, to keep them in order and quiet, they adopted the political stratagem of ostentatious generosity by the gifts of pomp and the so-called *Privilegia*, or donations to the Holy See. Whether the Emperors or Princes made the gift, or confirmed the gift made previously by their

predecessors, the Popes, Bishops, or Archbishops knew well enough what rights and privileges they would acquire by such gift, donation, or privilege; while they would know also perfectly well that the given city, estate, or province would still remain under the control and high jurisdiction or dominion of the Emperor or the Prince who had granted the privilege or donation of pomp. For instance, it is said by several Papal *partitanti* writers that the provinces of Venice and of Istria, in ancient time, were given and confirmed to the Holy See, with the express condition that the said Holy See should not take possession of them; and in fact, the Roman See never had them, nor took possession, nor was ever offered possession of those States.

Anastasius asserts that Charlemagne defined the limits of the Estates that he gave to the Holy See in these words: "a Lunis cum insula Corsica, deinde in Suriano, deinde in Monte Bardone, inde in Verceto deinde in Parma, deinde in Rhegio, et exinde in Mantua atque Monte Silicio, simulque et universum Exarchatum Ravennatum, atque Provincias Venetiarum, et Histriam, nec non et cunctum Ducatum Spoletinum et Beneventanum." I refer the reader to the Will of Charlemagne, which I have copied *in extenso* in a former part of this work, and which contains the above expressions in part only, but then these provinces were left to his son Charles, and not to the Holy See, as observed by Anastasius. The assertion of Anastasius, though erroneous and false, was maliciously inserted in the spurious Diploma of Donations to the Holy See by Otho the First, and in that of Henry the Second, also apocryphal; I shall remark only that the concessions or privileges to the Holy See, when made, were so frivolous and useless that they were entirely ridiculous, and of no effect with regard to the transmission of the high Dominion of those places. The fact is, that such concessions contrasted too much with the

historical truth, and will serve only to confirm and establish my opinion that, in the olden time, the Monarchs and Princes used to grant and give Donations and Privileges to the Holy See, and to other high Ecclesiastics, merely as gifts of Pomp. This assertion is corroborated so powerfully by undeniable historical facts, that no one will dare disprove that the Emperors ruled and enjoyed the Supreme Dominion of the Provinces of Lunigiana, Montebardone, Berceto, Parma, Reggio, Mantova, Monselice, Le Provincie di Venezia, that is, Padova, Vicenza, Verona, and other cities (*except Venice and other places*), like Comacchio, the other Provinces of the great Countess Mathilde that are not yet named, and the Exarchate, although several of the above-named towns had been, at various times, made the object of ostentatious gift, or privileges upon them had been granted by the Emperor or Princes to the Holy See. These pretended Donations were then quite useless, for the great reason that most of them did not convey with them either the possession or the useful dominion, much less the high, supreme, or Imperial dominion.

The Holy See was not put in regular possession of the Cities and Provinces given to her as Privileges, Regalia, or Donations; on the contrary, the Holy See had frequently seen with indifference and calmness the Imperial Investitures of those same cities and provinces given to various princes, Counts, Archbishops, and Abbots, who were put in possession of them by the Imperial Judges and Chancellors without any complaint being raised by the various Popes to whom the said cities had been conceded before, as an ostentatious show of Pomp, *alias* Donation.

Anastatius was a clever man, to be sure, and worked very hard for the Holy Shop; but with all that he did not know that ancient prescription, how to cook a hare, and forgot that before he could roast

it, he should catch it, and that then he might have it prepared as he liked. Pipin and Charlemagne could dispose of Venice and of Histria as I can dispose of the money of the Bank of England, just in the same manner; with only this difference, that Pipin tried very hard, and the Venetians defeated and dispersed his naval army, as I have related somewhere else. Charlemagne and his Father had been at Venice only as friends, and it seems that Charlemagne much esteemed the friendship of the Venetians, and never attempted to molest the Histrian and Dalmatian provinces, which were then friendly, and soon after under the protection of the Venetians.

In this work I have reproduced cases corroborating my assertions, and demonstrated also a few cases in which the Popes, and other Ecclesiastics, had received Donations of cities and lands, followed by regular Investitures and Possession of the given places, with the usual Imperial reserve—"Salvo tamen jure Imperii;" and later, the Emperors added to this clause—"more antecessorum nostrorum." That is, excepting always on our behalf the Imperial Dominion over these gifts, according to our ancestors' custom. When such Donations were made with these clauses, sometimes the Popes, and at others not, enjoyed only the Useful Dominion over them, that is the right of levying tithes upon such Estates or Cities. I may even assert that sometimes the right of levying tithes, according to the privileges of the Useful Dominion, did not extend any further than upon those lands which were the property of the Episcopate, Churches, and Monasteries, and the Popes could not interfere with the remainder of the Properties in the same Towns and Provinces.

I have already given many proofs, and will still continue to give others, that some of the Emperors never intended to give the High Dominion or the Useful Dominion of certain States to the Holy See,

although they had granted the privileges to it, and sworn to be in favour and maintain friendship with the Popes; they, the Emperors, have retained the rights of disposing of such Estates in favour of other parties, and have actually done so several times, as can be proved by the Diplomas of several Emperors, who were much esteemed, and considered pious men, and were in capital odour with the Pontifical Courts. For instance, I will take the case of Rudolph the First, who was very religious and virtuous, and was much lauded by the Roman Court. The Holy See said that in 1274 and 1275 he made the Donation of the Exarchate of Ravenna; nevertheless, the Emperor continued master in possession of almost every town and province, without the least lamentation or quarrel on the part of the Popes, who had attempted domination also in the lands of the great Countess Mathilde, but the Emperor disposed of them as he liked, although anterior and subsequent Popes had pretended to those States on account of previous Donations.

The states of the great Countess Mathilde consisted in great part of the Duchy of Mantua, of of Parma, Reggio, Modena, Garfagnana, and other towns and lands which before her death she had given to Hildebrand, so that he might have the means to carry on the war against the Emperor, &c. But the Holy See never possessed her estates. It was pretended also that Rudolph the First and his predecessors had granted to the Roman See the provinces of Venetia, Histria, Montebardone, Monselice, the counties of Gavello and Adria, and that those Emperors had sworn to maintain and protect it in such possessions. In spite of the protestations of the Holy See, and of such concessions and Donations by the predecessors of Rudolph and of Rudolph himself, we see that the Emperor Rudolph the First, by three of his Diplomas, gave to Obizzo, Marquis of Este, one of his Imperial Vicars, two diplomas,

one of them dated 1281, the other dated 1285, reported by Rossi, in the history of Ravenna, lib. 6, from which this extract, showing to whom the Emperor gave those States, is taken. *Causas appellationum per totam Marchiam Tarvisanam, sive Veronæ in rectum feudum, &c. Castrum Montis Silicis, Eustum Caloanum et Montagnanam, &c., Comitatum Rhodigi et Adriam et Adrianum*, using the words *concedimus et donamus*. In the third Diploma he conferred upon him Lendenara, &c., and in the year 1280, Bonifacius Archiepiscopus suo Ecclesiæ Ravennatis et successorum nomine, auctoritate sibi ab Imperatore concessa, si Respublica Ravennas tentasset, permisit societati Amanatorum, ut Mone-tam Ravennæ excuderent. What was the Pope doing or talking about, all the time that the Emperor Rudolph was disposing of those provinces, which, according to alleged previous Donations, had been given to the Pope or to the Holy See? The Pope never came forward to claim them as his property, nor dared to say anything even when Rudolph disposed of the Exarchate, nor did he interfere in any manner, or even remonstrate with the Archbishop Boniface when he granted to others the power of coining money. All this proves, then, that the Pope knew perfectly well that he had no right of any sort, nor the least pretext for interference. Therefore, the Donations of Pipin, Charlemagne, Ludovicus Pius, the Othos, Mathilde, the Henries, Frederick, and the other Imperial predecessors, made to the Holy See, were as good and as valid as a sack of fresh air. The same thing happened in 1320, on the 3rd of April; when Frederick of Austria was elected King of the Romans, in opposition to the Bavarian Ludovick, he granted, in a Diploma dated as above, to Castruccio Castræane degli Antelminelli, the Investiture of Lucca and Garfagnana. That Diploma is reported in the MS. history of that place by the historian Micotti, and Aldus Manutius also inserted

it in the life of Castruccio ; it is also inserted in full in the *Recueil des Traitez de Paix de Treves et d'Alliances*, &c. Again, I will notice here that, at a later period, the Emperor Charles the Fourth, although he had confirmed to the Holy See the Lands and States of the Countess Mathilde, yet, with a Diploma dated 1355, on the 11th of June, he invested the family of Valvassori of Garfagnana with all their Estates, confirming to them a privilege already granted by Frederick the Second. In the Archives of the family of Este still exists that Investiture, and the historian Micotti reported the Diploma with which the Emperor, in the year 1369, on the 8th of July, confirmed the Province of Garfagnana to the Council of Lucca in the name of the Holy Roman Empire. Where was the Pope ? What did he say ? Nothing !

Moreover, in the year 1433, the Emperor Sigismond invested the family of Este with the said Province of Garfagnana by an Imperial Diploma, which was successively renewed to the D'Este family by every succeeding Emperor up to the beginning of the eighteenth century ; and they remained always in possession of that Province until they were expelled at the end of the last century, and again and for ever by the last Italian war. The Popes never made any opposition or any lamentation upon this Investiture. The Emperor Charles the Fourth likewise invested the D'Estes with several Estates which had been given previously as Donations of Pomp to the Holy See.

Sigonius, *De Episc. Bonon.*, lib. 3, relates that Aimericus, Bishop of Bologna, begged of Charles the Fourth to be reconfirmed in the *Investitura* of Cento, of St Giovanni, Unzola, Rocca, Badalo, Masiniatico, Poggio, Dugliolo, and other places, which was executed by the Emperor in the presence of the Electors and other Princes of the Empire by a Diploma, bearing date 1365, Indizione 3^a, 4^{to}, Id.,

Febⁱ. The Bishop of Bologna, Arrigus, had been invested with such places by a Diploma of the Emperor Frederick the Second, in the year 1220, which Diploma was printed by Ughelli in his *Italia Sacra*, to. 2, p. 22.

The Emperor Charles the Fourth, in that Diploma, called Bishop Aimericus—*Nostrum et Si. Rmi. Imperii Principem*; and in it he ratified, renewed, confirmed, and gave to him—*de Imperialis potestatis plenitudine, ex certa nostra scientia animo deliberato non per errorem, aut improvide, sed ex mere liberalitatis arbitrio*,—the above Investiture. A small portion of this territory, through a revolution, was lost by the Bishop, when the Pope got hold of the city of Cento (the birthplace of Guercino), but, nevertheless, the Emperors considered that territory as part and parcel of the Roman Empire. What is to be remarked as singular in the above Investiture is, that the Emperor gave it to the Bishop, and not to the Pope, nor yet to the Holy See. That this Donation, which conferred on the Bishop the Useful Dominion, was made to an Ecclesiastic well acquainted with etiquette, and who was a friend to the Roman See, with which he was on the best terms, and the Pope or his Legates did not complain. Charles the Fourth, about the same year, also made a Donation of Privileges to the city or municipality of Perugia, and that population recognized the Imperial Dominion and protection, as stated by Bartholus, who was sent as an Ambassador in these affairs. Several other cities were governed as Republics under the protection and with an Imperial privilege granted to them, at various epochs by the Emperors; and at that time the Popes did not, and knew that they could not, say anything to the contrary.

Bart. Tract.
Extrav. ad
Reprim. v.
Reges.

Before proceeding any farther, I think it necessary to recapitulate the statement that Pipin, Charlemagne, Ludowick, Lotharius, and, more particularly,

the Othos, Henry the Second, and Rudolph the First, were great friends with the Popes, and were considered by them as pious saints, and I don't know what; yet the whole of them were masters of Rome, Ravenna, and all the Roman States, and disposed of them as they liked, and, as I have shown, to other persons to enjoy the Useful Dominion, while they always retained for themselves and their posterity the Imperial Dominion, in spite of having made to the Popes the pompous Donations of those States, which amounted, as I have said, in many different ways, only to the privilege of levying tithes upon the lands of the Churches and of the monasteries. I must not forget to state that Charles the Fourth was also considered a pious Emperor and a great friend of the Pope; though he did not give him the temporal power in any province, although he had plenty at his disposal. In fact, he gave to the Marquis of Este the Confirmation of the Investitures of Ferrara and of Comacchio, the Counties of Rovigo, of Adria, of Adriano, and many other little States that had belonged to the great Countess Mathilde. The Pope said nothing, as usual, and was satisfied with the Confirmation of the privileges of the Holy See, which we have seen amounted only to pompous pretences.

In 1355, when Charles the Fourth made a journey to Rome with the object of being crowned, he did not hold up his Imperial dignity, and, instead of leaving Rome as a master, he left it as an humble and obedient servant. He, therefore, deserved the following remonstrance from Petrarch: "You have then promised the Pope by oath never to return to Rome? How shameful for an Emperor that Rome should have the power, or rather the audacity, to constrain him to be satisfied with the title of Cæsar! What an affront for him to whom the universe ought to be subject, not to be his own master, and

to see himself reduced to obey the commands of his vassal !”

Jesus has said, “My kingdom is not of this world.” Jesus would not consent to be armed with the sword. Charles the Fourth betrayed St Peter by betraying himself. Of all religions, that which excludes in the greatest degree priests from all civil authority is assuredly that of Jesus : “Render unto Cæsar that which is Cæsar’s. There will be among you neither first nor last. My kingdom is not of this world.”

The quarrels between the Empire and the Papacy, which have covered Europe with bloodshed for more than six centuries, have therefore only been, on the part of the priests, rebellion against God and man, and a continual sin against the Holy Ghost.

I must now go back a little to notice some other affairs with regard to the motives of the Popes in sending the Emperors to Palestine, which they did in order that, whilst they were absent from their German and Italian States, they (the Popes) might avail themselves of the opportunity of swindling the Empire out of their interest and revenue in those States, and of establishing laws, regulations, and usages palatable to themselves, and poisonous to the populations and to the Empire.

If I were not afraid of overswelling this volume, I could select from the materials that I have at my disposal many forcible historical facts to convince any one of these obstinately incredulous Papists, who deny everything on principle, and prove nothing by malice and ignorance. However, I will say that Udalricus, alias Henricus Mutius historicus, in his Chron. Germ., lib. 21, states that at the time of Rudolph, many of the Italian Princes were in great contention with the Pope Nicholas the Third; because, during the absence of the Emperor, the Pope, abusing the Imperial authority, accomplished

whatever he thought of or desired ; and amongst his pretty deeds named and constituted Charles, King of Sicily, King also of Tuscany, entirely in defiance and against the will and rights of the Emperor Rudolph : usus auctoritate Rudolphi absentis, effecit quidquid cupiebat, &c. Nicholas was not satisfied with the expectations of his *protégé*, and soon after he disturbed him in those States ; and Pope Honorius the Fourth, who succeeded Nicholas in the year 1286, had the impudence to name, as Vicar-General of the Empire, the Genoese Count Pinzivallem De Flisco, and to send him to Germany with Papal letters to take the Imperial confirmation from Rudolph, who was much annoyed at it, and would have preferred to name another person to the one derogatorily named by the Pope : Honorius fecit Comitem Januensem nomine Pinzivallam (Prinzivallam) de Flisco Vicarium Generalem Imperii, misitque eum in Germaniam ad Rudolphum Imperatorem eum mandatis, ut Rudolphus hunc Vicarium confirmaret. Quod fecit in gratiam Pontificis Imperator quamquam invitus ; male enim habebat eum, quod Pontifex hoc jus in Imperio sibi arrogabat, alium enim Vicarium Rudolphus maluisset. Pope Innocent the Fifth, in the year 1276, succeeded Honorius, and was endowed with the same unlimited holy impudence as his predecessor, and had the courage to write a letter to Rudolph in which he ordered him not to go to Italy, and if by chance he was then travelling towards that country, bid him go back. That letter is inserted in the *Dissertazione Historica* (No. 11, p. 38), published in Rome in 1710, by the Papal Lawyer defending the Holy See against the Imperial rights violated by the Popes Gregory, Clement, and Innocent.

Honorius Mu-
tius Chron.,
an. 1286.

The historian Rinaldi, concerning the political events of the year 1277, says that Pope John XXI wrote another letter to that Emperor, telling him imperatively to stay in Germany. Ptolomeus

Lucensis (Bibliot. Patr., to. 23, p. 966), a Dominican friar, Bishop of Torcella, and contemporary historian, wrote in his short *Annales* the innovations of Pope Nicholas the Third in the following words: *Nicolaus multas Novitates fecit in Mundo. Primo Rodulphum requirit de Comitatu Romagnolæ, et obtinuit ex jure Ecclesiæ concesso per Ludovicum Imperatorem. Lucensibus molestias intulit de Vicariatu Vallis Nebulæ, &c.* He had already said of Pope John, predecessor of Nicholas, that he also had attempted many novelties, and that he hazardously did many things. And in the year 1282 the same Bishop Ptolomeus says that the people of Lucca burned Pescia, because they had submitted to the Imperial Chancellor of Rudolph, and that they should not have done so without the confirmation of the Pope. *Causam autem combustionis fuerunt fuisse, quia se subjecerunt Cancellario Imperatoris Rodulphi, cui subijci non debebant, nisi appareret confirmatio ejusdem per Summum Pontificem.*

It is reported by Blondus (Dec. 2, lib. 8), who took it from Ptolomeus Lucensis, that Bishop Ptolomy registered an historical fact which had a great analogy to the political state of Italian affairs two years ago, and which were entirely baffled by the prevoyance, diplomatic ability, and patriotic spirit of Baron Ricasoli, supported by the Florentine populations, backed by the universal applause of the whole of Italy, and the sympathy of Europe. However, I thank Napoleon the Third for the good intentions evinced in the whole affair, though the present scheme which superseded his own meets most satisfactorily the wants of the Italian nation, and will prevent in future new causes of European dissension and of internal strife. In fact, it has been the dream of every patriot for upwards of a thousand years, and cannot be respite, except at the risk of a general European conflagration in the style of that of 1848, with the exception that the people will know now

what to do with their conflicting elements. *Experientia docet*. And it is natural enough that there shall be unity and force to resist the attacks of the enemies and the strangers, and that that land so many times baptised with the blood of its liberal martyrs, shall be manured with the bones of its future tyrants.—The scheme that the imagination of Nicholas the Third conceived was this splendid specimen of priestly interested motives, favourable to his two nephews of the Orsini family. I relate here the words of Blondus, as it is the same sentence written by the Bishop Ptolomy: *Scribit Phtolomeus Lucensis Nicolaum Pontificem, nisi ejus consilia mors occupasset, Reges duos, unum Lombardiæ, alterum Hetruscis fuisse daturum, quo Regibus Siciliæ, atque Germanis Imperii titulo abutentibus, evertendi Italiam, sicut sæpe fecerant, facultas adimeretur.*

Platina, the Pontifical historian (in *Vita Nicol. III.*), repeats the same facts, that two nephews of the Popes of the Orsini family were to be made Kings of Italy, one in Lombardy and the other in Tuscany, and he adds that they might keep back with their armies in due obedience the Germans and the French. In *animo fuerat duos Reges creare, utrumque Ursinum, quorum alterum Hetruriæ, alterum Lombardiæ præficeret, qui inde Teutonicos, sive Gallos armis in officio continerent.* There is not the least shadow of doubt that this bold Pope would have expelled the Emperor and the other Princes, and ruled Italy in his own way, independent of foreign arms; but his independent calculations were stopped by his unexpected death, when the political affairs of Italy assumed another shape and modification. I take this political fact as the first precedent against the Papal *non possumus non volumus*, and I shall follow this hereafter with a long chapter of its kind.

The reader will easily understand that these were really the times when the Popes assumed a power which was threatening to the people and to the

Emperors themselves, and to such an extent that the really intelligent political Princes, instead of opposing with the whole of their might the indomitable Papal thirst for reign, stood indifferently looking on at what was being done, and complied with many of the Papal caprices, to avoid civil war and excommunication, and their concomitant consequences; therefore it was not to be wondered at if, under such circumstances, some of the Emperors made a few concessions against their will and interest. Nevertheless the Emperors always avoided acting prejudicially to the Imperial Dominion. As I have shown in many other instances, the Emperors confirmed many Donations to the Holy See, but retained invariably the Temporal Power for themselves, and invested with the Useful Dominion other Princes who were the Vicars or Vassals of the Empire. Look, for instance, at this last Emperor, Rudolph the First, who knew uncommonly well the temper of the Roman Bishop, and knew also that he was quite ripe for a great revolution, and a schism. With indifference, patience, and flattering concessions he disarmed his rival, and compelled him to be peaceful; and by securing the Imperial Italian States to those Princes who could well defend them, and keeping himself passively ready for any emergency, his reign was comparatively a good and peaceful one. He confirmed to the Pope the Donations, as I have already said; but for all that he kept for his own use the States of the Countess Mathilde. Again, in the year 1281, after having confirmed to the Pope or Holy See the privileges of Adria and Gavello, he invested with Sovereign power over them the Marquis Obizzo of Este, the Lord of Ferrara, as he had previously only been invested with those feudal towns by the Imperial Chancellor, Rudolph. In concluding this chapter, I repeat that the Emperor Rudolph merely confirmed the Donations to the Apostolic See, as usual, out of Pomp and Venera-

tion (real or affected, I know not which); that he never put the Church of Rome in possession of those said Donations, but gave them to other persons.

I have already hinted that from the Middle Ages to the eighteenth century the Popes were very industrious in inventing and causing a great number of Documents to be forged for the purpose of proving a number of fictitious Donations by the various Emperors to the Holy See. I will add here, as a post-scriptum to the above declaration, that there was a private office in the Vatican dedicated to that object; that the most notorious and the most expert and laborious of those religious forgers was Alfonso Cecarelli, who worked for several Popes, and was finally condemned to death by Gregory the Thirteenth.

Carlo Galluzzi was also another famous forger, and executed many Documents and Diplomas by order of Clement the Eleventh. He was condemned to death and burned alive by the Senate of Milan, about the year 1707; and it is a remarkable fact that the Inclement Clement, after he had used this man for his own purposes, was one of the accusers, and begged the Senate to condemn him.

Guglielmo Valla was another clever forger of Bulls and Diplomas; he was an associate of Cecarelli.

Le Père Jermon, a French Jesuit, was also another forger of Bulls and Deeds, &c. I have been unable to trace the period or the circumstances of his death; but, as he was a Reverend, and probably a Saint of the Roman school, I suppose that an apotheosis transported him from this sinful world to that Avernian bolgia where his confederates and predecessors were condemned.

I need say nothing more of these celebrities: I therefore leave them in their abode to discount with pains the dirty Papal work which they did in their lives. I wish I could borrow from the rebel Bishops some phrases of that religious cant which is so

common to them, and employ them here as a Miserere to their departed martyrs. I intended to have placed here a list of the forged Papal Diplomas of Donations; but, unfortunately, now that I want it for press, I cannot find it. I remember that there were at least thirty-five of them, all which I had duly noted in seven or eight pages; but I do not remember where I placed them, and probably I shall not be able to print them.

PRECEDENTS AND CONFUTATIONS OF THE
“NON POSSUMUS, NON VOLUMUS.”

Oh, ye consecrated, perjured liars! you sing about “non possumus” when it does not suit your interest to let the Emperor dispose of the towns and lands as he pleases; but if the Emperor proposes to name some of your relatives in any State (though you pretend that those States belong to the Church) as Imperial Vicars of independent Sovereigns, then you withdraw the negative particle, and find out that you can and will—and are most anxiously disposed to do—to agree and confirm what is to be done or what others have done (as it is their special right and privilege to do); and for the sake of poking your noses into other people’s business, and of keeping up the shadow of a power which you never possessed, you issue Bulls confirmatory of the Imperial grants, as you have constantly done to confirm the Imperial investiture of Ferrara, Ancona, and other States, to the Este family for several centuries. Pope Nicholas the Third wanted to divide Italy into two kingdoms, for the benefit of his kindred. In the year 1247, after Frederick the Second’s death, was elected Emperor William Count of Holland, who was a great friend of Pope Innocent the Fourth, and pleased him and satisfied many of his Papal caprices. Amongst the Imperial concessions that he made, he gave a

Diploma to the Pope, bearing date 1249, in which he confirmed to the Roman See the Donations made from the time of Ludovicus Pius to his time; and to increase the Papal satisfaction, soon after, in the same year 1249, the Emperor gave a Diploma to Thomas da Fogliano. In that Imperial Diploma occurs these words: *Tibi tuisque heredibus jure Feudi, sive in Feudum, concedimus in perpetuum, et donamus integro Statu omnes res mobiles, et immobiles, omniaque jura, justitias, omnesque redditus et proventus quas in futurum nobis acquireretur, vel aperiretur, &c., in Civitate, Districtu et Episcopatu Cerviensi, et in Bertinoro et Territorio et Districtu suo, in Sale, aquis, &c., ita quod ex nunc tu, et tui heredes in perpetuum possitis precipere, ordinare, disponere, frui, et uti in predictis et de predictis, sicut Domini feudatarii predictorum, et sicut Ratione Imperii facere personaliter in eisdem, et de eisdem Nos possemus.* What is to be remarked, as very singular, is that the Emperor William, although so friendly and affectionately inclined to Pope Innocent the Fourth, after having given to him the Exarchate, and other towns of Romagna, a few months later (as proved by the above-quoted document), gave Bertinoro and the County of Cervia to the Pope's nephew, as a feud. In so doing, he again disposed of part of what he had previously ceded in favour of the Pope. Instead of complaining of this, the Pope took no objective notice, and even forgot that the Emperor had taken oath to maintain to the Holy See those States which he had already given.

In the above Diploma there are a few words which are totally antagonistic to the sayings of the Popes, "Non possumus, non volumus;" and if Pope Innocent had been consequent to the traditional obstinacy of his predecessors, Thomas de Foliano might have had an Imperial feud in some other parts of the Imperial Dominion, without disturbing and dismembering the Papal Donation, and I should

have been at a loss to find such a precedent if Pope Innocent had said to his nephew, *Non possumus, non volumus*. As I have said, in that Imperial Diploma there are words which plainly prove the kind disposition of the Emperor to comply with the Pope's request, which was to enrich his nephew at the expense, in this case, of the Holy See. Considerata etiam principaliter pia clementia Sanctiss. P. N. D. Innocentii Sacrosanctæ R. E. Summi Pontificis Avunculi tui.

My inexperience as a writer will not permit me to proceed any further without saying a few words about Thomas de Foliano and his brother Giberto, the founder of Scandiano. These two gentlemen were the descendants of an ancient and noble family of Reggio; Thomas went to reside in his Feud, and Giberto built a castle which was afterwards partly converted into a palace by Louis the First of Este, Marquis of Ferraro, and is still partly unfinished on account of its extension. Giberto called it Scandiano; probably, a scandere, as it is in a slightly elevated place by the side of a sometimes impetuous torrent called Tresinaro. Scandiano lies on the right-hand side of the Via Emilia, seven miles distant from Reggio, and fourteen from Modena, and only one mile distant from the first range of beautiful hills which lead to the Apennines. Half-way between Reggio and Scandiano there is a small village, which, I think, was originally the residence or the property of the Fogliani family, which is called Fogliano. Giberto probably abandoned it for Scandiano, because it was more adapted for strategic defence on account of its hills, and the river, which is sometimes unfordable, as is also the river Secchia, which runs parallel with it and is distant only six miles, and comprises Scandiano between it. Giberto was a warrior, one of those valiant Condottieri of the Middle Ages; and probably his eldest brother gave him either grants of lands or the whole of the paternal inheritance, as I

see that Thomas, on the 18th of August, 1259, gave also as a Donation to the Bishop of Sarsina several Castles, Courts, and small towns situated in Romagna, and Pope Alexander the Fourth, who had succeeded Thomas's uncle about that time, did not complain, or reprove such donation of property, which was included in the Donation made by the Emperor to Pope Innocent a few years before. Ughelli (*Hal. Sac.*, to. 2, p. 815) reports the Document of Thomas de Foliano to that Bishop.

The Bishop of Sarsina, in 1234, was also generously treated by Frederick the Second with lands and castles which that Emperor had granted before to Gregory the Ninth; and that Pope, instead of complaining, actually approved of it. All these things tend to confirm what I have repeatedly stated, that the Imperial grants of Privileges, or Diplomas of Investitures to the Popes were merely acts of pompous generosity, void of power to convey the useful dominion, much less the absolute temporal power, as we see in these cases that other persons enjoyed the useful dominion. I cannot pass on without saying a few more words about Scandiano, and I most humbly beg of my readers to permit me to avail myself of this opportunity of paying a debt of gratitude that I owe to that Municipality and to its citizens.

I was born at Scandiano, and was compelled to quit that place and the State altogether in 1831, having taken part in the insurrectionary movement of that time. In 1848 I started from London again to take part in the political affairs, but as soon as I arrived in the Lombard fields I caught the intermittent fever, which compelled me to abandon the idea of the campaign. I therefore directed my way towards my birthplace. When I arrived within a couple of miles from Scandiano, to my surprise, my carriage was stopped by two or three carriages, containing the whole of the municipal authorities, who had several national flags displayed. They imme-

diately recognised me, as I did them, and, after exchanging a few words of the joyful emanations of that palpitating heart which had guided me through so many *peripezie*, they induced me to ascend to their first carriage, under the principal flag. The cheerful words of the scion of the immortal Vallioneri, and of all the other friends; the sight of those hills, which then seemed as if they were advancing precipitously towards me; the remembrance that at last I was going to my home; the supposition that the shadows of my poor father and mother (both dead in the same day within the first decade of my ostracism) were standing before me, reproaching me with having denied them the last filial duties, overwhelmed me. The conflict of these various emotions seized my heart; and whilst we were approaching the town, hearing the music of the National Guards, and seeing that they were coming to meet us, my words and sight failed me, a warm profuse perspiration seized me, and brought upon me such a paroxysm of fever whilst I was escorted home, that I could neither see nor hear anything, in spite of the vociferous welcome of my dearest compatriots, who were kind enough to take me out of the carriage, as I was faint and almost paralyzed. A short time after I recovered, and it seemed to me then, and even now, when I think of it, as if it had been a dream. I ignored, and still ignore, the cause of that honourable reception, as I had not done anything deserving such an ovation. I know, however, that from the first moment that I embraced the liberal cause I never ceased to struggle and fight for liberty everywhere I went, encountering calamities, dangers, and privations of all sorts; and yet, with the assistance of the Eternal Providence, I had force of soul enough to bear them, courage to brave them, and presence of mind to resist all temptation, and lived as honourably as any honest man could by the sweat of his brow and the exercise

of his profession. If my actions gained me the esteem of my compatriots, I regret much I did not return to them my thanks at that time, on account of my hasty departure from Scandiano, the day after my arrival, in consequence of feeling that the fever had quitted me through that paroxysm, and that I was only affected by the political fever of taking an active part in the affairs of the country, which were then in great confusion, as the Archbishop of Parma was the leader of a counter-revolution, with the assistance of the Clergy of various States, and *retrogrades* of all classes. Knowing the dangers which threatened the provisional Governments of Parma and Modena, I hastened to the latter place, where I was immediately invested with various political missions and the direction of the Police.

In order to attest to my compatriots the full gratitude that I then felt, and which I feel I owe them still, I take this opportunity of publicly thanking them now with all the affectionate feelings of my soul, fully rejoicing in the freedom and regeneration of the country, under the auspices of the glorious champion of Italian liberties, the illustrious and gallant King Victor Emmanuel.

The reader will perhaps excuse me saying a word or two more about Scandiano, which, though a small place, and, compared with other boroughs a modern one, with a population of about two thousand souls, is called *Terra Nobile*. It is a feud which for more than the last three hundred years belonged to the family d'Este of Ferrara, Modena, Reggio, &c. It was their family *villeggiatura* in their glorious time, and renowned for the delicacy of its wine, and the extraordinary number of eminent men and celebrated ladies it produced. I have not entirely forgotten the history of Scandiano; consequently, I will name a few of its celebrities, and say that Count Matteo Maria Bojardo, and, before him, his father, Feltrino, were the feudal Lords before the Este family. That

Count Matteo wrote the celebrated poem, *L'Orlando Innamorato*, and introduced the art of printing at Scandiano, and printed there his own work, with the assistance of Pellegrino de Pasquali, in the year 1495. Before the close of that century various other works were also printed at Scandiano. I have seen here in England only one copy of that rare and incomplete edition, about three years ago, at a public sale, and I gave way to a competitor for it.

The Marquis of Este succeeded to the Imperial feud, and at the time of Bojardo many illustrious literary men congregated at Scandiano during the summer time, as an agreeable and most healthy locality, and a rendezvous for the lovers of art and literature. The immortal Ariosto, enraptured with Bojardo's original and glorious work, was inspired by it to continue that poem with his own extravagantly sublime and ever-pleasing chivalric conceptions. Ariosto was a neighbour, only an hour-and-a-half's walk from Reggio to Scandiano; he was a frequent visitor, and with him the flower of patriotism and chivalry which always abounded in that town. Tasso, another immortal genius, was a frequent summer visitor. The pretty ladies and the beautiful Eleonora of Scandiano, celebrated for her talent and elegance, must have inspired him with many of the sweetest descriptive passages in his sublime work. Soon after them, the renowned poetess, Laura Bassi, of Scandiano, who held the chair of literature, was the glory of her sex. But I will now retrace my steps, to name a follower of Æsculapius, the celebrated surgeon and principal reformer of great operations, who in the fifteenth century published a work entitled "*De Rara Vulnerum Medicatione.*" His name was Cæsar Magati. Antonio Allegri was born at Scandiano. His father died whilst he was in his infancy, and his mother returned to Correggio, to reside with her family; and as her son was brought up there, he was called Correggio. The great legist Corti was of Scandiano, and so was Cardinal Zani,

who attained that dignity by merit. I forget the name of another Cardinal, but I will not forget the names of the Abbate Lazzaro Spallanzani, and of Vallimeri. As long as science lasts these two great luminaries will lead the philosophical mind to inquire into the secrets of Nature, for the better understanding of God, and for the amelioration and instruction of humanity. There is also still living an excellent sculptor, Luigi Mainoni, whose monumental works will speak for themselves.

This digression came spontaneously to my mind, and has afforded me some pleasant recreation, and the opportunity of paying my debt of gratitude. If my memory failed to assist me in recollecting the names of other great men, my heart will not permit me to miss this opportunity of returning my best thanks to the whole of the citizens of Scandiano, and in doing so I wish them happiness, freedom, and prosperity under the new Italian reign, and a second edition of the glorious Bojardo, Vallimeri, and Spallanzani.

I find that I cannot rest at Avignon, and that I must continue this chapter, including in it other precedents taken from the history of the last four or five centuries of Papal mismanagement, and dismemberment of the Ecclesiastical and Imperial States, in favour of their relatives, friends, and illegitimate children. Therefore I resume once more the precedents against the Papal *Non possumus, non volumus*.

In the *Recueil des Traitez de Paix, &c.*, is inserted in full the Constitution of the Emperor Louis the Bavarian to the Imperial Roman States, in which he declares that the Roman Empire depends only upon God, and is perfectly independent of the Popes. I will quote here only a few lines, that my readers may see the spirit of them: Ideo ad tantum malum evitandum de consilio et consensu Electorum et aliorum Principum Imperii declaramus, quod Imperialis

Vol. I, p. 220,
and p. 221.

Dignitas et potestas est immediate a solo Deo; et quod de jure et Imperii consuetudine antiquitus approbata, postquam aliquis eligitur in Imperatorem sive Regem ab Electoribus Imperii concorditer, vel majori parte eorundem, statim ex sola electione est Rex verus et Imperator Romanorum censendus et nominandus, et eidem debet ab omnibus Imperio subjectis obediri; et administrandi Jura Imperii et cætera faciendi, quæ ad Imperatorem verum pertinent, plenariam habet potestatem, *nec Papæ sive Sedis Apostolicæ, aut alicujus approbatione confirmatione auctoritate indiget vel consensu.* Et ea propter hac hæc in perpetuum valitura lege decernimus ut electus in Imperatorem concorditer vel a majori parte Electorum ex sola electione censeatur et habeatur ab omnibus subjectis Imperio debeat obediri, &c. What arguments can the Holy See oppose to this; and you incorrigible rebel, *Pie and Grugno di Porco*, what do you think of this Imperial Document? This was done at Frankfort the 8th of August, 1338.

In confirmation of the above, there is the letter of the Imperial Electors, which is strong and explicit, and tells Pope Benoit the Twelfth that the Diet had resolved to support the Empire in all its rights and privileges against the Papal encroachments, and that they had resolved to do so to avoid the numerous execrable dangers to the souls and bodies of the Imperial subjects, and for the preservation of their property, as well as for the removal of many enormous scandals from the Church of God. Propter quæ in diversis mundi partibus, provinciis et terris ipsis regendas, gubernandas commissis, innumera execrabilia pericula animarum, personarum et rerum et diversa scandala in Dei Ecclesia (quod dolenter referimus) sunt subornata, &c. This is really a capital Diplomatic Document, and might serve as a model now. Do you approve of it, Mr Antonelli? You can read it *in extenso* in G. G. Leibnitz Codicis Diplomatici, p. 119; and as this is not exactly a

precedent against the *Non possumus*, I shall lead you further on to the year 1382, when Pope Clement the Seventh, with his Bull without horns, had the impudence to dispossess the Imperial Vicars of the various Roman and Imperial States, and to reunite and form them into a separate kingdom, which he gave to his *protégé*, Louis Duc d'Anjou, naming him, in *perpetuo*, King of Adria. Some right reverend curious priest might enquire if D'Anjou got it, and for how long? Well, let him enquire about it, while I extract from that celebrated Bull the third clause, which names and contains all the Towns and Provinces that were intended to constitute that new kingdom. It runs thus:

3. Hiis et aliis justis considerationibus moti, de Fratrum Nostrorum consilio et assensu, terras ipsas videlicet Provincias Marchiæ Anconitanæ, Romandiolæ Ducatus Spoletani, Massæ Trabari, nec non civitates Bononiam, Ferrariam, Ravennam, Perusium, Tudertum, cum eorum omnibus pertinentiis Comitatibus territoriis et districtibus, et omnes alias et singulas terras, quas ad nos et Ecclesia Romana in Italia extra Regnum Siciliæ habemus et habere debemus, per quoscumque et quacumque auctoritate possideantur seu defineantur ad præsens, exceptis dumtaxat urbe Romana cum ejus districtu et provinciis Patrimonii Sancti Petri in Tuscia, Campaniæ et maritima ac Sabina, seu Rectoratibus dictarum Provinciarum Regi solitis quæ terræ specialium commissionum vocantur, nostrisque successoribus et Romanæ Ecclesiæ expresse, et specialiter retinemus, in unum Regnum erigimus, ipsas Provincias et civitates cum earum Comitatibus, Districtibus seu territoriis, dignitate Regia decoramus, ac Regnum Adriæ ordinamus, statuimus et decernimus perpetuo nuncupari.

Bravo! Papa. Bravo! again; you give here a solemn proof that you did not know how to dispose of your own property, though you knew how to

dispose of that belonging to others; and this is the manner in which you acted throughout, just in the same way that a thief would do if he gained access to a banking-house, where there happened to be plenty of gold—fill his pockets and his hat, but, finding it an encumbrance, think it convenient to drop the surplus to a friend to take care of it for his own pleasure and safe keeping. The similitude is quite analogous to the anterior and posterior Papal actions, and if I were not afraid of going too far,—as I intended to rest myself and this little work when the Roman Court settled at Avignon, to survey and collect materials for the continuation of it at a future period,—I would immediately prove that Alexander the Sixth not only committed the same robberies, but murdered, poisoned, and ordered the assassinations of Counts, Barons, Princes, Bishops, and Cardinals, to the number of between forty and fifty; destroying and razing little towns and villages for the sake of better spoliating and reducing to submission the survivors of those places who had been accustomed to a mild rule, and to obey their Lords, the Imperial Vicars, for a consecutive number of generations. Alexander the Sixth, of infernal memory, committed those excesses to make a State for the Duke of Candia, for Valentino, and for Lucrezia Borgia, his bastards by Catterina, or Rosa Vanozza. He married his daughter Lucrezia no less than four times, for the sake of the property of the husbands, and the pleasure of doing away with them, when he could succeed; but, in some instances, he and Valentino failed. The Aragona families, the Sforzas of Milan, those of Faenza, the Savellis, the Orsini, the Colonnas, all these families lost several victims from his Papal violence. The Protonotarius Apost., Jacopo Gaetani, and his nephew, the son of Nicholas Gaetani, were strangled by his orders, and many others. Don Juffré, another of Alexander's bastards, was married to Donna Sancia of Aragona,

and, to begin with, Cardinal Della Rovere, who was despoiled of his property to enrich them. Charles the Eighth, that iniquitous French Monarch, for the sake of obtaining Lombardy and Naples, made himself subservient to Alexander and Valentino, and, with the assistance of the French troops and Swiss mercenaries under the command of the Bailiff of Dijon, and the Papal army, the flower of the Italian nobility was destroyed. Those who did not perish on the field of battle followed the others by treason, murder, and assassination, or were poisoned in a friendly way by Alexander or Valentino, or by the orders of one of them. Although there was a great interval of time between Clement the Seventh and Alexander, yet we see that the object of both was the same, that is to enrich their relatives. But enough for the present, as this is not its chronological place.

I should now mention that Clement was a spurious Pope, an anti-Pope, who usurped the place of Urban the Sixth, who had been elected in 1378; and that the Italians would not have him, as he was a stranger, and was elected by intrigues and cabals at a time when schism and tumult reigned supremely in Rome, and his antagonist elected Clement. Soon after, the usual story of pelting each other with maledictions of every size and kind began, and went on in regular form, to the great amazement of the Roman mob, as well as to the serious detriment of honest families, inasmuch as their lives and property were in constant jeopardy. The miracle machineries had all stopped work for the time being, as there was no one to come down with the penny subscription for the oil to keep them moving. Urban the Sixth had deprived Queen Giovanna of her Neapolitan reign, and had conferred it upon Charles De Durazzo, with conditions very favourable to that Pope's relatives; which conditions were not maintained, as the Cardinals conspired against Urban, and he was very nearly locked

up by them; but he acted severely and promptly, and had two or three Cardinals put to death, and by that solemn manner of procedure he settled everything, and reigned on the Stercorarian chair eleven years and six months. I have taken this last statement from the Colonna MS., at page 76, and have changed only one word.

The next precedent, in chronological order, is Pope Sixtus the Fourth, who spoliated others to enrich his family, and particularly his nephew, Geronimo Riario, whom he made a Prince in the year 1480, and endowed him with the towns of Forli and Imola at the expense of the Imperial Feudatory, the Ordelaffi family, who had received several regular Imperial investitures of those towns. Cecco Ordelaffi was the first of that family to seize the Temporal power of Forli in the year 1315, and was supported by that population. He assumed the title of Captain of the Province. After him his successors ruled the same little States until Sixtus the Fourth took it by force of arms for his above-named nephew, who did not enjoy it long, as he was assassinated. His widow was one of the cleverest women of that age; which was amply proved a few years after, when she began to experience a great number of vicissitudes, and when she intrepidly resisted the attacks and the siege by Valentino and the French troops in a long struggle extending over a period of two years, and then capitulated, as I shall relate in a future page.

I will now take a few pages from the History of Pope Alexander the Sixth, and as it is impossible to separate it from his illegitimate children, particularly Valentino and Lucrezia Borgia, I beg to be excused if I trespass a short time on my reader's patience with the two latter, who, though not belonging to the category of the Popes, yet by their position, descent, and intrigues with their father, are entitled to a conspicuous place in this book of horrors.

I must furnish the reader with an idea of the political state of Italy under the reign of Calistus the Third,

in order to show the degraded situation of the Roman people of that period. At the same time I will also prove how the Popes managed to reign and rule with absolute temporal and spiritual power.

Ciacconius, in the Life of Pope Caliste the Third, he being a contemporary writer, said, “Calisto tertio vitio datum, quod permetteret se gubernari a Roderico Cardinali, &c., qui vigesimo quinto ætatis anno Dux Generalis Ecclesiæ Præfectus Romæ, et Dux Spoletanus, toto Pontificatus tempore adeo se nequiter gessit, ut vix ulla esse posset pejor administratio, quod homo esset parvus, injustus prædationes, furta, homicidia in Urbe, et extra assidua certamina, et contentiones frequenter erant, neque videbantur nisi Catalani in Urbe vagari, qui deinde omnes fugati, mortui depredati, &c. Ipse Rodericus confugit ad Ostia Tiberina, deinde ad Centum-Cellas, Ursinæ familiæ odia declinans quæ contraxerat dum alteri factioni magis faveret.”

Roderigo Lenzolino, of a noble Catalan family, and born of a sister of Pope Caliste the Third, was the predilect nephew of that Pope, and was allowed to take the family name of Borgia, and to have the Sovereign Regency of Rome. He was a very clever and shrewd man, fully competent to conduct the highest affairs of State, with a prompt and energetic mind, seconded by a ferocious and indomitable ambition, with such a perverse spirit, fomented by debauchery, *luxure*, and riches, that, in the absence of any trace of virtue, he lived publicly with the barefaced concubine Rosa Vanozza, as if she had been his legitimate wife. She had many children : Alexander made the eldest Duke of Candia ; Cæsar Borgia, alias Valentino, was the second. Lucrezia Borgia was another of that stock, and the eldest of the other daughters whom Alexander had by other mistresses. At the death of Caliste the Third, Innocent the Eighth, of the princely family of Cibò, succeeded to the Pontificate ; he reigned eight years, and died in

1492. Cardinal Rodrigo Borgia was then the eldest of twenty-seven others, the most powerful in authority and wealth, though the least in Christian merit. With cunning artifices, humiliations, and lucrative promises to the Roman Barons, and the most influential Cardinals, such as the Sforzas, the Orsini, the Riarii, Cardinals Michiel, Savelli, and others who had sold their votes, some for the office of the Cancellaria, some to obtain sumptuous palaces, some for the precious wardrobes, and others for the opulently endowed Churches, seduced and corrupted by ambition and power, they elected Rodrigo as Pope. But in this election the Cardinals did not carry their impunity very far, for they soon had cause to repent, as observed by Cardinal Egidius, of Viterbo, when he wrote of them—in qua quidem re nemo unquam erravit impune. Nemo corruptione aut dolo mala usus, qui non ultorem senserit Deum, qui quo serius eo gravius in fontes animadvertit, &c., and truly the Cardinals did not escape unpunished for their corruptions and bad actions—they were punished by God.

The new Pontifex Maximus changed his name for that of Alexander the Sixth, and every one was astonished to hear of the election of the ferocious Regent, who was most dissolute, rapacious, and violent, and great only in the perpetration of the most execrable atrocities. Ferdinand the First, King of Naples, who was then much esteemed for his wisdom and his justice to the people, and who nearly lost his kingdom through the Regency of Roderigo, under the reign of Calistus, when he heard of his election to the Pontificate, said to his attendants, "I cannot congratulate myself upon his elevation, nor can any honest man do so, because he has always been a bad man, and no doubt he will be a bad Pontiff." The Cardinal of Viterbo, another contemporary of Alexander, has left the following statement:

Numquam in civitatibus sacræ ditionis Seditio immanior, nunquam direptio crebrior, nunquam

cædes cruæntior, nunquam in viis grassatorum vis liberior, nunquam in Urbe plus malorum fuit, nunquam delatorum copia, sicariorum licentia, latronum vel numerus, vel audacia major, ut portas Urbis prodire fas non esset; Urbem ipsam incolere non liceret, pro eodem tunc habitum Majestatem lædere, hostem habere, auri aut formosi aliquid domi cohibere, non domi, non in cubiculo, non in turri tutus: nihil jus, nihil fas; aurum, vis et Venus imperabat.

This was the state of Rome and Roman affairs in the year of our Lord Jesus Christ 1493. There have been some changes, now and then, but, nevertheless, the real improvements have always been in perspective, and there never has been any actual desire to reform the crimes and monstrous abuses which have shocked humanity for so many centuries. The rooks, the foxes, and the serpents change their feathers, their hair, and their skins, but nevertheless they remain the same; and so it was, and is still, with the so-called Holy See.

The above sketch really seems to have been written for the benefit of posterity, that we might know the danger to which any one would expose himself by living in Rome, or near it, under the domination of priestly rule. Instead of translating the above quotation, I pass on to say that in the year 1494, Madlle. Sancia, an illegitimate daughter of Alfonso d'Aragone, King of Sicily, was married to Don Giuffré, minor illegitimate son of Pope Alexander. The demoiselle's dowry consisted of the Principality of *Squillaci*, and the *County of Cariati*, and an income of *ten thousand* ducats, &c. Besides this, the King of Sicily engaged himself to provide an income of *twelve thousand* ducats for the eldest illegitimate son of Alexander, the Duke of Candia, and one of the seven principal berths that should be vacant in the Neapolitan kingdom; also to keep three hundred soldiers at that Duke's

service, and at the King's expenses. Don Alfonso d'Aragone evidently bought a dear whistle for his daughter, particularly when we consider that at the time of this transaction Pope Alexander had secretly concocted the scheme with the French King Charles the Eighth, for despoiling Alfonso of his kingdom. I regret I must omit the details of these political affairs, as they are out of my proposed narrative, but proceed to report a pretty scene which was enacted in the Basilica of the Apostles at Rome while the nuptials of Donna Sancia were celebrated. The Vatican's Master of Ceremony, who saw everything, and took his share of the general amusements, on that occasion seemed to have been disgusted at the lewd and indecent ceremonies which took place on the eve of *Pentecoste* in that Church, and wrote the following remarks in his Diary: Venit Papa in Basilica Apostolorum. Steterunt apud eum super Pulpitum marmoreum, in quo Canonici S. Petri Epistolam et Evangelium decantare consueverunt, Sancia, et Lucretia filia, cum multis mulieribus, totum ipsum Pulpitum, et terram circum circa occupantibus, cum magno dedecore, ignominia, et scandalo populi. Where were St Peter and the other Apostles? Why did they permit the prostitution and desecration of the pulpit by that shameless set? That temple should have been closed, purified, and reconsecrated after such a scandalous exhibition. And in this case Antonelli deserves a certificate, for he has never permitted such scandals, and has always been very cautious, and has invariably celebrated his bacchanals as clandestinely and as Jesuitically as he could possibly do within the double gates of the nunneries, monasteries, and other houses of pleasure for the High Clergy, without exciting or giving cause for public scandal. Antonelli knows that the Middle Ages and Alexander's times are past, and that public opinion would not countenance such gross immoralities;

consequently, he preferred ordering violation and murder in the public Churches of Perugia, and rewarded the heroic authors of such deeds, promising them besides, that as Cialdini's cannons did not attain them, that they should be canonically canonized within 150 years, and sanctified in course of time when there shall be a vacant place in the Calendars of Newgate. For the present, the Blessed Anthony Smidth and Co., smotherers, will remain in *aspettativa* with San Chiavone, the French Chouans, the Borgians *Sine Patrocinio*, and I regret to add to these a great number of deluded good-natured men.

I should like to insert here the secret treaty between Bajazet and Pope Alex., concluded by the *entremise* of George Buzardus, the Pope's Legate to that Turkish Emperor. This would be a capital plot for a tragedy. The Pope was allied with Charles the Eighth, and preached the crusade against the Turks. The French King, the Venetians, and others were preparing an expedition against the Turks. The Pope was leagued in an underhand manner with the Sultan, and received a sum of 40,000 gold ducats for the yearly maintenance of *Gemé*, the Sultan's brother, who was a prisoner of the Venetians, who were foolish enough to give him to the Pope as a gift, and the Pope rogue enough to speculate upon that gentleman's life. The Sultan feared that if the French King took with him in his Turkish expedition *Gemé*, he would very likely risk losing the Constantinopolitan throne, as *Gemé* was much esteemed, and liked by the Turks better than himself. To secure himself on his throne, it was necessary that the Sultan should have in his power, dead or alive, his brother *Gemé*; and for this object he stipulated to pay the Pope 300,000 gold ducats for the corpse of *Gemé*, or to pay a yearly pension of 40,000 gold ducats, provided he would keep him quite secured in a tower.

All this was capitally managed. The French King demanded of the Pope that Gemé should be given up to him, as he wanted to take him with him to Turkey, to facilitate the dethronisation of Bajazet. Gemé was given up, but before King Charles quitted Italy he was poisoned by the Pope, who wanted to secure the promised gold ducats, which he obtained when he sent the dead body. As the Papal Legate was returning with the gold, he was shipwrecked on the coast of Sinigaglia, and Giovanni Delle Rovere, Lord of that town and Prefect of Rome, who was in opposition to Pope Alexander, as he had been swindled out of part of his Estates, being at Sinigaglia, and knowing the transaction between the Sultan and the Pope, took prisoner the Legate Buzardus and Company, seized the money, the correspondence, and the treaty. He had the letters and documents translated by the celebrated Lascarus (as everything was written in Greek), and published them at Florence, where the French King was staying on his way to Naples and Turkey. All those traitorous affairs caused much consternation to Alexander, and opened the eyes of King Charles. Della Rovere took care to keep the money, in spite of the Papal threats and violence, as a compensation for his lost property.

It is a thousand pities that I cannot publish here those letters, and the treaty where the Sultan swears —*per verum Deum quem adoramus, et super Evangelia vestra observare vestræ potentiae omnia, &c.*, and the Pope's promises to the Sultan that, with the assistance of Alfonso of Aragon, with the Spaniards, the English, with Maximilian of Austria, the Hungarians, the Poles, and the Bohemians, with all he would use his influence to persuade them to oppose the French King's enterprises and success; and promised Bajazet the most loyal and sincere friendship, and good offices in all that transaction, &c.

I must now quit these intricate affairs of the Pope and the Sultan, and proceed to expose the dis-

graceful actions which took place between the Pope and the French Kings, Charles the Eighth and his successor, Louis the Twelfth. It will be seen that the French Monarchs carried on their love of rapacity as usual, and by every means in their power; that they were not satisfied with Lombardy, but that they also lent their arms and their influence to the Pope, for the purpose of affording him assistance to spoliage the Italian Princes and Republics, obtaining in exchange the assistance of the Pope in dethroning the Aragona family from the kingdom of the Two Sicilies. At this period Loyola was born, but the Jesuitical spirit had already reigned supreme for several centuries at the French Court.

As Pope Alexander, Valentino, and Lucrezia were constantly plotting together, devising which was the next best or richest Prince, or Baron, to be despoiled of his Estate, they hit upon again marrying Lucrezia, and this time to Don Alfonso D'Este, the hereditary Prince of the Estates of Ferrara, Modena, Reggio, &c., as the most influential and powerful that could be chosen. With the support of that family, too, Valentino knew he could easily maintain his new ill-gotten acquisitions of the Provinces of Romagna, Piombino, and other properties in Tuscany, which he had also lately treasonably and forcibly taken from the Imperial Vicars.

The marriage of Don Alfonso and Lucrezia was celebrated with extraordinary pomp at Rome, and joy was apparently manifested by the populations, through fear of that above-named infernal triad. To increase the apparent happiness of the Roman people, the Pope ordered the Carnival to open in October, and to be prolonged to *Quadragesima*. Races were ran several times in Rome, even by women. Bull-fights also took place. In the Lateran Palace and in the Vatican comedies and tragedies were played daily; and even in the Papal apartments infernal orgies and obscene exhibitions of all sorts took place. It is

stated also that Valentino, on the eve of All Saints' Day, gave a banquet in that Papal apartment to all kinds of dissolute and scandalous persons, whose deeds of lewdness and whose debaucheries were so extraordinarily disgusting that the historians did not dare to describe them, considering that they were too revolting to decency and humanity to permit them to do so.

I have proceeded thus far with the intention of explaining the following politico-diplomatic fact, which demonstrates another dismemberment of Imperial Feudal States, on the occasion of Lucrezia's marriage with Don Alphonso d'Este:—The Archbishop of Bologna, in fear of Pope Alexander, and at the same time to captivate him and gain his friendship, agreed to dismember a portion of the Imperial Feudal States and to renounce them to the Pope, and Alexander gave them in dowry to his daughter.—The City of *Cento* and *Castel della Pieve* before that time had invariably belonged to the Imperial States, and we have seen that the Emperors invested the Archbishops of Bologna as perpetual Commendataries. I will add, that I doubt much whether the Archbishop and the Pope could have legally made this transfer without the Imperial consent.

On the 6th of October, 1499, the King of France made his triumphal entry into Milan with much splendour and show, being accompanied by a great number of his Knights and Barons and his victorious army, which had taken Milan without losing a drop of blood, through the treason of Jacopo Trialzio, who seduced the Commander of the Castle with a large sum of gold, through which Duke Sforza was compelled to abandon his capital and estates. The King had started from Lyons in company with the sanguinary son of Pope Alexander the Sixth, Valentino, and their entry into Milan was ennobled by the pompous company of Cardinal Borgia, Legate of

the Pope at Venice, Cardinals Della Rovere, Rohan, the Dukes of Savoy, of Ferrara, the Marquises of Mantova, of Monferrato, and of Saluzzo, the Ambassadors of Venezia, Genoa, and other nobles. The whole of these nobles were so splendidly dressed, and their horses were so richly caparisoned, and the liveries of their servants and retainers were so superbly and richly decorated, that no greater magnificence had ever been seen before that time in Milan. As Milan had spontaneously surrendered, and was a very considerable city, full of opulence and noble families who had not suffered either by the siege nor by the sack, they made also a corresponding gorgeous show. It is stated that Valentino was the most conspicuously and the most extravagantly dressed, and wore a profusion of jewels of all sorts and of immense value. All this ostentation of Valentino was made in honour of the King, as he flattered himself that he would thereby gain his good graces, and better accomplish his designs for the prompt execution of the secret treaties which he had already stipulated with him at the instigation of his father, Alexander the Sixth.

The mutual agreement between Kings Ludovick and Valentino and Alexander consisted in assisting each other to subjugate, destroy, and spoliage all the Vicars of the Holy Roman Empire, under various pretexts, and to appropriate to themselves their estates and fortunes. The French King was to have Lombardy and the kingdom of Naples, and Alexander the remainder of the Peninsula for his family, or as much as he could conveniently subdue with the assistance of the French. For this purpose the French King gave to Valentino 300 of his Lancers, who were commanded by Ivo d'Allegri at the expense of the King, and 4,000 Swiss, commanded by the Bailiff of Dijon, to be maintained at the expense of the Pope. The Community of Milan also lent the

Pope 45,000 ducats to support them, and Cardinal Della Rovere gave surety for this money.

In 1499, Alexander occupied Nepi, thereby depriving Cardinal Ascanio Sforzas of that city. Lucrezia Borgia, with Don Alfonso d'Este, her husband, visited him there, and Alexander seeing that the opportunity had arrived for stripping of their property the Roman Barons, ordered the strangulation of Monsignor Jacomo Cattaneo, Apostolic Protonotary, and his only son Nicolaus, for the sake of confiscating their Estates, and Sermoneta in favour of Lucrezia Borgia, whom he soon invested with them, leading the public to believe that Lucrezia had bought those Estates from the Apostolic Chamber for the sum of 80,000 scudi.

In November, 1499, Valentino, with his troops, and some of those of the French King, easily took Imola, which had been abandoned by Catterina Sforza and her son, as unsafe, and for the better defending the city of Forli. This lady defended herself most nobly and most heroically, and was a second Giovanna D'Arco. After a long siege and many glorious deeds, the city surrendered. The diabolical massacre of the population by Valentino, which followed, was most heart-rending. Catterina was taken prisoner to Rome; but, through the intercession of the Florentine Republic, she was soon liberated. She was afterwards married to Giovanni de Medici, and became the mother of the famous Giovanni de Medici, the most valiant Captain of his epoch, and Aunt of Cosmo, Primo Grand Duke of Tuscany. It was at this time that Valentino poisoned Cardinal Borgia, who was his nephew-cousin, and Legate a Latere. Valentino, being in the camp, also ordered his assassins to take the life of Chevalier Don Jean Cervignon, one of the French King's Captains, who was then in Rome. This gentleman's crime consisted in having most honestly

defended the honour and *pudor* of his wife against the attempts of Valentino. By his orders, also, the life of Monsignor delli Spiriti da Viterbo, a Protanotary Apostolic, who was very rich, was likewise attempted; but he defended himself with his sword, and, wounded, he sheltered himself in the Palazzo Orsini. Monsignor Agnelli Mantovano, Archbishop of Cosenza, and Vice-Legate at Viterbo, was poisoned by order of the Pope, for the sake of taking his property and distributing it to Valentino, though absent, and to two others of the Pope's nephews and favourites. After an interval of six months, the Sforzas repossessed themselves of Lombardy; but they speedily lost it again, and though it was the year of the Jubilee, and Passion Week, the Pope, with monstrous impiety and impudence, ordered public amusements and rejoicings in Rome, and feasts and acclamations and *vivas* for Francia and Orso, heralded by the public trumpeters.

Poisoning, assassinating, and spoliating all the rich families, and the principal Barons and Princes, and even the Church Dignitaries, however, did not produce a sufficient income to enrich the inexhaustible *auri sacra fames* of the Pope's family. It was therefore necessary to concoct something else, and so in that year (1500) the Pope, with two Bulls, invented the Income Tax. In the first Bull he imposed for three years the *Decime* upon Ecclesiastics of every degree, and upon people of every condition, not even excepting the Pious Institutions, the Military Orders, the Cardinals, nor any person; upon every sort of Rent, or Revenue, either from professions, or lands, or commercial transactions.

The second Bull ordered all the Jews to pay for three years the twentieth part of all their properties; and my historian says that it is impossible to calculate the enormous sums of money that were raised by these two Bulls. All this money was collected under the pretext of making war against the Turks;

instead of which it was used to prepare a war which was to carry destruction to all the Italian Princes, Counts, and Barons, the Vicars of the Holy Roman Empire. The Pope did not deem all this money sufficient for his purpose ; he therefore had recourse to the inexhaustible merits of Jesus Christ, selling his precious blood for gold and silver, giving indulgences to the buyers, and selling indulgences to those who did not come to Rome in that year of the Jubilee to do penance and to pray, on condition that they should pay the collectors one half of the money that they would have spent in travelling from their homes to Rome and back again, and also the expenses of staying there a few days, for which they would receive Plenary Indulgence. O ! monstrous impostor ; incarnated demon ; you found the wretched dupes who came to pay, or sent their money to the Collector-General, the Nunzio Commissary General, who had full power to receive it ; his name was *Fra Lodovico della Torre Minor Osservante*. We are told by the historian, Tomaso Tomasi, that from the Venetian territory alone by this subterfuge was collected the exorbitant sum of 799 pounds weight of gold. It is also related that God wished to give Alexander a *monitorium* on San Peter's day, and that whilst he was in a room of the Vatican with Cardinal Capuano and Monsignor Porto, a storm came on, which blew down one of the highest chimney-stacks on the room above it, and that its weight broke the beam that supported the roof of the room where the Pope was present, and that the roof and beam both fell upon the throne, killing nearly every one present. Almost a similar accident occurred a few years ago to Pio Nono and Antonelli ; when, instead of the roof falling upon them, the floor gave way, and they were obliged to hold by the windows to save themselves. But these warnings of Divine justice were useless to Alexander and to Pius ; therefore I pass on to name the assassination,

by order of Valentino and Alexander, of Don Alfonso D'Aragona, the husband of Lucrezia Borgia. He was assailed on the steps of St Peter by forty armed men belonging to Valentino, who thought they had killed him, as they inflicted upon him many wounds; but they left him alive. He was discovered and carried to the palace, and Valentino took care that he should not get cured of his wounds. A splendid piece of villainy on the part of Valentino was that, in order to ward off any suspicion that might have fallen upon him of causing this attempted murder, he immediately ordered to be arrested, and soon after decapitated, D. Francesco Maria Gazella, the maternal uncle of Don Alfonso, as the author of this deed. When Valentino saw that Don Alfonso was likely to recover from his wounds, he ordered the atrocious assassin and confidant of his crimes, Don Micheletto, to strangle him in his bed. After this crime was perpetrated, a pompous funeral took place, and Don Alfonso was buried according to his rank in San Pietro. It happened that the medical attendants of Don Alfonso publicly stated that the patient was nearly cured, for which Valentino ordered them to be locked up, as well as the private valet of Don Alfonso.

Although Lucrezia Borgia was accustomed to change husbands, according to the caprice and interest of her relatives (this being the third), she resented this act so furiously, that she abandoned Rome, and retired to Napi with her family and 600 horsemen. Giovanni Sforza, Principe Signore di Pesaro, ex-husband of Lucrezia Borgia, hearing that Valentino had conquered Forli, and knowing the fatalities of his family, and the rapacious and determined character of his brother-in-law, knowing also that the town could not have long resisted the attacks and siege of a powerful army, recommended the citizens to submit to the approaching tyrant, as the best policy to spare their lives and property, and

withdraw safely before Valentino's arrival. Pandolfo Malatesta, the Sire of Rimini, did the same to spare the lives of the citizens. Valentino soon took possession of both cities, and left Presidies in them, while with his powerful French and Italian army, he returned to Faenza for the purpose of besieging it. But Astorre Manfredi, the young Sire of this town, though not yet eighteen years of age, and though abandoned by his intimate relatives, the Signori Bentivoglio of Bologna, and by the Venetians and the Florentines, his allies, yet, with his faithful troops and the citizens, he most heroically defended himself, repelled all the attacks, destroyed a great number of his enemies, and reduced Valentino's army so much, that he was compelled to abandon the siege, and retire with his army to spend the remainder of the winter at a distance in safe quarters. Valentino's rage for this check to his ambition was very great, and he indulged his furor in unlimited debaucheries, amusements, and criminalities in the subdued towns of Cesena, Forli, and Imola, at the expense and to the detriment of the citizens. It was at this period that a most atrocious episode was committed by Valentino and his bravos. Elizabetta Gonzaga, Duchess of Urbino, sent to Venice, under an escort of her Court ladies and Cavaliers, one of her most noble, highly accomplished, and most beautiful *Demoiselles d'honneur*, to be married to Chevalier Gio. Bat. Caracciolo, Captain-General of the army of the Serenissima Republica of Venice. Valentino having heard of this intended journey, sent a band of his horsemen from Cesena, who attacked the escort and carried away the ladies, half dead with fear, to the camp of that libidinous monster. General Caracciolo soon learnt the sad news, and went instantly to the Ducal Palace, where he found the Doge Barbarigo with the *Consiglio de Dieci*. His soul being full of emotion and of noble vengeance, he begged to resign his office, and to fly to revindi-

cate his honour by going to the rescue of the ladies, and taking blood vengeance upon Valentino. The Doge and every honest man made it an affair of State, as it was a direct insult to one of its highest officers. Diplomacy, however, forbade his departure, and obtained nothing, not even the restitution of the ladies, as Valentino denied everything, and pretended to entirely ignore his own misdeed. The spring was approaching, and the hero monster brought out his troops again in the vicinity of Faenza; he tried the Borgo, but not succeeding, he distributed his troops about in occupation of the land around the town. He then speedily took Ruffi, and all the other little villages, and began the siege by placing his cannons and the greater number of his soldiers in front of the fort of Faenza. For several days a constant fire was kept up, which destroyed a portion of the walls; he then ordered his French and Spanish mercenaries to assault it, but they were repelled with great loss. Three days after he returned to the assault with all his troops, the Italians in the front supported by the French, Spaniards, Gascons, &c. He succeeded, with a great number of his men, in mounting the wall himself, but the valorous exertions of the men and women of the town compelled him and his mercenaries to retire, after having filled the ditch with more than two thousand of their bodies. Valentino lost many distinguished soldiers here, amongst them Ferdinando Farnese. The historian then tells us that, what the army of Valentino and the excommunication of his father could not do, was completed through want of the means of subsistence, and ammunition to continue the defence. Besides, the citizens knew that ultimately they would have had to succumb; therefore a commission of soldiers and citizens presented themselves to Astorre, and with his consent *parlamented* with Valentino for an honourable capitulation. It was agreed that the citizens should be spared their

lives and property, and that Astorre should retire freely where he liked, reserving for himself his landed property, and giving up the town and fort. The paragraph that follows is so atrocious that I am tempted to translate it. To the Faentini Valentino kept faith, but deceived Astorre on account of his relations with the powerful family of Bentivoglio, and of his connections with the Venetians and the Florentines; besides, he was so loved and so esteemed by the citizens, that Valentino never dared to enter the town of Faenza. Therefore Astorre was kept prisoner, and sent to Castello St Angelo, in Rome. It is said that Astorre Manfredi, apart from his virtues, was a youth of extreme beauty, and that his equal was not to be found anywhere. A year after this, poor Astorre was found drowned in the Tiber with a stone tied to his neck, and near him two other fine young gentlemen, one fifteen and the other about twenty-five years of age, both tied together by one hand. One of them was probably a bastard brother of Astorre. Near to them was found also a woman, who had been very pretty and young, and a few other human beings who had suffered the same misfortune, and who, after having served the capricious pleasures of the monster, who upset all the laws of nature and of God, had met the same tragic end.

In this year, 1500, the Pope, arbiter between the King of Castille and that of Portugal, divided between them the then just discovered New World. Valentino, in virtue of the Investitures received from his father of the newly appropriated cities and lands conquered by arms and treasons, with the approbation of the *Consistory*, assumed the title of Duke of Romagna, and of the Confederation established by the Hungarian Apostolic Legate, between that King, the Pope, and the Venetian Republic against the Sultan Bajazette. Not satisfied with all these fortunate

events, Valentino meditated turning his army against Bologna, which was ruled by Giovanni Bentivoglio and his sons. He tried with all his strength to accomplish this, and was assisted in his enterprise by the noble and disaffected family of Marescotti. The siege had begun; the citizens were well armed, and well disposed to defend themselves; when an injunction arrived from the French King to Valentino, ordering him to desist from aggression against the city and citizens, who were his friends, to whom the King was indebted by obligations of former date, and by services and courtesies received from them. Valentino and his dear father, the Pope, quarrelled through this with the King, but for that time they were compelled to abandon the projected spoliation. Valentino did not remain idle, but immediately directed his army to the invasion of Tuscany, under the pretext of changing that Government, as it was a republic. Of course he did not mean to take possession of any city. He had already sent messengers to Florence, and Florence had sent Pietro Soderini, Alemanno Salviati, and Jacomo Nerli as Ambassadors to meet him, and policy dictated that he should be exceedingly civil and affable until he had brought his army over the Apennines without exciting any suspicion or resistance on the part of the Republic; but as soon as they arrived at Barberino, he spoke audaciously to the Ambassadors, and made them understand that he wanted to compel them to become Confederates with him, and to give him a portion of their soldiers at his salary and disposition; as he wanted particularly to compel them to change that form of Government, and re-establish Pietro de Medici. This last argument was a trick, as Pietro de Medici was one of his enemies, and he dreaded him much on account of his power and influence with his Italian nobles and politicians. In the mean time, as soon as the French King heard of this enterprise of Valentino, fearing that he should

succeed, and become too powerful and ungovernable, he sent Obigni, who was commanding the French army in Lombardy, to Valentino, to order him to suspend any offensive action or treaty with the Florentians, and to compel him to quit Tuscany, even by the force of arms. Valentino obeyed, because he had not sufficient troops to resist, and to carry out his ideas; but being encamped only six miles from Florence, and ashamed of his failure, in revenge, he took the road to Piombino, and sacked and fired every town and village on his way there. Vitellozzo was a famous condottiere, in the service of Valentino, and a friend of the Pisans, and at his intercession Valentino borrowed their artillery to besiege Piombino; he had already occupied Sughereto, Scarlino, and the isles of Elba and Pionosa, when he began the siege of Piombino, where its Sire, Jacopo Appiano, had collected all his forces and prepared for the defence. Alexander, overjoyed and exulting in the various successful rapacities of his son, and as he felt sure of the confederation that he had made with the French King for the conquest of the Sicilian kingdoms,—knowing, moreover, that the Royal troops were marching towards them, under the command of Obigni,—his ferocious Papal joy knew no bounds, he dropped the mask, and spoke imperatively and acted violently towards everyone who had power and property, threatening extermination to them. The Colonna family, informed of the fatality awaiting them, and knowing that they were hated by the French King, and that they had lost the friendship of the King of Spain, to avoid a greater misfortune, after deliberation, determined voluntarily to dispose of all their States in the hands of the Sacred College. The Pope, informed of this by the College, disdained the proposition, and threatened the Colonnas with imprisonment and death if they did not give up to him alone, and instantly, the keys of all their towns and States. Fabrizio

and Prospero obeyed immediately, sending the keys by the Bishop of Cesena, who was sent to them for that purpose by Alexander. Cardinal Colonna spontaneously resigned the *Abbatia* of Subjaco, with all its jurisdictions and lands, which consisted of fifteen little Estates, with which he was invested with the title of perpetual Comendatary. Alexander dispatched directly one of his valets with some soldiers to take possession of all the property, and to send back to Rome all the vassals of the Colonna family to take oath of fidelity to the Pope, who had already transferred all that property, and erected it in *Jus Patronato* to the Borgia family. Cardinal Cosenza, with a body of soldiers, went to take possession of the remaining lands and property of the other members of the Colonna family. P. Alexander had the audacity to order a general Council in the Capitol, and all his civil, military, and Ecclesiastical adherents attended it. At his suggestion they proposed the destruction of the town of *Marino*, as it had belonged and served as a Piazza d'Armi to the Colonnas. This act of vandalism was perpetrated soon after by Valentino's and the Royal French troops, when they passed there on their road to the conquest of Naples. The Orsini family were leagued with the Pope in these rascally affairs, but were unaware of the doom that awaited them.

The Savelli family being of the same political colour as the Colonna, suffered the same spoliation of their property in and about Rome, with the same violence, and saved only their lives in expectation of better times. Cardinal Dominic Della Rovere, with the title of St Clement of Turin, who was very rich, and resided in Rome, died just about this period. A few hours after his death, at midnight, the Pope sent the Cardinal of Capua to take possession of, and immediately transport to the Vatican, all the money, the silver, and everything precious, as well as the furniture, and any kind of property that could be

found, without regard to any will or testament, or the remonstrances of the friends and relatives of the deceased Cardinal. In this way every sort of property was invariably confiscated to the Pope and his family. This same Cardinal of Capua was also very rich, and dying soon after had his property confiscated by these robbers (*idest*, the Pope Alexander family), for the Pope and Valentino were not aware that the Cardinal, foreseeing how his goods and estates would be disposed of, had left a will, in which he placed everything he possessed at the disposition of the Pope. The death of Cardinal Zeno, called of Santa Maria in Portico, took place when he was residing quietly in Padova. This Cardinal made a will leaving 25,000 ducats to be distributed to some pious institutions, and a portion of his goods to the Holy See, besides 100,000 ducats to the Venetian Republic, to assist them in the war against the Turks. As soon as Alexander learned the testamentary dispositions of Zeno, he wrote to the Venetian Senate, telling them that the Cardinal could not dispose of his property, as he had refused to him the right of willing it to any one else but to himself, Alexander, and threatened with excommunication the Senate and anyone else if, within a certain time, the money and property were not delivered to him. Pope Alexander obtained from the Senate a portion of the money only, but found compensation for it in a Monastery of Nuns at Ancona, where Zeno had deposited, long before his death, two chests of drawers full of jewels and gold, which he intended to bequeath to a young Anconitan gentleman, who was his private *Camerer* (probably one of his illegitimate sons, but who chanced to die before him). The money alone amounted to 20,000 scudi d'oro; which were soon delivered to Alexander, with everything else. At the death of every rich Ecclesiastic or dignitary, the spoliation by the Borgia family had assumed such a customary form, that no will, testa-

ment, or law could prevent it; because the will of Alexander, or of any of them, abrogated every law. An anecdote is related in proof of this assertion, which baffled the rapacious Alex. and Co. The Cardinal of Lisbon, a very old and rich prelate, rode to the Pontifical Palace to dine with the Cardinal of Santa Prassede, who lodged there. After dinner they were to be admitted to the presence of the Pontiff, for the usual *Udienza*. The old gentleman was seized with such a violent pain just after dinner, that every one thought he would soon die. The Pope visited him, as he was at his palace, and as this affected condescension cost nothing. The patient improved a little, and was carried to his own palace, but growing worse again, he sent a letter supplicating the Pope for permission to make his will. This the Pope refused; the supplication was renewed, and again met with denial. The Cardinal then, having his reasons for seeing that his property should not go to the Pope's benefit, sent for his friends, the Cardinals Santa Prassede and Santa Croce, and begged of them to become his executors while he was alive. This they agreed to do, and he willed more than 50,000 ducats, in ready money, to several pious institutions, and many more thousands of ducats, all the silver and gold services, and all the house furniture and everything else, amongst the whole of his servants, with the condition that the property should be instantly divided, distributed, and carried away from where it was situated, and that nothing should remain there at the moment of his death. His familiars soon executed his will, and took away their shares. Shortly after, to his surprise, the Cardinal recovered from his indisposition, and survived some time, preferring to endure his complete poverty, to the uncongenial knowledge of sacrificing his property to the benefit of the Borgias. The spoliation of the dead was a very good budget, much desired by the Borgias, and a frequent cause of

quarrel amongst them ; for instance, at the death of Pietro Caranza, the secret Camerer of the Pope, who possessed more than 20,000 ducats in money, and much property of various kinds, Lucrezia Borgia had demanded and obtained from the Pope this spoliation ; but Valentino, being more acute, imitated the fable of Æsop, “ego tollo primam quia nominor Leo,”—and did not care for the anger and recriminations of Lucrezia or her father.

All these historical facts I think are quite sufficient to demonstrate what was the political state of Rome in the year 1500. I will not dare to say a word of comment about them, as it might spoil their originality, and deprive them of that value and influence they ought to have with the parallel moral state of public opinion of the present day.

I left Valentino with his army at the siege of Piombino ; but as Alexander saw that the Royal French Army were advancing towards Rome, with the intention of going to Naples to deprive Frederick of Aragona of that kingdom, he called him, with a portion of his troops, to come to Rome to escort and assist the Royal arms in that enterprise. Valentino fled by post to Rome, while a portion of his troops followed him by forced marches, and the other portion remained to maintain the siege, though at a rather long distance from the place of attack. Monsignor Ebarard Stuart (a Scotchman, and who was called Obigni), Monsignor d’Allegri, and the Count of Cajazzo, and other condottieri of the Royal army, arrived in Rome, after Valentino, and were lodged in the Palazzo Sforza. The whole of their allied army amounted to 10,000 infantry, composed of Swiss, Gascons, and others from various French provinces, with 2,000 cavalry, and thirty-six pieces of artillery, which defiled before *Castello St Angelo*, where the Pope looked at them with exquisite satisfaction. The next day was the feast of the holy Apostles, and the league between the Pope and the

Kings of France and Spain was published with great pomp, and a *Te Deum* was sung in the churches, &c. The Pope, in a Secret Consistory, had already declared and decreed that he would deprive Frederick d'Aragona of his crown, and had given the Investiture of it to the French King, not of both Sicilies, as was usual, but only of the Kingdom of Naples and of Jerusalem; and to King Ferdinand of Spain he gave the Duchies of Pulias and the Calabrias. Valentino's allies departed from Rome towards Naples, and he remained in Rome for five days, to await his troops coming up to rejoin him, and to settle with the Pope what share he was to have out of that enterprise. For the moment, the Pope advised him to be satisfied with the complete spoliation of the Colonnas, whose estate of Tagliacozzo had already been momentarily given to Gio-Giordano Orsino, son of Virginio, and to abide the time when dissensions amongst the allies would happen, with regard to the division of the spoils of the Aragona's. A portion of Valentine's troops, with those of and under the command of Gio. Paolo Baglioni, and some of those of the Orsini, in passing through Viterbo, all of a sudden were ordered to attack and assassinate the most respectable of its inhabitants, on account of their partiality for their ex-masters, the Colonnas. After these unprovoked, unexpected, and nefarious deeds, they continued marching until they arrived at Rome. Valentino, on their arrival, took the command, and proceeded on towards Naples, and soon met the Royal army, under the walls of Capua, where Frederick, in despair, had locked himself up in its fortresses, with the intention of resisting and defending them to the last, as they constituted the greatest stronghold of that time; and he had collected there the whole of his army, with the exception of those he had left to defend Naples.

This chapter was written before the year 1860, and I regret that I have neglected the opportunity of

extracting from the public press (the best modern historian) the details of the fall of Capua, under Garibaldi, Cialdini, and Menabrea, and making a comparison between these modern heroes and the taking of Capua in 1500 by Valentino and the French King Louis the Twelfth.

The celebrated Captain Fabrigio Colonna, with his own troops and those of his ally, Frederick d'Aragona, whom the French Kings, with the assistance of Valentino, had almost despoiled of the kingdom of the Two Sicilies, had withdrawn his soldiery into the town and forts, and sustained the siege for some time, defending themselves with great bravery, until, by treason, the gate was opened to the French soldiers, who had suffered much, and were much exasperated by the loss of their friends in the various useless assaults that they attempted. At last they entered the town, and began to murder, right and left, without respect to age or sex, sacking the town, and forcing their way into the churches, convents, and monasteries, committing the most atrocious violences upon the women, and afterwards murdering them. It is stated that a great many of them, to save their honour, preferred finding a prompt death in the river, or in the wells. Valentino, having been told that a great number of the prettiest and most noble of the ladies had retired and enclosed themselves in a tower, forced his way there with his soldiers, and soon mastered them. He had the barbarous effrontery to look them all in the face, and, according to the exquisiteness of his libidinous appetite, he selected forty of them for his own depraved pleasures and desires; others he renounced to various of his particular friends; the remainder of the unfortunate ladies that were in the tower he gave up to the caprices of the *sfrenatissima libidine dei soldati*. It is stated that the number that were put to death on that occasion amounted to 6,000. All the notable Captains were taken prisoners, with Fab. Colonna.

It may be remarked that Valentino wished Fabrizio to be given up to him ; but Giovanni Giordano Orsino generously interfered with the French General, to spare the life of that most illustrious Roman Baron, although he was his rival. *En passant*, I may observe here that Valentino and his father (Pope Alexander), after having contributed to deprive the family of Sforza of Lombardy, in favour of the French King Ludovick (who took that country a few years previously), stripped them, and even Cardinal Ascanio Sforza, of all their other property. Alexander also poisoned Luigi Capra, Bishop of Pesaro, and Cardinal Lorenzo Cibò, as they were friends of the Sforzas. With the town and Duchy of Spoleto (the property of Sforza) he invested Lucrezia Borgia d'Aragona, his daughter, as perpetual Governess, with all the emoluments, &c.

I do not feel disposed to extract anything more concerning the history of Pope Alexander, though there are many things that really should be named, which would further confirm that the *Non possumus, non volumus*, is, and always was, a miserable excuse ; and that when the Popes could not legally and honourably make a transfer or an appropriation of lands and States, that was precisely the time that they illegally did so, and willed so, solely for their capricious interest and personal satisfaction, or the aggrandizement of themselves and their families, &c.

I must conclude this chapter by relating how Pope Alexander, through mistake of his under-butler, was poisoned, as well as Valentino, by drinking some wine which they had already prepared for the purpose of poisoning some of the nine rich Prelates and several other opulent Cardinals, who were to attend on a certain day at a supper in the garden of the Palazzo of Cardinal Adrian of Corneto. Nine Prelates were to be elected Cardinals on that evening, and were to be entertained at a supper which was decreed by the Pope to be their last. The chief

butler, who knew the Borgian wine, and its magic effects, had labelled the bottles with the adjective "*exquisite*," and put them aside, having received the Pope's instructions to administer the contents only to those persons whom he should designate with the toasts.

It was in August, on a warm evening, when Valentino arrived in that garden, to see the Pope, who had gone there a few hours previously to ascertain if everything was disposed according to his orders. Valentino was anxious to communicate to his father some successful operations of his *sicaries* upon some new victims; both of them were thirsty. The chief butler had gone to fetch a golden dish of peaches, and Alexander ordered the under-butler to bring them two goblets of the best wine. The servant obeyed, and, ignorant of what he was doing, filled the glasses with the poisoned wine, seeing that it was labelled as the best, and thinking, of course, his masters should have the best; and so they had, and deserved it long before. Immediately after drinking the wine Alexander lost his senses; he was then seized with excruciating pains, and survived only eight days. Valentino recovered, although he was much crippled by disease for a long time, during which he was stripped of a great portion of his former spoiliations, by the relations of his victims. At last he went to Spain, and whilst besieging Vienna, was shot to death.

I grieve I am able to give only a poor sketch of the infamies perpetrated by Valentino, under the advice of Alexander, after the surrender of the fort of Sinigaglia by the valiant and brave Giovanna di Montefeltro, who held it on behalf of her child, Francis Maria della Rovere, who was sent to France to be educated, and to escape the violence of Valentino.

It was at Sinigaglia, where Valentino, under the plea of signing, sealing, and confirming a treaty of alliance

with Vitellozzo Vitelli, Paolo Orsino, Duke Gravina, the Chevalier Orsino, Liverotte da Fermo, Gio. Paolo Baglioni, and Pandolfo Petrucci, that these gentlemen, Lords of various States, were, by the order and most perfidious treason of that monster, seized, strangled, and slain, in an apartment of the palace where Valentino had left them whilst he retired, under some pretext, into an adjoining room. Baglioni and Petrucci would have attended the meeting, but, suspecting the nefarious treachery of Valentino, they wisely abstained from entering the town of Sinigaglia, and thus saved their lives. The retainers and followers of these Lords were partly imprisoned, and partly murdered by Valentino's army, which entered the town at a given signal. This fact happened on the last day of the year 1502, and is fully detailed by Machiavelli, and in the fifth book of Guicciardini's history of Italy, also by Muratori, and various other celebrated authors.

Is not the substantiation of so many facts in proof of the iniquitous, diabolical, and assassin-like acts of the Popes and their infidel compatriots, sufficient to make honest men writhe under the bare relation of their acts, and, with Marc Antony, cry "Havoc! and let slip the dogs of war!" Let the student of history search far and wide, and he will not find the record of anything amongst any nations or peoples to cap the remorseless and fiendish perpetrations of an Alexander or a Valentino. Having arrived at this point, let me ask you, Mr Antonelli and Mr Cullen, what you think of your progenitors? Is not the relationship of such Christian, such very religious hinds, disgraceful to the canaille and superflux of the worst members of society? The world stood aghast when it was bruited about that the great and erudite scholar, Aram, had stained his hands with human blood, and it was looked upon as a thing almost incredible. How much more cause, then, for the world to marvel when it reflects that the most

barbarous and the most atrocious of crimes have been committed—not singly but wholesale—by those who have worn the Robes of the Lamb ?

I have by me ample materials to trace the lives of these two extraordinary monsters, Alexander and Valentino ; but I regret much that the insertion of them here would be out of place. I regret, also, that I have not the time or the means to publish them in any other form. I may, also, state here that, for the sake of brevity, I have been compelled to pass over many extraordinary episodes, much affecting the happiness and the welfare of Italy and, indeed, of all Europe.

The reader may surmise that I have somewhat digressed from the argument of the “*Non possumus, non volumus*,” but I will beg of him to reflect, and he will find this is not the case, as the matters which I have taken occasion to relate are in keeping with the subject, as it will be seen that the Pope despoiled Princes, Barons, and Republics, for his own aggrandizement, and that of his family, thereby proving that he “*could and would*” whenever it suited him so to do.

Before the period of Alexander the Estates of the Holy See were very limited, and those which they possess now were seized and attached to it by Alexander and the succeeding Popes, Julius the Second, Leo the Tenth, &c. I shall now pass on to relate the part played by Julius the Second in the game of spoliation, and to show how he invested his relatives with the spoils, thus affording further precedent of the “*Non possumus, non volumus*.”

Julius the Second was elected Pope through the influence of the Venetians, who assisted him with all the money necessary for his success. This ungrateful scamp organised the League of Cambrai against them, to recover some of the towns of Romagna which had emancipated themselves from the Borgian tyranny, and sought the protection of the Venetians.

As soon as Julius recovered those towns, with the assistance of the armies of the League, he commenced working in an underhanded way against his allies, brought to a close that iniquitous war, and insisted that all the foreign powers should withdraw from Italy. As the French would not quit Italy, Julius, with the assistance of the Swiss mercenaries, after some severe fights, expelled them, and for the sake of obtaining assistance from Italy, he restored to the relatives of the slain and poisoned Italian Barons and Imperial Vicars, betrayed by the Borgias, all their towns and provinces, and he did this in such a manner that soon after these same Estates again devolved to the Holy See. Julius acted in this apparently generous manner merely to secure the interest of the most influential families of Italy, and to avail himself of their assistance and material support in his own political schemes. Julius was an intriguing diplomatist, and a pugnacious Pope, who would have done as much mischief as his predecessors, had he not been controlled by his relatives, the illustrious family of Della Rovere, to whom he had restored the Duchy of Urbino, as Francis Della Rovere was the right heir to that State.

Popes Leo the Tenth and Clement the Seventh were of the Medicis family. Leo the Tenth dispossessed Francis Della Rovere of the Duchy of Urbino, and about the year 1513 he gave it to his relative, Lorenzo de Medici. This Duchy is a nice little State, and comprises the City of Urbino, the County of Montefeltro, the Signoria of Pesaro, and the Principality of Sinigaglia, which is a renowned seaport town. Leo did not say "Non possumus" to Lorenzo; on the contrary, he said "Volumus; fatten yourself at the expense of the Empire, and the Holy See."

After Leo came Pope Paul the Third (*olim Alexandre Farnese*), and this Pontiff furnished a good strong link to the chain of precedents against the

“Non possumus.” Pope Paul had a bastard son, named Luigi Farnese, to whom he gave the Duchies of Castro, of Parma, and Piacenza in the year 1540; he did not say “Non possumus;” he said, as usual, “*Possumus*” and “*Volumus*,” and pocketed the negative particle, as he did the rents of the remainder of the Roman Estates. This audacious impostor organised the Council of Trent, and gave the last death-blow to the whole of the Municipal laws that had survived during the constant trials of martyrdom in the various towns and provinces of the Roman States. I may here say that this Pope enriched all his relatives (and he had a goodly number of them), and, unfortunately, that he lived eighty-two years. I think it is now time that I should close this list, as it comprises more than is required to confuse, silence, persuade, and convince the modern Saints of the *Tablet*. I hope this statement is clear enough to show the precedents of dismemberment of the so-called Roman States voluntarily made by the various Popes to satisfy their illegitimate and legitimate relatives. I must say that the last Austro-German Emperors, through their negligence and fear of the Popes, allowed them to do all their dirty work, and made themselves liable to the censure of honest critics, who will be justified in placing them amongst the guilty party, and condemn them, as I have said somewhere else, under this clause — “*Agentes, et consentientes pari pœna puniuntur.*”

CONTINUATION OF THE PAPAL CRIMINAL HISTORY.

At the Imperial elections there were usually two parties, and so it was in this case. A portion of the Ecclesiastics elected Adolphe, Count of Nassau, to succeed the Emperor Rudolph, and another portion elected his son Albert. Bzovius, in his *Annales Ecclesiastici*, ad an. 1281, no. 6, gives a

little bit of information, which shows that the succeeding Popes were still made of that same bad piece of stuff as their predecessors were. It was said by the Roman See's last-named writer that Pope Martin the Fourth ordered the populations of Tuscany to obey the orders of the new Emperor—ut idem Imperium et suorum integritate gaudeat, et prosperis successibus ampliatur. Bishop Ptolomy wrote saying, that Adolphe, after having succeeded his father Rudolph, sent one of his Vicars to Tuscany, who was benignantly received by Pope Boniface the Eighth, and whose good Papal offices were to be used towards the Tuscans. But as the Tuscans intended to free themselves from the Imperial domination, they gave Boniface the 80,000 florins; as if it were not necessary to pay them as a tribute to Adolphe, because he was not yet confirmed in the Empire, *idest* crowned, and he was not yet competent to administer the Imperial Affairs, except with regard to what pleased his German subjects. For this reason the Pope put into a corner that Imperial Vicar, and put the money collected for the Imperial dues into his own pocket; showing in this manner, that the Papal berth was preferable to the Imperial one—Adolphus misit Vicarium quem Papa Bonifacius consentanee recepit, unde dictus Bonifacius Thuscis requirit; et dicti Thusci volentes excutere jugum de manibus Imperii, eidem Bonifacio obtulerunt lxxx mille florenos, quamvis non esset necessarium, quia adhuc Adulphus Confirmatus non erat in Imperio; et ideo eidem administrationis non competeat officium, nisi quantum suæ genti placebat. Propter quam causam vicarium illum Papa remisit ad propria, et pecuniam sibi retinuit pro Terris Imperii eidem collatam, in hoc volens ostendere, dominium Papæ dominio Imperatoris præferri. Boniface was not satisfied with taking the money due to the Empire, but soon after pretended that Tuscany was a province of the Holy See, and sent a

Bzovius, An-
nal. Eccles.

Bish. Ptol.
Bibl. P. P. to.
25, p. 970.

Brief to the Duke of Saxony containing that pretence, begging him to exhort the Emperor Albert to restore to the See that same province, which belonged to it, and not to the Empire, as related by Ptolom, Bib. P.P. to. 25, &c.—Breve continens quod Dom. Bonifacius Papa VIII scripsit Duci Saxoniae hortando eum gratiosae, ut induceret Albertum Ducem Austriae, natum Rodulphi quondam Romanorum Regis ad Restituendam Ecclesiae Romanae Provinciam Thusciae, quae licet ad Imperium fuisset translata, antea ad eandem Ecclesiam pertinuerat. Super hoc Pro Bono Pacis et Patriae cum N. Episcopo Anconitano ad partes illas pro hoc destinato concordanti. Datum Anagninae III. Id. Maji. Pontificat. Sui Anno VI. This exquisite document was copied from the Register of the Pontifical Archives, and inserted in the Bibliotheca Estensis, anno 1367. Any observer will find that Boniface was an astute and enterprising man, and to avoid losing time with the above document he sent the Bishop N. of Ancona, who was well instructed how to treat about that affair, and to settle it with a Concordat. Boniface was so proud and so independent that he did not even deign to style Albert King of the Romans, though he was legally elected by the proper authorities (the Electors); and when he received the official news of that election, Boniface, in a contemptuous manner, sent away the ambassadors, telling them—"I am the Cæsar, I am the Emperor"—"Ego sum Imperator." This fact was, about the year 1330, written in the Chronica preserved till very recently in the Modenese Bibliotheca, and at the time I am writing I presume that the "last of the Mohicans" (as he had time enough to pack up his things and go) has probably taken it to Vienna, with many other valuable records belonging to Italian history. That Chronica is one of the most ancient historical monuments, and had been continued from time to time.

In my youth I was told the names of many of the last contributors to it.

Boniface made a compact with King Robert of Naples, who thought they could upset and destroy the Imperial power in Italy; they did great damage to themselves, but much more to the nation, which was compelled to side one half with one belligerent, and the other with his opponent: my opinion is that both were enemies to Italian welfare and to religion, as they have always been, *more prædecessorum eorum*; *rgo ad inferos* memoriam illorum trado. There I send them with the memory of their deeds, after I have named the schism, the civil wars, in Germany, Italy, France, and everywhere. There are so many atrocities to relate, which were committed by the orders of this monstrous Pope, and so many historical writers who have furnished the materials, that I do not know which to follow. Perhaps it would be better if I laconically say, that he was a compound of demoniacal spirit, with beastly propensities, shaped in human form, impetuously enterprising, indomitably audacious, with such a dose of egotistical propensities, that he conceived no other man or dignity could be greater than himself. He proclaimed himself Pope, Emperor; and would not have objected to be adored as God, if he could have found those who would have considered him such. He deposed, stripped, and robbed the princely family of Sarra Colonna; he refused to recognise the two Emperors who were named by the factions after the death of the Emperor Rudolph, because, as he said, in the absence of the Emperor he himself was the Emperor; he deposed King Philippe of France, and declared that he was the master of the French, as France belonged to the Holy See; he fomented and made war against Adolphe and Albert, but, as he required an ally to make war against King Philippe, he was compelled to recognise Albert as Roman Emperor. Adolphe was killed by the army of Albert during

the time the civil war was raging in Germany. The war began against Philippe, but Boniface could not persuade the Emperor Albert to take arms against him, because he had determined to marry the daughter of the French King, which he actually did. Boniface was besieged at Agnani, conquered, and taken prisoner. Before I relate how he ended his career, I will state that he was condemned by a great Synod which was held at Paris, and attended by the *élite* of the Ecclesiastical hierarchy. This Synod was presided over by the Archbishop of *Narbonne*, and the absent Boniface was convicted of all the crimes for which he was indicted. See Albertus Argentinus, in *Chronicon*., and Krantzius, in *Saxon*., lib. 8, c. 37. Primo, quod sit Simoniacus. Secundo, quod dicat se non posse committere Simoniam. Tertio, Quod homicida sit. Quarto, *quod usurarius, idque esse manifestissimum*. Quinto, quod non adhibebat fidem conficientibus Eucharistiam. Sexto, Quod anima sit mortalis, et quod aliud gaudium non sit, nisi vitæ presentis. Septimo, Quod sit revelator Confessionum. Nam coegit quemdam Cardinalem, ut confessionem a quodam Hispaniæ Episcopo sibi factam revelaret, qua cognita, Episcopum loco movit, sed post pecunia placatus Papa eundem restituit. Octavo, quod habeat duas nepotes concubinas, et ex utraque filios progenuerit. (O ! fœcundum immaculatum Patrem, or I should rather say, Oh, prolific *Uncle* ! that explains why you did a little bit of business in the *pawnbroker's* line.) Nono, quod Regi Angliæ concesserit omnes decimas de Ecclesiasticis bonis in Subsidium belli contra Francorum Regem. Decimo, quod stipendio allexerit Saracenos ad invadendam Siciliam. Itaque ad Sedem Apostolicam, tum, ut ipse dicebat vacantem, futurumque Concilium appellat. It would repay any writer fond of extravagant and daring enterprises to take in hand the epoch of Boniface the Eighth, and read his life and exploits ; some of them are told in

the *Chronique de St Denis*, anno 1301; by Paulus Emilius, in *Philip Pulchro*; Blondus, *Decad.* 2, lib. 9; Nanclerus, vol. 2; Gener. 44; Bochellus, *Decret. Gallic. Ecclesiæ*, lib. 2, c. 32; *Chronic. Montfort.* Theodor. A. Nyem-Gulielm.; De Nangis, Jean le Maire Belge; Platina, in Bonifacio VIII; *Chronic. Martini MS.* Albert. *Argentia.* in *Chron.*; Krantz-zius, in *Saxon.*, lib. 8, c. 37; and Thomas Walsingham, in *Chronica, Monfortense.*

To relate the close of the life of Boniface, I must borrow from Walsingham, who, in the *Chronicle of Montfort*, states that Nogaretus arrested him at Agnani in his Pontifical dress, and, in the name of the King, told him that he must come to Lyons, there to be degraded and punished; that he then dragged him by the neck, placed an uncomfortable iron cravat round his throat, an unbearable iron vice upon his tongue, and ordered him to march for Rome. History tells us—that as soon as he was arrested and loaded with these torments, he was placed upon an unbridled horse, with his face turned towards the tail, and marched along until he was driven almost to the last breath. Thus this Boniface (so says the *Montfort Chronica*), who had made Kings, Emperors, and all the Prelates and people tremble with fear, was seized all at once, in one single day, with terror, pain, and paralytic trembling throughout his whole frame, which reduced him to a state of agony.

Pontificalia indutus in Throno sese collocaret, cum ingressus Nogaretus, appellationem Regis nomine edit, Pontificique, Lugdunum veniendum significat, unde in penitorem Galliam exactorandus deducatur, colloque tractum, ferrea chirotheca renitenti in os impacta eum Romam adduci jubet. Cum eum apprehendissent, in equum posuisse effrenum, ad caudam versa facie, sic discurrere fere usque ad novissimum halitum actum; Bonifacium illum, qui Reges et Pontifices ac religiosos plerumque ac populum horrendo tremere fecerat, et pavere, repente

timor, tremor, ac dolor uno die pariter, invenerunt : aurumque nimis sitientem aurum perdidit, ut ejus exemplo discant superiores Prælati, non superbe dominari in Clero, et populo, sed forma facti gregis, ex animo curam gerere subditorum, plusque amari appetant, quam timeri. Qui, Inquit Platina, Imperatoribus Regibus, Principibus, nationibus, populis terrorem potius, quam religionem injicere conabatur, quique regna dare, et auferre, pellere homines, ac reducere pro arbitrio animi conabatur, aurum undique conquistum, plus quam dici potest, sitiens. Boniface fell into such despair, grief, and rage, that, after thirteen days, he died. His life was sketched in an epigram, which is referred to by Ranulphus, in Polychronico, lib. 7, c. 39, thus : that he entered the Pontificate like a fox, that he lived like a lion, and died like a dog. Intravit ut Vulpes—vixit ut Leo, et mortuus est ut Canis. Almost as much as this was said of Celestinus. The Fasciculus Temporum contains the following concerning Boniface : Papæ iste in tantam arrogantiam erexit se ipsum, ut Dominum totius mundi se diceret, tam in temporalibus, quam in spiritualibus. Et multa magnifice fecit, quæ in fine miserabiliter defecerunt. I pause here to ask whether Pope Alexander the Sixth, by the acts of which he was guilty in the year 1500, did not prove himself as infamous a monster as Boniface ? Did he not claim as his own the discovery of America and various other places, and did he not dispose of the former according to his pleasure, and for as much money as he could get from his two favourites, the Kings of Spain and Portugal ?—Well, Boniface, as I have said, was a *miserabile monstrum sui generis*, who, according to the Fasciculus Temporum, in his haughtiness and vanity, swelled himself bigger than the frog in the fable (Rana et Bos), and in spiritual and temporal matters believed himself Master of all the World. Amongst all his atrocities this Pontiff could not help

doing some good actions, but they melted away miserably like snow in the sunshine, thus affording an illustration to the words of Solomon : "Vanitas vanitatum, et omnia vanitas."

Benedict the Eleventh succeeded Boniface the Eighth. He was elected at Perugia, and had only reigned nine months when he was poisoned with a fig. Had this ex-Dominican lived longer, he might have done much mischief, for he was a partizan of his predecessor. As soon as he arrived at St Peter's Chair, he excommunicated Nogaretus and the people of Agnani; but he could not help removing the censures and restoring to the French King, Philippe Le Bel, the privileges and everything that had been taken from him by Boniface.

I may here remark that the Waldenses deserve honourable mention in these pages, because they were the only truly good Christians; in spite of the horrible persecutions to which they were subjected, with the Evangels in their hands, they lit up that dark firmament which was ever pregnant with pestiferous storms and eclipses. The learned and honest Christians of that time were all Waldenses in heart and principle, and two hundred years of persecution had not succeeded in destroying them; on the contrary, they had gained ground in every part of Europe, though they were compelled to keep quiet and avoid notoriety.

Guido Perpinian. De Heresibus.

Blondus Decad. 2, lib. 9.

Gulielmus de Nangiaco.

Nogaretus revenged the death of his father, who was burned by order of Boniface. A whole confraternity of young students, under the celebrated theologian, Gerard Sagarelli, of Parma, were also burned by order of Boniface. Sagarelli, however, evaded the fate that awaited him, and went to Ferrara, where he died. By the brutal orders of this Pope his body was exhumed and burned, and with it also was sacrificed Dulcinus Novarensis, who was the brother of another victim.

Under the Pontificate of Nicholas the Fourth, the

Guido Perpin.
de Heresib.

Bernard. de
Lutzenburg.
de Heresib.

Franciscan monk, Peter, son of Joannis Biterrensis, wrote the Postillas in Apocalypsim, and in those celebrated passages in reference to the Roman Church, he called it—*quam Ecclesiam carnalem et Synagogem Satanæ, Papam Antichristum, Prælatos Antichristi membra*. For these avowals the Inquisition condemned him to death, but failing to arrest him while he was alive, his body was exhumed after his death and burial and then burned. A similar act of desecration was perpetrated upon the body of the celebrated Italian, Peter Cassiodorus, who wrote and addressed to the Anglican Clergy that famous letter—*Super Cathedram Mosis sedent scribæ et Pharisei: cuinam illos equiparabo? &c.* All these brutalities were perpetrated before the year 1300. I have not named the innumerable instances in which the Popes have accused various Bishops and Princes of heresy, merely as a pretext for their spoliation. This was an ancient invention with them, and was the cause of all the Ecclesiastical dissensions and separations which occurred with the Waldenses. I must observe that the Waldenses were the honest Christians, the real fathers and founders of Protestantism, who feared no danger, spared themselves no trouble, and endured all sorts of miseries. They were modest, sincere, and affectionate towards humanity. They shared their bread in charity, in the hope and faith that their simple sacrifice would be agreeable to the Divine Redeemer. They never drove their chariots in the public roads and promenades; richly caparisoned equipages and vari-coloured dressed valets were strangers to them. They never dreamt of having livery servants for their attendants; they called their menials, brothers.

I regret I must now quit the Waldenses, and return to the relation of further Papal iniquities. We shall see that successive Popes have always kept in step with those who went before them.

After ten months of contention for the berth, in 1305, the Cardinals elected a Gascon named Raymond Gothus, who was Archbishop of Bordeaux. Upon his election he assumed the name of Clement the Fifth. This lusty Ecclesiastic had a number of concubines, who were unwilling to quit France, and so, to please them, and at the same time be far from the censures of the Roman Senate, and out of the way of the most observant of the Roman people, he selected the secluded and convenient spot of Avignon for his Episcopal habitation, feeling sure that there he would be at liberty to commit any enormity, unobserved and untrammelled—*Causam quidam asserunt, quod voluptatibus suis, quam alibi liberius indulgeret.* For the truth of this assertion, I refer the reader to the works of those celebrated theologians, Hermanus and Ockam, to Villani, the Florentine historian, and to the writings of Archbishop Antoninus. These writers did not scruple to assert in their histories that Clement publicly lived with a concubine at Avignon, and that she was the daughter of the Count de Foix: *Concubinam publice Avenioni habuisse, Comitis Foxensis tradunt filiam fuisse.* Now, Prince Bishops, hear the rest—*Cæterum, cuncta tum vitia, crimina, scelera, flagitia quæ hactenus sub virtutis specie pietatisque nomine Romanam Ecclesiam incesserant, impudentissime, apertissimeque et inolevisse et invaluisse commemorant.*

I am almost tired of translating and repeating these expositions of diabolical crimes which, as usual, were practised so openly and impudently by the Holy Roman Ecclesiastics under the mask of virtue. An honest Ecclesiastic, who was an eye-witness of what he relates, Nicolaus Clemangis, the French Archidiaconus Bajocensis, in his book, "*De Corrupto Ecclesiæ Statu,*" says:—*Ex illo plane suam cladem imminere prænosse Roma debuit, ex quo propter suas fornicationes odibiles urbe relicta, Avenionem confugit: Ubi quanto liberius, tanto apertius et impudentius, vias suæ*

Simoniae et prostitutionis exposuit, peregrinosque et perversos mores calamitatum inductores in nostram Galliam vexit. These were the acts which constituted the theological virtues of the Popes. In order that they might practise their iniquitous abominations far from the observance of the more vigilant and potent of the Italian critics, they transferred the Roman See to the humble, secluded Avignon, where they practised most openly, most audaciously, and most ruffianly the vilest fornications of all sorts and degrees by day and by night, without fear or shame either of their own degradation, or of the scandal which they brought upon the Church, that Church which they blasphemously called of God.

Although I am not an Ecclesiastic, it is really painful to my feelings to translate some of the materials that I have collected concerning the debaucheries of the pretended anointed of God, the Vicars of Christ, the followers of the Apostles. You mad Satanic monsters, you have polluted everything that has come in contact with you. The eternal God created everything, and you have destroyed everything. With His holy breath He vivifies all things, animates them, sanctifies them, ennobles them, and endows them with angelic feelings and sentiments. You cramp, pervert, paralyze, demoralize, vituperate, corrupt, and putrify everything that you approach, touch, or manage; your thoughts even affect humanity like a horrid pestilence. Therefore, I say to you, return to Palestine, which is wide, and if that does not suit you, convert the parish of St Rock into a second Avignon. You will not have been there long before you will give occasion to a second Petrarch to compose another sonnet, with the good reasons that moved the first immortal poet to write:

The flames of Heav'n thy wanton tresses blast,
Wicked one! for they shame, who, sea and land
Draining, at others' cost, art rich and grand,
And in thine evil deeds such pleasure hast:

Foul nest of treason ! whence o'er earth are cast
 All vices that man's heart has ever plann'd
 Wine, sloth, and surfeitings at thy right hand
 And ev'ry luxury emptied to the last.

Lust grey and mitred, women lost to shame
 Dance in thy halls, where Beelzebub accurst
 Holds the lewd glad and fans the impure flame.

Not thus of yore on down, in secret nurst,
 But bare on thorns and naked to the wind—
 Now live that more than lees thy God may find.

Andrea Gesualdo, in a note, commented upon this sonnet, and in that note he explained an occurrence which goes so far to support my statements that I cannot refrain from translating it. The burden of his statement was this—that whilst the Cardinals were staying at the Court of Avignon, a young and pretty lady was induced to make her appearance there under the supposition that she was to become the mistress of a prelate, also young and rich, and who stood high in the Church. Upon her arrival, to her great dismay, she was introduced to an elderly Cardinal, who was of very ordinary appearance, and who proceeded to bestow upon her various kind attentions, much against her will, inasmuch as she repulsed his advances. Upon this, her admirer, in order to intimidate her and convince her that opposition was useless, suddenly withdrew and left her to her reflections. He speedily returned, however, attired in his Cardinalian dress, and renewed his overtures, saying, "*Cardinalis sum, Cardinalis sum, ne timeas filia.*" All that remains to be said is that the young lady, becoming fully sensible of the danger to which she was exposed, was forced to submit.

Clement the Fifth made a law, on the occasion of the coronation of the Roman Emperor, Henry the Seventh, to the effect that the Kings of the Romans elected in Germany should not be considered

Emperors, nor style themselves so, until they had received that title from the Popes; and that, during the interregnum, the Popes alone should maintain the Imperial power and jurisdiction in the whole of the towns and provinces of the Empire.

This law appears to me to have been an intolerable usurpation of rights, and was exactly in keeping with that made by Boniface when he refused to crown as Emperors the Kings of the Romans; because (as he said) in the absence of the Emperors, "Ego sum Imperator."

Henricus
Stero in An-
nalibus sub
an. 1313.

Clemens Ne
sede vacante
aliquid im-
movetur.

Ubi Reges Romanorum in Germania electi, pro Imperatoribus non habeantur, nec sese gerere possint, donec a Papa Imperatoris nomen acceperint; Quin et uti in interregno, Papa in Urbibus et ditionibus Imperii potestatem habeat. It was for this reason that the Emperor Henry the Seventh (when returning from Rome after his Coronation, and whilst stopping at Bonconvento) was poisoned. The treacherous draught was prepared by Bernard, the Imperial Dominican Confessor, who administered it to the Emperor whilst he was taking the Sacrament. The Emperor, of course, died a few days afterwards, and one of the critics of that time wrote this expressive distich:

Jure dolet mundus, quod Jacobita secundus
Judas nunc extat, mors Cæsaris hæc manifestat.

This barbarous Dominican treason is still a capital *Avviso al Pubblico*, to be particularly remembered in these times of fanatical and politico-religious intrigues. At the time I am writing about, the question of Transubstantiation was much discussed by the Dominicans and the Holy See. Henry, Count of Flanders, the Papal Legate, and the other conspirators covered the flight of the Dominican traitor. Notat Aventinus, Clementem Henrico ex eo hostem factum, quod coronam suscepturus Cardinalibus Sacramentum præstare denegasset, fatus—contra

See Collenue.
in lib. 5;
Hen. Stero in
Annalib.;
Trithemius in
Chronico.

majorum morem, libertatemque religionis Christianæ esse, Principem Principum, orbisque terrarum Dominum, servo servorum Sacramentum dicere.

Before Clement was elected Pope, through the influence of Charles de Valois, he agreed that he would do, order, execute, enact, and establish six conventional articles between himself and the Comes Valesii, in which should be stipulated everything concerning the welfare of the Temporal and the Spiritual Power. He also took an oath that he would re-establish the peace and tranquillity of the Roman Empire. Antoninus (parte 3^o, tit. 21, c. 1) says: Fidem suam Sacramento obstrinxerat, to maintain the agreement and peace between the Church and the State, to restore the Cardinalate to the two Colonnas, to reinstate all those who had been persecuted by Boniface, to exhume the body of Boniface, to condemn his memory, and erase his name from the Pontifical Catalogue; to restore all the honours to the French King Philippe, of which he had been stripped, &c. All these facts and many others are narrated in the Florentine history by Villani, in the Chronicles of Martinus, and in those of Thomas Walsingham when treating of the events of the year 1310.

At this time all Europe was in a state of political conflagration, and, as a means of quelling the agitation, a new atrocity was invented—the result of the unnatural *connubium* between Philippe le Bel and Clement, who, under the pretext of heresy, hit upon the scheme of spoliating the Knight Templars, as they were very rich, and so numerous as to promise the realization of a good harvest. They succeeded pretty well in their impious work, and pocketed the spoils, and had very few expenses to pay in the bargain, as the logs of wood were cheap enough, and the monks and friars who prepared the *rogus* (who were *rogues* enough) were very expert in roasting bucks, oxen, and sheep, whether they were or were not under the care of these anti-divine shepherds.

At this period the persecutions of the Waldenses and the Albigenses were almost suspended; but the true reason of that respite was because most of them were exceedingly poor, and the King and the Pope could not afford to set their armies in motion for nothing, *alias* for their love of God. I will say without fear that the Pope's and the King's religion was all my eye, and nothing more nor less than money or power, or power and money. All the histories are full of proofs of this fact, that when a war was made under the pretext of religion, it always turned out that religion was profaned, and trampled upon most sacrilegiously for the most valuable current coin of the invaded country, and the property and liberties of the subjects. Another important reason why the Templars were doomed to a general *auto-da-fé* was the influence and power which they exercised in the political affairs of Europe, and the Popes and Monarchs agreed to retain the monopoly of religio-political affairs in their own hands without the concurrence of others who in course of time might have damaged the Ecclesiastico-Royal prerogatives. The Popes, Kings, and Emperors had quite sufficient to put up with from the Knights of Malta as overseers of that amphibious power; much mistrust had been experienced at the Vatican on several occasions; and if the Empire had concurred, as it did against the Templars, their doom would have been sealed long ago, though that congregation was rich and potent, *præ cæteris*—being the superlative Jesuits, the forerunners of Loyola and all evil.

At the Council of Vienna it was agreed to give Philippe due satisfaction for the damages that he had sustained through the villany of Boniface. I am of opinion that it was perfectly just that he should have had all the honours restored which were due to him, and of which he had been bereft; but I do not concur with the demand which he made through his

Legates at that Council, viz., to have the cadaver of Boniface exhumed, excommunicated, and burnt. Although it may have been the fashion, yet I think it was derogatory to the Royal prerogative, and an unchristian revenge; and that degradation, inflicted upon the real or pretended representative of the Christian Vicariate, was carried so far as to insult humanity and religion also. Thomas Walsingham, in his *Chronica*, speaks of this act in the following words:

Philippus, ut petierit per suos Nuncios a Domino Papa ossa predecessoris sui Bonifacii, ad comburendum tamquam hæretici, importuna instantia, &c.

When I by chance meet a certain old hypocrite of my acquaintance, who talks to me of the good old religious times, I always tell him that they have passed, and will not return again until our Saviour, disgusted with the mystifications of some of His pretended High Priests and Vicars, reappears and upsets the tables. I should like to know at what period the so-much-talked-of good old times were prevalent! With the single exception of the time of the Apostles, who really meant and did do good, I know of no other instance. Boniface and his successor, Clement, were two demons of almost the same calibre. Let the reader pause a moment, and observe the character of Clement. At the Vienna Council, after the decree was issued for the destruction of the Templars, it was agreed that the wars in Palestine should be renewed, and the Church reformed. Therefore a Bull was issued, which guaranteed to those Crusaders who should go to the Orient, a number of indulgences, and that none of those Knights should go to hell. It also granted to each of them, at their pleasure, the power to extract from purgatory three or four souls of any persons whom they pleased to name. But all this did not exhaust this Bull. It further ordered that, immediately a soul was delivered from purgatory, the Angels were

to introduce it to the glories of Paradise. Bravo, Clement! Well done, well-written farce, worthy of the Pavilion Theatre for the next Christmas pantomime. I suppose this was the beginning of the Church Reformation by the great Brama of Avignon. My dear friends, Dupanloup, Cullen, and Co., does not this beat you out of the field entirely, and altogether surpass your powers of invention?

Neither before nor after Clement has it been recorded that any other Pope, however miscreant or barefaced, sacrilegiously dared to order any one of the Angels. I have never heard before this of angel valets. I have read of *Angeli Incubi*, and others *Sucubi*, but have understood that they meant Demons; such being the case, I have just reason to presume that Clement was well acquainted with them, and that he wanted to employ them, as I do when I employ a poor devil to go and buy the newspaper for me to see what the Popes are doing. It was said that various copies of this extra-celebrated Bull still existed two hundred years ago; that one was preserved or pickled at *Viennæ*, another at *Pictavii*, and a third at *Lemovici*—of course in the Episcopal Archives. I regret that I have not a copy of this Bull *in extenso* in my possession. I have, however, the following short passage in its own identical words, which I quote:

Nolumus ut pœna inferni sibi aliquatenus infligatur; concedens insuper Cruce Signatis, ad eorum vota, tres aut quatuor animas, quas velint, e Purgatorio posse eripere. “Mandamus Angelis quatenus animam a Purgatorio penitus absolutam, in Paradisi gloriam introducant.” Just as a Master of the Ceremonies or a valet would announce to Mrs X. the arrival of the guests to a tea-party.

Of this angelically-acquainted Pope the most horrible things are related by several historians, whilst others have not dared to sully their pages with his nefarious and bestial propensities. I

will here extract a slight biographical sketch from the works of one of the highest Ecclesiastical authorities, Cardinal Antonini, and these few lines will condemn Clement as long as humanity and religion last. These are Antonini's words: Post Concilium generale celebratum, anno Domini 1313. Clemens iter agens a Vienna ut perveniret Burdegalem, in via infirmatus diem clausit extremum. Hic ut Chronica referunt, fuit nimis cupiditatibus deditus, propter quod, scelus Simoniam axime a Canonibus detestatum et punitum multum viguit in curia sua circa beneficia. Quod autem quidam dicunt in Papam non esse cadere simoniam, beatus Thomas hos reprobat, &c., Insuper refertur, quod cum ex hoc seculo migrasset quidam suus nepos, *quem multum diligebat sensualiter* (take note of the italics, which constitute the epigramma of Clement's life) induxit quendam peritum in arte Necromantiæ, ut inquireret per maleficium illum, qualiter illi Nepoti suo esset in alia vita. Qui artem exercens, fecit quendam Capellanum Papæ, audacem valde videre inferni loca, ibique Palatium in quo erat lectus ignitus, vidit, ubi quiescebat nepos ille Papæ Clementis. Quod cum Papæ retulisset, nunquam postea visus est lætus; sed paulo post decessit: Cujus cadaver cum positum fuisset in quadam Ecclesia cum multis luminaribus, nocte ignis Ecclesiam combussit, et corpus ejus a lumbis usque ad pedes.

The above is another particular instance in which the Necromancers have told the Popes what would become of them, and death taking place soon after, the remainder of the catastrophe miraculously happened, and verified the foretold story of the Necromancers, which I will not call prophecy.

Now, my dear French Bishops (I mean the rebels to the State and the dreamers of Empire and supremacy over all other mortals—I am determined to respect the good Bishops, if there are any, therefore I make this distinction), I will ask you or any

good Ecclesiastics what is your or their opinion about this Clement, who had the impudence, in one of his Pastorals, to declare that, on account of his supremacy, in the absence of the Emperor, or in the *interregnum*, he claimed the full power to succeed to the plenitude of the Imperial rights and jurisdiction, and to statute such by decree, as reported in his *Clementinæ*, lib. 2, Tit. 11, De Sententia et Re Judiciaria. Can any honest man, Ecclesiastic or Secular, believe that such a disgraceful vagabond as Clement had any right or title to such an assumption? Yet he assumed it! Here is another quotation from the same Pastoral—*Nos tam ex superioritate, quam ad imperium non est dubium nos habere, quam ex potestate in qua (vacante Imperio) succedimus Imperatori, et nihilo minus ex illius plenitudine potestatis, quam Christus Rex Regum et Dominus Dominantium nobis, licet immeritis (well said), in persona beati Petri concessit, &c., Decrevimus, &c.* I have nothing to oppose to this, except the repetition of the old proverb, which has been and is still suitable to this occasion—"Give him rope enough to satisfy his caprices, and he will know how to use it." God and St Peter most certainly would disclaim such a blackguard follower, and would crush such an infamous successor to the Papacy.

It is stated that Frederick the Third, King of Sicily, was a learned, good, and conscientious man, and that after his mother's death he had a dream, in which he fancied his mother reappeared to him; that she blessed him, and admonished him to live a honest, christian, and exemplary life. He communicated his dream to the celebrated Arnaldus de Villanova, and had with him a splendid *colloquium*, which was written by that philosopher, and concerning which the King asked advice and explanation upon some doubts that he entertained upon these heads:

Dubium hoc ei præcipuum: Evangelii doctrina

inventum ne humanum esset, an divina Traditio. Et hic tria potissimum animum ejus conturbabant. Primum, quod Clerus universus magni pariter et parvi, ad Evangelium vitam suam non conformarent, officio sacro aut perfunctorie tantum, aut etiam per ludibrium defungerentur, de animarum regimine nullam curam haberent, in vanam gloriam contra, toto impetu ferrentur. Secundum, quod Monachi ipsi qui simplicitati Apostolicæ propiores viderentur, a via Dei tanto magis essent alieni, ut eorum respectu non Clerici tantum seculares, sed laici ipsi justificari possent, serpentes, viperæ sine ullo spiritu pietatis; ibique eos ab omnibus notis describit improbitatis hypocrisis, impietatis, crudelitatis, rapinæ, lasciviæ contemptus divini, incredulitatis, et quidem circa Evangelium—Tertium, &c. It is useless to quote farther, as the reader can find the continuation in the works of Villanova. I have merely given the above short extract, as it is appropriate to this new edition of the characters of the Ecclesiastics of all sorts—I was going to say lame, crooked, and blind, but that would be a blunder, as none of these are admitted in any religious confraternity, in accordance with ancient rules and regulations; and it is quite right that the Divinity should not be represented by human deformity.

I now return to the text, and ask why the whole of the Clergy, high and low, do not conform their lives to the rules set down in the Evangels? They read the Sacred Office, but they do so merely as a blind; they do not care for the salvation of the soul; vanity only is their great aim. Why do the Monks, who ostentate the Apostolic life, travel so far from the celestial road to earn the contempt of the Clergy and of laymen!

Every one is justified in calling them serpents, vipers, without sentiment or piety, dishonest vagabonds, hypocrites, wicked, barbarous, lusty thieves, without fear of God, incredulous even of the

Evangelists. Now, my dear Mr Antonelli, do not say that this is an invention of mine, you see here that the truth is rather under than overdrawn, and that, to spare you a little from this severe censure, I have given you the adjective version instead of the substantive one. The above is the true portraiture of what the Ecclesiastics were at the time of Clement; and now that the master is gone, and the immortal God only knows where, I leave him wherever that may be, just saying that, after his death, the Cardinals were in great contention amongst themselves about the vacant berth which was tantalizing several of them, in consequence of which the votes were constantly split amongst the candidates and the elections, through the seditions and other accidents which resulted, became null and void, and continued so for an interregnum of two years, three months, and seventeen days, when, at last, *Jacobus de Ossa Cadurcensis* was confirmed by the few Cardinals present at his self-election at Lyons.

I will mention that while the unsuccessful Papal elections were going on, Cardinal Napoleon Orsini, a personal friend of Jacob, to the astonishment of all the others present, knowing that his candidate had an uncommon share of assurance, and that such a precedent had been established by other Cardinals, advised and solicited Jacobus de Ossa to step on the Pontifical Throne and proclaim himself Pope. "*Ego sum Papa*," said Jacob, and so wrote Antonini (Part 3, tit. 21, c. 4), and by this bold manœuvre *Jacob Hardbone* won the Derby. Although Jacob was of a very obscure family, yet he was extraordinarily ambitious, fond of innovations of all sorts, and something else. We shall see that Christianity had not yet found its proper representative, and that this John the Twenty-third, as he called himself at his installation in 1316, after the death of the Emperor Frederick the Seventh (which occurred soon after), profited by the indelicate political intrigues of his

time, and endorsing the precedents of his rebel predecessors, he refused to confirm and crown the elected Emperor for the sake of pocketing the Imperial income. Duke Ludowick of Bavaria, and Duke Frederick of Austria, were the Imperial candidates, as well as Rudolph and Albert of the Imperial family; but Ludowick was elected and succeeded to the Imperial dignity in spite of the Episcopal opposition, excommunication, schism, and wars. He conquered Frederick, and was crowned in Rome by Cardinals Stephanus, Colonna, and Ursinus de Ursinis, who consecrated him.

Pope John Hardbone suscitated many long and sanguinary wars, and of course, like a good Christian, and a saint out of the mould of Dupanloup and Company, modestly assumed both dignities, the Empire and the Papacy, as the best means and a most excellent opportunity for making money without any comptroller and with unlimited authority, having found fools and rogues enough to support him in his demoniacal schemes. It would occupy too much time to report all the events of that extraordinary epoch; I must therefore refer the reader to the 7th book of the "Annales" of Aventinus, who in his history spared none of the belligerents, and bestowed upon John the entire catalogue of superlative epithets which he deserved on account of his infamous and anti-Christian conduct. He reproached the Pope with having fomented the wars by having sometimes supported the Austrian Duke, and at others Frederick, as well as Ludowick—*imo magis discordiam aluit, modo mihi, modo Austriaco studebat; nunc Friderico, nunc Ludovico favere se simulabat, ut quisque imbecillior erat, ita magis huic operam suam pollicebatur.* This was capital policy on the part of this "infallible" rogue, the pretended representative of Christ and follower of the Apostles; he occupied himself in this uncharitable work for the sake of obtaining the Imperial as well as the Papal revenue, and for this reason he

endeavoured to exhaust all those Princes who might aspire to the throne, and put a stop to the fountain of his badly-gotten riches. Aventinus was very felicitous in his nomenclature of the Court of Avignon, the decrees of which he styles *Decreta Phariscæorum*, pseudo-Christos, pseudo-Prophetas, pseudo-Apostolos a mendacio simulatæ religionis ita appellatos.

The Emperor Ludowick, in confutation of a Bull of Pope John, wrote the following sentences, which I extract from the works of Aventinus; they contain the whole of that Bull:—*Ut interea, dum domesticis armis, cognatisque bellis atterimur, imperium pessundaret, labefactaret, urbes, castella, populos, Rempublicam invaderet in cujus perniciem conspiciavit, populumque Christi in servitutem redigeret, adversus Dei Sanctos pugnaret, &c. Sibi liceret absque mora actutum, vel in nos indemnatos sententia ferre jactitat. Cum capitalis sit inimicus, publicusque hostis, tamen in propria causa actor, testis et judex est, id quod nec apud Turcas, neque Judæos, neque Saracenos, neque Sarmatas fieri solet. Eos, qui fidem Cæsari servant, et Christo Servatori nostro præcipienti obtemperant, nec ullam aliam ob causam hæreseos nota inurit. Quicquid libet licitum judicat, metitur opibus licentiam, &c. Satanæ spiritum sibi sumit, se similem Altissimo facit, se adorari (quod cœlitum quidam sibi a Johanne fieri prohibuit) pedes sibi osculari more Diocletiani atque Alexandri, crudelissimorum tyrannorum permittit. Cum Christus manceps, divinitatis Dominus et Deus noster pedes comitum suorum piscatorumque laverit, ut nuncii sui vicissim illis, ad quos missi sunt faciant. Una majestas atque Divina Providentia, ipsa suis pollens opibus, nihil indigna nostri, ubique presens, universis rebus incubat, rebus omnibus per se consulit, &c. Imperatores quoque terris, neque forte, neque casu, neque a mortalibus, neque occulta factorum potestate dantur, sed a supremo numine eliguntur, atque divinitus constituuntur, rebusque*

humanis a Patre indulgentissimo imponuntur. Et porro Romanus Sacerdos cujus conversatio in cœlis esse debet, urbes, castella, vicos, regiones opes potentiam, tantum splendorem, jus gladii, adventitia non jure suo, sed alieno beneficio occupat, possidet; nempe benevolentia atque liberalitate, ne dicam socordia atque ignavia rectorum Germaniæ. At mortalium ingratisissimi de optime meritis pessime merentur. Ensem cujus manubrium nostra munificentia tenent, in nostra viscera, quorum beneficiarii sunt stringere non verentur. Jam egregii illi pastores, opibus et splendore a Majoribus nostris aucti, ferre parem nequeunt. Cæsarem Italia, Roma, Christum terris extrudere; illi cœlum quidem permittunt, inferos atque terras sibi asseruere, Deosque terrarum hominumque non solum dici, sed etiam credi volunt, quasi perinde animis atque linguis imperare possint, atque divisum cum Jove habeant Imperium. Repugnant, et maxime diversa sunt Crucifixus et summa potestas, miles et Sacerdos, Imperator et Pastor, Regnum et Patibulum, corporalia et spiritualia, arma et sacra, bellum et pax, Cæsar et nuncius, Princeps et minister, Dominus et servus: Qui vult esse maximus inter vos (ait supremus arbiter cœli Legatis suis) infimus omnium, atque vester servus sit, &c. Bellua multorum capitum monstrum biceps est Augustus et Pontifex Maximus, id quidem fuisse Decium atque Neronem et hujusmodi Tyrannos falsorum Deorum cultores, in numismatis et epigrammatis legimus, &c. Ludibrium naturæ abominabile, ira Dei, socordia atque ignavia nostra est, Principem Principum servo servire servorum. Si servus servorum Dei est, cur non servit? cur non ministrat? cur non amat? cur non pascit? cur non docet? non nunciat, &c. Aviditate potentiæ, pecunia ima summis miscet, omnia venalia, Deum et Inferos habet, &c. This is more than plain speaking; it is honest and superlatively good, grandiosely logic, and rhetorically and cleverly said. Bravo, Ludowick,

bravo, I would have said, "To it again." I cannot help applauding the situation, which is as good as that of the opponent of Antonelli, of the Wolf, the Pie and Co. At the time I am writing I see by the paper that the Phariseus of Nice has made his *débüt* with the rebels. Let him be welcome to this last scene. I will dedicate it to him, on condition that he makes a sermon upon it, and translates it into Provençal patois for his *faithless flock*, I mean the *unnatural* pickled cucumbers, oranges, peaches, melons, and company. If I were a schoolmaster, I would give it to the boys as a task to translate, as I am sure they would learn something by it.

In his confutation Ludowick says many things about John's depravity, in fomenting the civil wars, abusing the faith of the people, of Princes, and of the Church. After having invited all of them to consecrate and celebrate a peace, and seeing them inclined and ready to consummate it, in hope of re-establishing the welfare and happiness of Europe, all at once this Pope persuaded most of the Princes to take up arms against each other and the Empire, undermining and overthrowing it in the cities, in the castles, and in the country; demoralising and corrupting the people and Government officers, whom he intended to exterminate, under the pretext of reducing them to submit under the service of God, by exciting them to fight against the laws and the saints of God. This Pope arrogates to himself the right of acting so suddenly, and boasting of launching sentences against us (Ludowick), untried and uncondemned; while he is the principal, the mortal enemy of the human race. In his own cause he acts as the accuser, the witness, and the judge, which is not permitted nor used even amongst the Turks, the Jews, the Saracens, or the Sarmatians. Those who keep faith with the Emperor, and comply with the commandments of Christ, our Saviour, for no cause of any sort shall

be branded with heresy. Let him judge or decree whatsoever he likes, his arbitrary power is gathered with gold, &c. John assumes the Devil's spirit, and making himself equal to the Most High, allows himself to be adored and his feet to be kissed, like Diocletian and Alexander; whilst Christ, who had given proof of his Divinity, He, our real God, washed the feet of his companions, and of the fishermen, that they might do the same one after another to those to whom they are sent as God's messengers, Divine Providence—the unique Majesty, the powerful Might, mastering all things superior to us, everywhere present, presiding at everything, by itself providing everything, &c.

The Emperors are not given to rule the earth by chance or peradventure, by mortals, or by the occult power of destiny; they are selected for that office by the Supreme God, and are divinely constituted and placed above others to superintend human affairs by the kindest and most benevolent Father. Henceforth the Roman Priest, whose actions should be directed to Heaven, turns his mind to the occupation of cities, castles, boroughs, provinces, riches, power; to all vain splendour, the right to administer justice. These extraordinary events occur, not legally, but by his intrigues and the assistance of others; he possesses all, not by the benevolence or liberality, but by the indolence and cowardliness of the German rulers. These most ungrateful of mortals gain the utmost with the worst merits. The sword which they handle by our grace, being our vassals, they would thrust it into our breasts without blushing. Already these egregious shepherds, elevated and enriched to shining splendour by our forefathers, cannot tolerate any equal. They must drive out from Rome, Italy, and the other States, the Emperor and Christ; to Him they allow the Celestial and Infernal regions, and to themselves the possession and submission of the earth; and

they pretend not only to be the Gods of earth and of mankind, but they insist that people should believe so, as if they could impose upon the human minds and tongues such thoughts—as if they had divided the Empire with Jupiter.

There is an immense difference and repugnance between the Crucifix and the Temporal power, the Soldier and the Priest, the Emperor and the Shepherd, the Empire and the Cross, the Body and the Soul, the Sword and the Pastoral, War and Peace, the Cæsar and the Messenger, the Prince and the Minister, the Master and the Servant. He amongst you who desires to be the chief (so said the God of Heaven to his Legates) shall be the very last, and shall be your servant, &c. The Cæsar, Great Pontiff, is a beast with two heads; the monster of the Apocalypse, I suppose. Decius and Nero were both of them Pontifices and Emperors, tyrants and worshippers of false Divinities, as may be seen by the various epigrams and by their coins, &c. It would be an abominable perversion of nature and contempt of God, if by our indolence and want of thought the Prince of Princes should serve the Servant of all Servants.

Now, you dirtily anointed Roman mitred rebels, approach and listen to this piece of logic, and once for all learn something of your master, who spoke to you long ago with the rod in his hand, saying,—If the Pope is the servant of the servants of God, why does he not serve? why does he not attend to his business? why does he not like it? why does he not feed his flock? why does he not teach them? why does he not preach the words of God? &c. The reason lies in his avidity for power and accumulating as much gold as he can, selling all he can—God and the Devil, if he could.

This apology of the Emperor Ludowick is not finished yet. In allusion to another Papal Bull, he says: *Me hæreticorum, inquit, fautorem falso vocat,*

Christianus sum : at ipse Hæresiarcha est, non enim discipulus Christi, cujus vitam irridet, paupertatem floccifacit pietatem aspernatur, religionem polluit, sacra prophanat, mores spernit, instituta condemnat, dogmata vilipendit : Nam Divum Franciscum veritatis Divinæ præconem paupertatis Christianæ antesignanum, consecraneos ejus universos, Avenione, Sexto Idus Decembris anno ab urbe servato 1322, impietatis condemnavit. Audite obsecro quam ob causam ; Homo perniciosus, avidusque Imperii, Argentum Evangelio (ubi opes scelera vocantur) aurum Christi impie prefert, Franciscanos fraterculos ignominioso apud se cognomine, item stolidas pecudes, perniciosas vulpeculas, quæ simulata religione mundo imponant, populum fallant nuncupat ; illorum religionem exscindere, quod Christum, comites ejus nihil possedissee in terris, doceant, asserant, prædicent, conatur : Sed contra cœtus Franciscanorem Perusiæ celebris universis suffragantibus Theologis, probe ejus facta depinxere, veritatemque sacris literis, testimonio divino tutati sunt, quamvis magis carcere et vinculis, quem disputationibus hujusmodi genus hominum castigandum foret ; tamen eundem suis depinxere coloribus, atque insatiabile avaritiæ barathrum, et simulachrorum cultorem declararunt. Nam et auri pondus ingens, aiunt, quod ab orbe Christiano, præcipue Alemanniæ, Arelatensi Regno, Italia, sub specie Expeditionis Asiaticæ emunxit, Saracenis, ut Christianis Armeniæ, qui ab eo compilari atque venire detrectarant, arma inferrent, distribuit, &c. At last, at the peroration, he concluded thus : Ut Antichristus non sit, tamen ejus antecursorem atque anteambulonem esse necesse est, a quo ad propugnandum Templum Dei (cujus cura nobis cœlitus a Deo Opt. Max. data est) ad universum totius orbis Senatum Christianum provocamus.

Every one will understand that, in the relation of the political affairs of that time (I cannot say politico-

religious affairs, because there was no religion at all practised by the Ecclesiastical dignitaries, and much less by the Pope himself), I cannot help showing each belligerent under his proper flag. Although I am not a partizan of the Bavarian Ludowick, who unwillingly brought many misfortunes upon Italy in particular, yet I cannot condemn him for them, as he was defending his rights and the monarchical principles which, however absolute they might have been, were nevertheless preferable to the tyrannous and absolutely unprincipled, mutable and immoral rules of that lustful Pharisaical clique, which basely represented the Church. We have seen that Ludowick was crowned and consecrated Emperor by two members of those families which I may style Roman Kings, on account of the secular and Ecclesiastical power which they exercised for many consecutive centuries. We shall see now that, through their influence and persuasion, the whole of the Roman population was in favour of the Emperor, and that they arrayed themselves in full opposition to John the Twenty-third. Ludowick re-established Matthew Visconti as his Imperial Vicar at Milan. He also established others of his partizans in the other provinces. Pope John stimulated his Guelphs to rebellion, and Priests, Monks, and Friars of every description preached, and played the devil with the populations and themselves. The Ghibelline Roman Barons, who were instituted and invested as Imperial Vicars, were called upon to oppose many Ecclesiastical rebellious strifes, and to support on St Peter's chair the Minorite Monk, Peter Corbari, of Rieti, who was elected Pope by the clergy and the Roman people in the year 1327, and who took the name of Nicholas the Fifth. He was approved of and supported by the Emperor Ludowick. At the instigation of Pope John, he was made prisoner by the Imperial deserters, the Pisans, and was locked up for some time, in spite of the intercession of the Bohemian

See Nacler.,
vol. 2, an.
1327, and An-
tonin., part 3.

King in his favour. I may say that he presided at various Councils before his incarceration, where the Roman Curia condemned the other Pope to be burned as an Heresiarch, and he was actually burned in effigy. I leave others to name the virtues of Nicholas, and the exploits of the Count Philippe Valesius, the protégé of Pope John, against the Imperial arms of Ludowick. At that period almost all Europe was in a state of conflagration, and the quarrels were not limited to the Papal and Imperial arms. The various Monks and Friars, as well as all the other classes of Ecclesiastics, were in open contention and rebellion amongst themselves and with everybody else, and they fought with swords and pamphlets, just as they would do at the present time (if they could).

See Aventi-
nus, lib. 7.
Gulielm. de
Nangiac, an.
1330.

When I reflect a little, I think that I have not only named in this work the really good Roman Catholic clergymen, but I have also freely quoted the various points in which they have so admirably expressed their opinions about their Ecclesiastical brothers, and their own theological principles, unfortunately at variance with those inculcated for consecutive centuries upon the masses by the inconsistencies of the Cardinalian and Episcopal *clique*.

The reader will find, from the quotations which constitute this book, that the strong language and the horrors contained in it are the Papal and Ecclesiastical crimes which have been exposed by Ecclesiastical writers, who were more or less determined to suppress the abuses and monstrosities committed by the high clergy under the name of God and Religion; and if they have not succeeded in their pious work of reforming them, they have at least bequeathed to posterity their principles and theological knowledge, that we may follow them, and prosecute them perseveringly, until we attain the ultimately desired end—the purification of the Church of God, the re-edification of the new temple, and the expulsion

from it of the pestiferous demons who have infested it until now.

When the Bavarian Emperor Ludowick arrived in Italy, in the year 1327, after he had been crowned at Rome, a Synod was held there, at which many serious things were said against the proceedings of Pope John the Twenty-second (according to Platina, 23rd). Aventinus (lib. 7) reports those proceedings in full, and the Decree also, the principal points of which, as already prepared by others, I here transcribe. Ludowick ordered that the following decree should be made known to all Christianity, so that the people might judge what were the doings of the Popes, and how they had been, and were still, the principal enemies of Christianity and of humanity. Here is a portion of the decree : Lupo (inquit) pellem ovinam jure nostro detrahemus, et ut pacis miseris ambagibus, rem aperiā, aures arrigite, favete, omnium res agitur. Universi vulgus sine autoritate sine gratia, domi atque foris, venales sumus : majestas et autoritas, religionis libertas, imperiumque populi Christiani, leges, divina, humana prodita sunt hosti acerrimo : Quies in seditionibus, in pace turbæ sunt, homines sceleratissimi, cruentis manibus, immani avaritia nocentissimi, et iidem superbissimi, itidem luxu effeminati, atque ambitione perditī, quibus fides, decus, pietas, postremo vitia, virtutes, honesta atque inhonesta omnia quæstui sunt, arcem Reipublicæ Christianæ occupant, tumultum ex tumultu, bellum ex bello serunt : Caput factionis Jacobus ille de Cadurco, qui se Papam nominat, ingentem vim pecuniæ, quam undique a Christiana plebe fraudulentur corrasit, adversus sanctos Dei, imperio Christiano devotos, sicut Abiathar Sacerdos (qui Absalonem contra Davidem sectabatur) ense Cæsareo nobis a Cœli numine commisso abutitur, temporalibus hujus seculi curis contra divinum præceptum incubat, regno mundano inhiat, sicuti pastor est personatus, ita mysticus est Antichristus, canis

pellicula tectus, in gregem Christi Lupina rabie grassatur, vendit seclera, inferos, superos, beneficia cœlestia componantur cum Saracenis, Armenios Christianos quinque annis continentur ejus opem implorantes infestantibus fœdus, societatemque iniit; Boruscorum primum præsidentem diras, inferiasque comminatus, cum Lituanis hostibus pietatis Christianæ acerrimis, atrocissimis Latronibus, inducias facere cœgit, hosti regionem prodit, fenestram invadendi Brandenburgenses Christianos aperuit. Litvani conjurati Cadurci, ultro citroque impune per fines Brandenburgensium commearunt, Christianos ferro, cæde extinxerunt, vagientes in cunis, in sinu parentum crudelissime contrucidati sunt. Tempia, cænobia, collegia Sacerdotum, Monachorum, compilata, incensa, aversa Virgines Sanctæ per vim stupratæ hostia sacra hasta transfixa, insultante hoste, hoc convivio sublata, en hic est Deus Christianorum, &c. Atque hæc omnia scelera vicesimi secundi acta sunt, &c. Monstrum biceps, mundanus et spiritualis esse contendit; Christus Servator noster, cui omnis potestas in cœlo atque terra data est, tamen imperium atque regnum terrarum a populo sibi oblatum suscipere detrectavit, &c. Atque satis constat inter omnis divinæ Philosophiæ, legum et Pontificii juris scientissimos, penes Pontificem Romanum nunquam esse utramque dignitatem, sacram atque prophanam, &c. Sacrosantum Romanum Imperium cui Christus, cui comites ejus obtemperarunt, et vectigales fuerunt Sacrificuli fastuosi beneficium esse pernegamus, &c. Jacobum igitur antea a Sacrarum literarum antistitibus hæresiarcham declaratum, ex Concilii Decreto, more majorum Pontificatu submotum, atque a Christo repudiatum renunciamus: Habemus bonorum exempla quibus nobis licere id facere, quod illi fecerunt, putamus. [Do you hear this bell, Mr Antonelli? It sounds like that which accompanies a culprit to execution for a capital offence; and this

should be the basis for the new treaty between the Temporal and Spiritual Power. But I must continue the extract.] Otho primus cum populo Romano Sacerdotum ejus tribu, Johannem duodecimum ex albo Pontificum Romanorum ob scelera (quæ si ad flagitia Vicesimi secundi comparaveris, ludus est) erasit, alium pastorem urbis et orbi imposuit: Idem alios complures Imperatores, optimosque Principes fecisse, in Annales Fastosque relatum est: Proinde Jacobum illum crimine veræ irreligiositatis, nota hæreseos, antea a Franciscanis, cæterisque Theologis injustum, contemptorem paupertatis Christianæ Imperii Antichristi authorem, jure nostro, consilio, sententia, consensu communi Principum, Pontificum, Germaniæ, Italiæ efflagitantibus Sacerdotibus populoque Romano, exauguratum, abdicatum, hæreseos condemnatum declaramus, proscribimus acta ejusdem rescindimus. Universi ergo Christiani eundem in numero impiorum atque sceleratorum habeant, ab eo omnes decedant aditum, sermonem defugiant, velut contagionem, ne quid incommodi accipiant, devitent: Eidem nullus honor communicetur, et ab his quorum interest, opera detur, ut deprehensus more majorum puniatur. Qui adversus hæc feceret hostis Reipublice esto. Nos confestim cum Sacerdotum Curia, populoque Romano urbi atque orbi pastorem communi consilio atque veterum instituto, juxta sacræ historiæ leges allegemus. Hoc edictum ab Imperatore, item in Sacerdotum Senatu populoque Romanum signatum est, publicatumque in celeberrimo mystarum populi Romani regulorum Dynastarum, Tetrarcharum, Flaminum, Pontific. Max., Minorum Antistitum conventu. Datum et factum extra Templum Augustissimum, divis Petro atque Paulo Legatis Christi dedicatum, octavo die Aprilis in Urbe Romano anno 1328. The above document is another masterpiece in proof of ignominious Papal fraud and heresy, and by this Pope John was condemned and deposed, agreeably to

the old-established usages, by the Imperial Power, and by the popular and Ecclesiastical acclamations and concurrence in the above Council and condemnation. Qui patriam tradere tentat—now-a-days should be treated in the same manner; and I recommend the above to the wisdom of the Italian Minister.

At this period of Pope John the Twenty-second (or Twenty-third), the Theologians and the Jurisconsultes were discussing in various theses the definition of the Imperial and the Papal powers. The Chancellor Udalric wrote a thesis, which was copied and edited by the theologians of his time, as an Apology for the Emperor Ludowick, in which he styled the Pope a marine monster.—Bestiam de mari ascendentem, de qua in Apocalipsi appellasse. In this thesis Udalric proved that no Pope could arrogate to himself the rights of the Temporal Power—Quod nullus Papa potestatis plenitudinem in temporalibus sibi arrogare potest, ne dum in Imperium, ne dum Johannes Papatu manifeste indignus, &c. As the Pope sinned against the Faith, it is clear there were other mortals superior to him. The Universal Church congregated in Council to try him; which, by its authority, it was competent to do. The fact that he had to appeal to this Council, is a direct proof of his fallibility. The celebrated William Ockam, an English Franciscan, who supported the Imperial rights against the Papal encroachments and blunders, with most valiant intelligence and learning assailed the heretical Pope. He said to the Emperor, “Defend me with thy sword from the *insidies* of the Pope, and I will return the defence with words and writings, and with such convincing reasons that the Pope will not be able to evade.” In fact, he proved that the Pope was heretical and schismatic, and that his censures should be treated with contempt. (See his books of Dialogues in defence of the Emperor Ludowick.)

These Dialogues are ninety-three in number:

Capita hæc sunt—Quod Papa ex Jure divino nullum Primatum habet: Quod Petrus nunquam habuit, nunquam Romæ Episcopus sedit, proinde nec Papa: Quod Papa errare potest; quin et Ecclesia Romana tota, inque Concilio judicari debet. Sed Papæ cum Imperatore controversiam quod attinet, octo questiones edisserit. Primo: An munus Pontificum simul et Cæsareum administrari possint. 2. An Cæsar a solo Deo, non etiam a Pontifice Romano potestatem acceperit. 3. An Authore Christo Pontifex et Ecclesia Romana facultatem habeant, ut Cæsari, cæterisque Regibus jurisdictionem exercendam committant. 4. An Cæsar electus, plenum habeat hoc ipso jus administrandi Rempublicam. 5. An cæteri Reges præter Cæsarem et Romanorum Regem, eo quod a successoribus inaugurentur, aliquam ab eis accipiant potestatem. 6. An ejusmodi Reges ullo modo subjecti sint inaugurantibus. 7. An si novum abhiberent sacrificium aut diadema sibi submerent ac imponerent ipsi, titulum atque potestatem regalem amittant. 8. An septemviri Principes electores tantum juris conferant electo Cæsari, quantum cæteris Regibus legitima successio; Quas omnes quæstiones in utramque partem disceptans, pro Magistratu Civili, pro Regibus inquam et Principibus maximam partem pronunciat, Johannis XXII obiter *Extravagantes* proterens, tanquam hæreticas, falsas, a plerisque damnatus; qui secus judicent ad tempus illud pertinere, cujus nos Apostolus ad Timotheum præmonuit: Tempus erit, cum sanæ doctrinæ non auscultabunt, sed juxta concupiscentias suas coacervabunt sibi ipsis dolores in pruritu auditus ipsorum, et a veritate avertent aures suas, ad fabulas vero inclinabunt. Hic enim est presentis temporis status, ut plerique omnes non quæ Christi, quæ Apostolorum, quæ Patrum doctrina fuerit inquirant, sed quid Pontifex fieri velit atque jubeat, auscultent. Dicit Ascentius in Præfatione, sex alios eum Tractatus scripsisse, quos

2 ad Tim., c. 3,
v. 3 and 4.

consulto prætermisit, quod essent aliquanto asperiores, nempe in Pontificem Romanum.

Ab eadem vena Marsilius Patavinus aurei illius Tractatus author, cujus titulus; *Defensor Pacis de Imperatoris et Papæ potestate*. Ibiq̃ue ex Sacris Scripturis, legibus Canonibus, historia tum Sacra, tum Civili, Theses, quæ sequuntur asserit et edisserit. Quod Christus unicum Ecclesiæ caput et fundamentum, non Petrus. Quod Apostolorum neminem, non Petrum ipsum universalem Ecclesiæ Vicarium instituit, quodque eum titulum omnes eodem jure usurpare possunt. Quod Petrus nunquam Christi Vicarius universalis fuit, nec Christus alios Apostolos Petro subjecit. Quod verisimilius est Petrum nunquam fuisse Romæ, nedum ut sedem ibi tenuerit, cui, ut nec cæteris, sedes ulla peculiaris fuit. Quod Papa Primatum ex successione sibi deberi contendens, nullo jure nititur, cum illa exinde nulla sit. Quod non illi plenior, quam cæteris Episcopis potestas, etiam in eo quod remissionem peccatorum et indulgentias spectat; e contra omnes ei jure divino coquantur, Mogurtinus, Coloniensis, Trevirensis, non minus Primates quam ille. Quod plenitudo illa potestatis mendacium apertum, titulus execrabilis, omnium malorum origo, ejusque usus Pontificibus in bono Concilio sit interdicens. Ad Temporalia vero; Quod Christus, cujus Vicarius credi vult, nullam in terra auctoritatem exercuit; Ipse contra et Apostoli sese magistratui subjecerunt, eo in cælum assumpto et Principibus paruerunt et discipulos parere jusserunt; Quare ad Papam nullam jurisdictionem temporalem in quemquam pertinere, ne dum in Principes, ne dum in Imperatorem. Quod si eam usurpet, tenentur illi ex jure divino ei resistere, verbo, facto, omni ratione, omni conatu: injusti et Deo injurii ni fecerint, ut qui pro eo pugnent Diaboli satellites censendi sint. Quod ad Papam non pertinet Imperatoris confirmatio, multo minus electio: Quin et nos ille coronandi propter

Editus Basi-
leæ, an. 1522

abusus qui inde consequuntur, imperium periculo exponit. E contra Imperatoris est, Principis Christiani, ex Cleri et Populi consensu Papam nominare, absente se nominatum, confirmare : Si arguatur aut accusetur in viam reducere, in Concilio judicare. Quod Petrus, utpote homo dum vixit potuit labi, potuit et errare, nec Papa ullo privilegio adversus errorem tutus est. Quod vero Petri dictum fuit. *Oravi pro te*, ad cæteros Apostolos extenditur peræque. Quare de sua fide et firmitate, quam cæteros Episcopos certiorum esse non potest. Quod solus Bibliorum Canon, fons veritatis est, in cujus fraudem non licet credere Papæ, non Ecclesiæ. Quod de ipso Scripturæ Sacræ sensu aut de aliquo fidei capite, Papæ aut Cardinalibus solis minime credendum, cum non raro pravis suis dogmatibus, miseros homines in infernum abduxerint. Quod Ecclesia Christiana proprie fidelium universitas, non Papa et Cardinales, non Romana ipsa : Illa vero in legitimo et generali Ecclesiarum Christianorum Concilio rapræsentatur : quod ab Imperatore et consensu Principum Christianorum convocandum, olim perpetuo convocatum, &c.

For brilliant lucidity of thought, as well as the truth which is so admirably exposed, nothing can be compared to this splendid exposition of the Papal abuse of power. There is no great difference between the political times of the Emperor Ludowick and the present, and I do not see any reason why these last pages might not be used as a political programme, and adopted in the New Era of 1862. You will observe, Mr Antonelli, that these excerpta which I have brought out are taken from the Ancient Ecclesiastical Writers, men who were endowed with the highest mental faculties, who had devoted their lives to theological studies, who had abandoned the luxury and pomp of this world to devote themselves entirely to the care of human souls and their own salvation, as well as for the exaltation of that

religion and that truth which you seem to vilify and condemn with your mercenary mundane affairs, monopolising commercially everything required for the use of the Roman States, which you do with the assistance of some other individuals of your acquaintance, and with whom, under the rose, you divide the profits. You promote the *bella intentina, cædes, rapinæ*, because out of the destruction which ensues more wants are required, and consequently more profits are to be obtained.

By the decimation of the population, and the terror and misery brought by your anti-Christian orders upon the martyred people, whom you hope will submit and side with you in the fear of their utter ruin and perdition—you intimidate them. At last, with your criminal administration and your infernal proceedings, you have stabbed again, in the other side, the Christ, and washed your hands and daubed your faces with his precious blood, as the Pontifices Maximi of old did in their consecration feasts; with this difference, that the Gentiles, not knowing better, intended to do homage to their Divinity, while you wantonly trample under foot and destroy that Divinity, and inebriate yourself with the blood of His Christian Martyrs, as Michael Cesennas, the Franciscan General, wrote in his *Tractatus de Translatione Imperii*, printed in Paris, 1540: *Quod Papa anti-Christus, Ecclesia Romana Babylon, Sanctorum sanguine inebriata.*

Before I quit the work of the Paduan Marsilius, in defence of the Emperor, it is necessary that I should furnish the reader with this extract from the chapter on the Roman See, or Curia Romana: *Qui Romanæ Curia (inquit) imo verius eum veritate dicam, domus negotiationis et ea quæ latronum horribilioris speluncæ limina visitorunt, aut qui ab hac abstinerunt, numerosæ fide digniorum multitudinis relatione discent, eam pene sceleratorum omnium et negotiatorum, tam spiritualium quam*

temporalium receptaculum esse factam. Quid enim aliud ibi, quam Simoniacorum concursus? Quid aliud, quam causidicorum strepitus et calumniatorum insultus, et justorum impulsus? Ibi periclitatur innocentium justitia, vel in tantum differtur, si eam prætio redimere nequeant, ut tandem exhausti, innumeris fatigati laboribus justas et miserabiles ipsorum causas cogantur deserere. Ibi namque alte intonant leges humanæ silent, aut rarius resonant divinæ doctrinæ, ibi tractatus et scrutinia invadendi provincias Christianorum, et per armatam et violentam potentiam obtinendi et eripiendi ab his, quorum custodiæ licite sunt commissæ. Acquirendarum animarum nulla sollicitudo neque consilia. Et adde quod ibi nullus ordo, sed sempiternus horror inhabitat. Qui vero, vidi et affui, videre videor, quam Danielis secundo Nabucodonosor terribilem statuum in somnio recitatur vidisse: caput siquidem habentem aureum, brachia vero et pectus argentea, ventrem autem et fœmora ærea, tibias quidem ferreas, pedum partem unam ferream, et reliquam fictilem; Ventrem et fœmora ænea, sonora permissione, ac peccatorum et pœnarum vocali quamvis fallaci absolute: propriam vero libertatem defendentium, suis Principibus debitam fidem observare volentium, injusta, quamvis Deo protegente prorsus innocua condemnatione ac maledictione. Of course this work, as well as those written by Johannes Gandavensis de Lauduno (published at Venice and at Florence), by Leopoldus Bebemburgensis, and particularly the Episcopus Bambergensis, were strictly forbidden, and noted in the Index Expurgatorius. Nevertheless, they were copied, circulated, and, later, printed, to reveal to the world the iniquitous Papal system of fraud and treason, both to God and humanity. At this very time, as I have said, Protestantism was vigorously spreading its immortal light in this universe, which had been invaded and ruled by the Hydra of Avignon, who was opposed

by the Bavarian Ludowick with partial success only, on account of the fears of his rivals suscitated against him by the Episcopal intrigues. In England, France, Germany, Italy, and everywhere else where civilization had penetrated, a great number of energetic-minded and clever Christian writers sprung up, and denounced the Episcopal Babylon, while they proclaimed the Evangelical Truth, and the Christ Redeemer the only fount of salvation for humanity. The Prelate, Antoninus, in his Ecclesiastical works, proves that many illustrious writers, the learned heads of the pious Christian Waldenses, suffered Martyrdom—in diversis mundi partibus combusti; and amongst them—inter alios ejusdem occasione Johannem Castillonem et Franciscum de Harcatara Franciscanos crematos memorat. Paulus Æmilius in Carolo Pulchro Rege fuere ingenia sublimia eruditissimique viri. Seculum illud literatura floruit: erant ex iis viri vere sancti, erant qui dum cæteros anteire improvide contendunt, nec modum faciunt, impii evasere. Erant de quorum moribus consilioque anceps sit conjectura sanctis malæ temporum dolori erant, taciti mœrebant: Ii vero qui Fraterculi vocabantur, divitias Ecclesiasticas fando scribendoque damnabant, purpuram, opes dominatum a religione aliena esse predicabant, &c. The testimony of these contemporary authors is incontrovertible, and neither the Index Expurgatorius, nor the Papal sword or poisoned poignard, will prevent now the republication of the abominable, lustful, Papal crimes; as the age of civilization is supported by public opinion, which is ever ready to protect the truth, however unpalatable it may be to anyone.

It is useless to recount here the quarrel between the French King Charles le Bel and Pope John. I will, therefore, only mention that the Papal Envoys were sent to treat with the King's messengers for an arrangement at a Council which was held in the month of December, in the *Bois de Vincenne*, near

Paris; Magister Petrus de Cugneto, on the part of the King, kept his ground with energetic historical and Canonico-Ecclesiastical arguments, which were strengthened by fundamental Biblical texts, against the Papal argumentations, expounded and supported by Bertrandus Episcopus Augustodunensis. The King would not give way, or abandon any of those rights and privileges which he had inherited from his fathers; nor would he countenance any of the abuses which had been introduced into his kingdom by the Ecclesiastics. He declared it was useless to repeat that prescription constituted rights; as he would not allow prescriptive rights, nor permit the destruction of the fiscal rights, because the King himself could not abdicate such rights, as can be proved by many texts of law which are contained in the *Decima distinctione*.—Quare, inquit, cum Rex in sua coronatione juravit jura Regni non alienare, et alienata ad se revocare, si per Ecclesiam aut per quemcumque alium erant usurpata, tenetur Rex juramenta ad se illa revocare. He then handed to the Papal Vicar a protestation claiming redress for sixty-six articles of Papal offences and Papal usurpations.

Bishop Bertrand invoked uselessly several precedents, but the King's mind was immovable and irrevocably fixed, and he answered the Bishop's solicitations thus: "That he would rather increase and support the rights of the Clergy than diminish them; but he would not permit or countenance any of their usurpations."—Tum Rex, *Jura*, inquit, Ecclesiarum auxerim potius, quam imminuta velim, *Jura* inquam, non usurpationes. It was at this epoch that an *opuscule* was freely circulated amongst literary men depicting what the Popes, Cardinals, Bishops, and other Prelates had been, what they were, and in what consisted their labours, instead of attending to their flocks. This work, which was evidently written and issued anonymously from the Sorbonne,

was called, "Epistola Luciferi ad Papam et Cardinales ministros ejus." It seems that this same letter of the Devil to the Pope and Cardinals was a little altered and reproduced in the year 1351. I regret that I have been unable to obtain a copy of either of these, and have therefore been compelled to content myself with the mere mention of them by various ecclesiastical historians. This letter was dated anno Palatii sui eversi, circiter ad annum a Nativitate Christi 1318, and treated of the luxum, fastum, lascivium, malas artes, Simoniam, &c., protesting that the Roman Church had become a Synagogue: Ecclesia Romana Synagoga Satanæ facta sit: Meretrix purpurata cum Regibus terræ fornicata: de matre noverca, de Sponsa Adultera primæ charitatis et castimonie oblita fidem Christianam potissimum destruat quam olim ædificabat, &c. The learning displayed in the development of the above propositions would highly amuse the readers of the present day. As we have to put up with the loss of the original Document in full, we must find consolation in the substitute, written by no less a person than the learned divine Petrarch, who we shall see in his letters and sonnets pours out a river of fine expressions, as indignant and as destructive to the Episcopalian monsters as liquid lava would be to a bed of flowers. Yet all this was to no purpose; our ancestors were none the better for it, and we are worse, although the unholy *Tablet* says that we labour under a great mystification, and that we are quite well and happy, and points out Perugia, Rome, and the Abruzzi in proof of the happiness of the country.

At this inglorious, unchristian period (anno 1318) the prepotent criminal, Pope John, was desirous of rising another step higher, and to this end he could conceive nothing better than the dream of uniting the Greek with the Roman Church, and so constituting himself the highest mortal upon earth and the absorber of every prerogative and faculty. For the

accomplishment of this object he sent an Ecclesiastico-Diplomatic Envoy to treat about it. John de Mandeville, a celebrated English quasi-contemporaneous writer, relates that the Greek Bishops, upon hearing that Pope John assumed that he possessed all the attributes of St Peter, with plenitude of right and power to do and undo what he liked, after a little deliberation, gave to Pope John's messenger the following highly significant and laconic answer :

“ We firmly believe your unlimited power upon your poor victims ; we will not tolerate your immoderate boldness ; we will not satiate your avarice. The Devil is with you, while God is with us.”

Why do you not say, Amen, Mr Antonelli, to this brief quasi-oracular answer touching you so deeply in your hard teguments ? You will do very well to deny this altogether, like a true Roman Bishop ; but before you do so, pause, and read the original sentences ; they are equally brief : *Respondent ipsi laconice ; Potentiam tuam summam circa tuos subditos firmiter credimus, superbiam tuam summam tolerare non possumus, avaritiam satiare non volumus : Diabolus tecum, quia Dominus nobiscum.*

The next Pharisee to the French Babylon was elected in sixteen days. He was the son of a baker of Toulouse, and took the name of Benedict the Twelfth. Like the rest of the Papal humbugs, this baker knew how to raise the yeast and make good bread at home ; therefore, he gave his numerous poor relatives the greatest part of the immense treasure which had been accumulated by John the Twenty-third, and reserved the rest with the pretence of making war against the Turks. This is the Pope who carried the Papal diadem to the third storey, and enriched it with jewels.

The intriguing Philip Valesius continued his friendly manœuvres with the new Pope, and was anxious to become the Papal Vicar in Italy, or in any other part of the world, and to become collector

of the Papal tithes. The Bavarian Emperor Ludowick thought he should be released from the Ecclesiastical persecutions by the death of John, and sent friendly salutations to the newly-elected Maledict (I beg his pardon, Benedict) by his relative vassal, Robert, Prince Palatine of the Rhine, and Duke William Juliacensem. Benedict received them benignantly, and seemed inclined to settle all the difficulties between the Church and the Empire, when the old Cardinals interfered, and prevented peaceful arrangements by introducing new quibbles and contentions, demanding full Imperial submission to the Church. They were instigated and supported in this proceeding by Robert, King of Sicily, and Philippe, King of France. The Emperor had no other alternative than to appeal to the Electors, who decreed at a Diet, held in 1338, *in Oppido Reinesey ad ripam Rheni* (in which all the Electors concurred), that the Empire depended upon God, to whom only the Emperor was responsible, and, whoever the Electors had chosen, that one was absolutely the Emperor, &c. I have extracted and placed in another chapter the most important part of this Decree; and need not, therefore, pursue the subject any further here.

A short time after this Electoral Decree was issued, King Edward of England, brother-in-law of the Emperor Ludowick, went to Frankfort to meet him. After they had conferred together, they held a Council, in which many Church dignitaries of France, Germany, England, and other countries, concurred, as well as the Electors in that Council, and they issued a decree condemnatory of all the acts of the deceased Pope John and the living Benedict, and declared guilty of *Læsæ Majestatis* any one who obeyed or abided by the miscreant Papal orders, &c.

Albertus Argentin. in Chron., scripsit: Nono post die Principes Imperii Lenstenii in Moguntina Diocesi rursum conveniunt, seseque mutuo ad Decreti

illius defensionem Sacramento devinciunt, et execrabilem *sehelem*, qui secus fecerit, pronunciant: Extat hoc Decretum apud Albericum de Rosate in Legem 3 Cod. De quadrienni præscriptione, et apud Hieronymum Balbum Episcopum Curcensem, in lib. de Coronatione ad Carolum V Imperatorem.

The celebrated theologian, William Ockam, took great interest in all those transactions, and so also did many other celebrated Dominicans, so that Ludowick had no peace with any Pope. Benedict was a man much inclined to voluptuousness of all sorts, and much addicted to drink. He was no saint of the old or modern hypocritical school; he was a free, frank, and barefaced debauchee of no ordinary character, and indisputably occupied the first position amongst the lowest of scamps, as well as the most exalted amongst the degraded gentlemen of his and subsequent generations. This accounts for his having been elevated to the Papal chair, where he held sway, blaspheming against law, humanity, and God. These Pope Cæsars grasped the temporal and spiritual power with such tenacity, and such determined and villainous audacity as to defy the coalesced Imperial armies, and with the assistance of the ignorant mobs, and the corrupted Princes who were in expectation of obtaining better berths under the Papal investitures, they regularly robbed the Emperors for a long time of their Imperial rents and States; until some of them, fatigued with wars and the accompanying dangers to their lives and families, allowed themselves to be partially spoliated of their power. This Pope Benedict was the villainous impostor who violated Petrarch's sister, and it was through his nefarious actions that the immortal poet raised his voice in revealing the sinful and filthy Papal abominations at the Court of Avignon, and stamped upon the whole of their mitred foreheads the brand of iniquity so deeply and so perceptibly, that the water of Jordan could not wash the mark away even by twenty or more consecutive baptisms.

I cannot help believing what Jerome Squarzafeicus wrote about the seduction of Petrarch's sister by Pope Maledict, particularly as he protested that he was not writing rashly nor without ample testimony ; and it is very likely he wrote only half the truth, as he was advanced in years, and was perhaps desirous of avoiding the exposure of such criminal Ecclesiastical proceedings. However, in writing the life of Petrarch he could not pass over the disgraceful transaction, and wrote that while Petrarch was much praised and courted at the Palace of Avignon by the Prelates, by the foreign princes, and by the Pope, who promised him many honours, his sister, who was born at Avignon, was living there with her brother Gerard, and was twenty-two years of age. She was pretty, elegant, well-educated, and virtuous, and the Pope was madly in love with her beauty and her appearance. He tried many experiments to possess her. He also thought of gaining Petrarch's consent by loading him with honours and praises, and promising to make him a Cardinal, provided he would place his sister in his power. Petrarch, who always had God present to his mind in everything that he did, and from whom nothing could be concealed, like one who does not know how to charge his enemy, or to feign and dissimulate, as he felt his wrath provoked, answered what his tongue and soul prompted him, saying that such a stinking hat should never abominate his head, that he would avoid receiving it, as it was disgraceful and heinous ; and, although speaking with reverence of the name of God's Vicerent on earth, he never would wear that hat. He said that he would revindicate his honour with pen and ink from such ignominy ; and he did so (as Philelphus asserts he did) in one of his sweetly moral cantilenas, which begins thus: "*Io non vò piu cantare come solea.*" Nevertheless the Pope, transported by his blind furor, began to captivate to his madness Gerard. With a few presents he conquered him, and he sold his sister.

Petrarch hearing of this treason, and seeing the Church of God dragged through such filthy streams, abandoned Avignon and went to Italy. His brother Gerard, in penance for his crime, married his sister to some one, and retired to a Carthusian convent near Marseilles, having renounced pomp and all mundane affairs, and affiliated himself to that order.

Hieronymus
Squarzafeus
in Vita Pe-
trarchæ.

Inquit, Namque dum Petrarcha, in curia Papali, pretio esset, et undique a Principibus et a Pontifice pollicerentur honores, erat Soror Petrarchæ quæ jam duodeviginti habebat annos, quæ Avinioni, ubi orta, cum Gerardo morabatur, eleganti forma insignis moribus, et virtutibus prædita, cujus pulchritudine et forma perditæ deperibat Pontifex. Ut illa potiretur multa fieri fecit experimenta. Cogitavit præmiis et honoribus Petrarcham in suam trahi opinionem, Cardinalem se facturum promittit, dummodo illa suo concederetur arbitrio; Franciscus Pet. qui in omni re Deum præ oculis habebat, cui nihil occultum, ut ille qui nihil comere, nihil fingere, nihil dissimulare didicerat, ut debuit ira commotus, et id quod lingua, fronte utque animo habebat, respondit, tam foetidum galerum capiti, non esse ponendum, sed fugiendum, abominandum omnibus, tanquam nefandum, et dedecorosum, etsi reverentia nominis, quando vices Dei in terris gerebat, non teneret, calamo tantæ rei se vendicaturum, et fecit prout Philelpho placet, in una sua morali cantilena, quæ incipit—“*Io non vò piu cantare come solea.*” Nichilominus Pontifex furoris impatiens, alterum fratrem Girardum temperare cœpit, qui paucis muneribus captus sororem vendidit, quo facinore audito et Ecclesiam Dei videns, per abruptu vitiorum sic trahi Avinioni aufugit: Italiani versus ire cœpit, frater pœnitentia ductus, nupta sorore, sanctæ religionis habitum quæsivit et Cartusiensi ordinis in conventu Materno, qui est prope Massiliam, rebus mundanis rejectis se devovit.

This was one of the prettiest and most glorious works of the most Holy and Reverend the Father of

the Roman Catholic Church, the successor of St Peter, the Vicar of Christ, Pope Benedict XII. Infamous hypocrite! Had I been Petrarch, I would have revenged my sister's honour in spite of any danger, even the forfeit of my life. I have translated the narration of this villainous proceeding of Pope Benedict, to give it notoriety; and you infernal rogues who wear the white omelet on your heads, and who are accustomed to deny everything, controvert it if you can.

I have referred to the opinion which Petrarch entertained of the Roman Curia, *alias* the so-called Holy See; but as I have not given sufficient extracts, I will now take some others from his letters and sonnets, after which all remarks would be useless, for it would be impossible to find stronger words in condemnation of the deeds of the Holy Rom. Cath. and Apost. tribe.

Petrarcha in Epist. 80 inter eas quæ vocantur sine titulo, inquit, de Curia Rom.: In summa, scito non modo hunc, sed ne Ciceronianum, quidem calamum rebus parem. Quicquid de Assyria vel Ægyptia Babylone, quicquid de quatuor labyrinthis, quicquid denique de Averni limine, de tartareis sylvis, sulphureisque paludibus legisti, huic Tartaro admotum fabula est. Hic turrificus simul atque terribilis Nemrod, hic pharetra Semiramis, hic inexorabilis Minos, hic Radamantus (the first cousins of the present Governor of Rome), hic Cerberus universa consumens, hic Tauro supposita Pasiphae, mixtumque genus, prolesque biformis Minotaurus inest, Veneris monimenta nephandæ hic postremo quicquid confusum, quicquid atrum, quicquid horribile usquam est, aut fingitur, aspicias. O semper virtutibus tuis foelix, nunc absentia etiam foelicior tua: putasne civitatem hanc esse quam vidisti? Longe alia est, longe dissimilis. Fuit illa equidem omnium pessima, eaque tempestate foedissima; hæc vero non jam civitas, sed larvarum ac lemurum domus est, et ut

breviter dicam, scelerum atque dedecorum omnium sentina atque ille viventium infernus tanto ante Davidico ore notatus, quam fundatus aut cognitus. Ah quoties redit ad memoriam illa tua penitus paterna vox, et salutaris admonitio, dum digressum parenti diceres; Quo abis? Quid moliris? Quæ te tui immemorem tradit ambitio? &c.

This letter was written to an elderly friend to whom it seems Petrarch was indebted for advice, &c. It contains the strongest expressions, and the severest invectives upon the Roman Curia, all which they deserved. All that I have said throughout this work is condensed in the above few lines; and if some of the Reverends are not satisfied, I will give them the opportunity of extracting as much from the ninth letter of the same stock, which was directed to his at present unknown adviser (probably Cardinal Colonna?) in which he subscribed himself as the Hierosolymitanum exulem, and in his tenth letter he explains as follows why he did so:

Petrarcha
Epist. 9 et 10.

Subscriptiones epistolarum mearum miraris, nec immerito, non nisi geminam enim Babylona cum legeris, alteram apud Assyrios olim, ubi clarum Semiramis nomen habet, alteram apud Ægyptios nostra ætate florentem: Desine jam mirari. Et sua Babylon huic terrarum tractui est (Avenio), ubi enim quæso dignius, quam in Occidentali plaga Civitas confusionis existeret? A quibus quidem condita incertum, sed a quibus habitata notissimum, certe ab iis, a quibus jure optimo nomen hoc possidet, et si vis, mihi crede. Hic Nemroth potens in terra et robustus venator contra Dominum ac superbe turribus cœlum petens, &c. Hic Orientali quoque vesanior Cambyzes et ipso adeo Turca, &c. Consule Catholicos tractatores, sed præcipue Augustinum invenies, quid sibi velit Babylonicum nomen, quod cum legeris, dices non minus Rhodano quam Euphrati debitum, quam Nilo, &c. De quinque Labyrinthis potes enim mirari cum apud cæteros scriptores nonnisi de quatuor

mentionem inveneris, omnium inextricabilissimum ac pessimum, sive quia nondum erat, sive quia nondum noscebatur, &c. Quam juste autem qui noscere cupit, hoc properet, non hic carcer horrendus, non tenebrosæ domus error, non fatalis urna humani generis fata permiscens, denique non imperiosus Minos, non Minotaurus vorax, non damnatæ Veneris monimenta defuerint, &c. Una salutis spes in auro est, auro placatur Rex ferus, auro immane monstrum vincitur, auro salutare lorum texitur, auro durum limen ostenditur, auro vectes et saxa franguntur, auro tristis janitor mollitur, auro cœlum panditur, quid multa? AURO CHRISTUS VENDITUR, &c.

I should like to know what the Holy See can oppose to these incontestable truths told by such a contemporary as Petrarch? I should like to know also if there ever existed any greater abomination than the above described extra-infamous Holy See?

I have got hold of you, my dear Prelates of notorious prostitution, and I am pleased to flog you now. The proverb says, "Revenge is sweet," and this will account for my continuing to take extracts from Petrarch. As long as I hold the whip in hand you may depend upon it you will not again be able to sell Jesus Christ for gold. It is true there is still a great deal of mystification prevalent now-a-days, and much pretended religious feeling is also introduced and mixed with the true Christian Churches. My object is to collect all these wasted and misapplied religious principles, and bring them to the Evangelical Temple for the Glory of the Immortal God. I therefore beg the reader will give me his assistance and support in the exposure of the evils of the Roman Catholic and un-Apostolic Hierarchy. Although Petrarch laboured very hard, it is evident from his letter No. 11 (directed to an unnamed friend) that he knew he exposed himself and his friend to great danger; and for that reason, in concluding it, he says, "I shall not sign this letter, nor

put my seal to it, nor date it, or say from where I write it, as you know who and where I am, and the voice of him who speaks to you." In this fragment of his eleventh letter Petrarch thus complains of the danger of telling the truth, on account of the perfect death and burial of virtue, &c. He says: "Siquidem extra virtutis regnum, imbecillis semper et nuda veritas, atque omnis præsidii inops fuit: Quid eventurum censes, ubi extincta prorsus et sepulta pridem virtus? Ibi profecto summum crimen est veritas, et sola sufficiens ad querenda multorum odia, cum unius hominis amor multis obsequiis sit querendus, &c. Ubi nulla pietas, nulla charitas, nulla fides habitat, ubi tumor, livor, luxus, avaritia cum artibus suis regnant, ubi pessimus quisque provehitur, et munificus prædo ad cælum tollitur justus pauper opprimitur: Ubi simplicitas amentia, malitia sapientia nomen habet: Ubi Deus spernitur, adoratur nummus, calcantur leges, irridentur boni, usque adeo, ut jam fere nullus, qui irridere possit, appareat, &c. Unum ego libenter huic scelerum universali diluvio eximerem, et mereretur fateor, sed ridiculum visum est, tam solidam et tam latam regulam unius nominis exceptione convellere. Nullus hinc igitur Noe, nullus Deucalion enatabit, ac ne Pyrrham putes felicius navigasse, prorsus scito, nullam emergere: civitatem simul obscoenissimarum voluptatum fluctus involvit, atque incredibilis quædam muliebrium criminum procella, pudicitiaque foedissimum sine exceptione naufragium, hæc pauca de multis ausa veritas, &c.

Letters 12, 13, and 14 are equally strongly worded against that most corrupted body of persons who style themselves the Holy Roman Curia or See.

It would be waste of time to quote any more of them, therefore I forbear; but as this is the opportune place to insert some more of Petrarch's sonnets—to give the reader some idea of his poetical spirit, and by what means he chastised the Roman

See, and revenged the honour of his sister, I avail
myself of the opportunity.

From impious Babylon, where all shame is dead,
And ev'ry good is banisht to far climes,
Nurse of rank error, centre of worst crimes,
Haply to lengthen life, I too am fled.

Alone, at last alone, and here, as led
At love's sweet will, I posies weave, or rhymes,
Self-parleying, and still on better times
Wrapt in fond thoughts whence only hope is fed.

Cares for the world or fortune I have none,
Nor much for self, nor any common theme :
Nor feel I in me, nor without great heat.

Two friends alone I ask, and that the one
More merciful and meek to me may seem,
The other well as erst, and firm of feet.

Fountain of sorrows, centre of mad ire,
Rank error's school, and fane of heresy,
Once Rome, now Babylon, the false and free,
Whom fondly we lament and long desire.

O furnace of deceits, O prison dire,
Where good roots die, and the ill weed grows a tree,
Hell upon earth, great marvel will it be
If Christ reject thee not in endless fire.

Founded in humble poverty and chaste,
Against thy founders lift'st thou now thy horn,
Impudent harlot! Is thy hope then plac'd

In thine adult'ries, and thy wealth ill-born?
Since comes no Constantine his own to claim,
The next world must endure or end its shame.

Covetous Babylon, of wrath Divine,
By its worst crimes has drain'd the full cup now,
And for its future Gods, to whom to bow,
Not Power nor Wisdom ta'en, but love and wine.

Though hoping reason, I consume and pine,
 Yet shall her crown deck some new Soldan brow,
 Who shall again build up, and we avow
 One faith in God, in Rome one Head and Shrine.
 Her idols shall be shatter'd, in the dust
 Her proud tow'rs, enemies of Heav'n, be hurled,
 Her wardens into flames and exile thrust.
 Fair souls and friends of virtue shall the world
 Possess in peace: and we shall see it made
 All gold, and fully its old works displayed.

I have now pursued the historical evidences in proof of the fictitious nature of the Donations, and in substantiation of the fact that the Popes never possessed the temporal power in Rome, or any of its provinces, up till the proper point. I have also given precedents sufficient against the *Non possumus, non volumus*. All my statements are built upon sure bases, because history has been my guiding rule in all my animadversions.

I should likewise mention here, once for all, that this work completely refutes the whole of the Episcopal pamphlets, bulls, and pastorals, as well as many other hallucinations which have been published during the last three years by the Papal scribes, both bribed and unbribed.

I have shown that Boniface the Eighth, Clement V and VI, John, and Benedict, put into practice the theory of *aut Caesar, aut nullus*, proclaimed themselves Popes and Emperors, and enacted laws for the purpose of usurping the Imperial rights. And these are the points from whence the usurpations of the occupiers of St Peter's Chair have principally proceeded. What a catalogue have the crimes of the Holy Roman See comprised! Have not their forgeries, their usurpations, their spoliations, murders, and crimes of all kinds assumed a dye so deep, so impenetrable in the

nature of their villainy, that common humanity is called upon to put an iron hoof upon the head of the venomous monster which, serpent-like, has entangled, enfolded, and sacrificed so many innocent victims, and crush it? How much longer shall the sins of such a diabolical institution be permitted to blot the page of history? Ought not the groans of martyred thousands be the watchword, the battle-cry, for the extinction of such a race of libidinous monsters?

Italy can never be wholly free until power is ceded to her in Rome, her rightful capital, which her people is debarred from entering by that *chevaux de frise* of Gallic bayonets set up there. These removed, the Pope would be compelled to abdicate or do the Italians justice; and this is a matter for the serious consideration of the great Hector of Italian liberty (?) who is the author of that strategic enterprise. The time may not be far distant when the great Puppet of the drama of Usurpation may be removed from the scene in which he is so miserable a figure, and that will be a time of rejoicing for the Italians. "To this complexion he must come at last!"

In closing this chapter I may remark as one more proof that the Temporal Power never belonged to the Pope, that Tivoli—so pleasantly situated near Rome,—up till the period of 1155, when Frederick the First was on friendly terms with Pope Adrian the Fourth, was still an Imperial feud. It may be remarked that this Pope begged Frederick to give him that town as an Imperial Donation to the Holy See. Frederick complied with the request of Adrian, and addressed a letter to the authorities and the people of the town, in which he released them from their oath of fidelity to him. Let it be understood, however, that he still reserved to himself the Imperial Dominion. "Absolvimus a juramento fidelitatis, quod nuper nobis jurastis; salvo in omnibus jure Imperiali."

A SLIGHT PROJECT FOR REFORMING THE PAPAL SWAY.

Amongst the selections which I have made from various of the ancient authors whose writings I have referred to and extracted from in this work, there are many passages and circumstances which I have been compelled to forbear translating *verbatim et literatim*, in consequence of the exceeding lewdness of the matters to which they relate, and for fear myself of offending public decency. Something of the kind gleams even in the works of Eusebius, Cyprianus, and Hieronymus, men who were eminent for their piety and strict Christian virtues, and who dedicated their lives to the sole purpose of suppressing the vices and reforming the lives of their Ecclesiastical contemporaries.

Although I extend this act of generosity towards the Clergy, yet I think I act unfairly to those who are not acquainted with the Latin language, and who by chance may open this book precisely where quotations occur from Cyprianus, or other authors. In order that you may not be totally deluded in the notion of Cyprianus, and his clear *exposé* of the manners, habits, and irreligious characters of the Clergy and high Ecclesiastic Dignitaries of the time of Constantine the Great, just at the very epoch that this monarch committed the blunder of enriching the Churches in the manner which I have demonstrated in the translation of his gifts to Sylvester for the exaltation of the Roman See, take notice, reader, that there did not occur in his Donations a single word with relation to the territorial appanage to the Pope of St Peter's Patrimony, as that was invented after the destruction of the Lombard kings.

If the reader has perused this work attentively, he will have observed how, and when, the career of

the last Lombard King ended, and when the Patri-mony was invented. The only revenue, or appanage, or rents that Constantine fixed for two Churches merely were two small yearly sums to be deducted from the income of the Governors of the Asian city of Tyre, which were to be paid to the Roman See, and which sums put together would have made a corresponding amount in English coins of the present time to the yearly rent of 70*l.* sterling, or about that, calculating, that money now is of less value than it was then.

It will be seen by this statement, which I have proved historically, and from the very Donations of Constantine which I have also fully described in this work, that the Emperor did not enrich the Bishop of Rome, nor the Clergy, but that he enriched the Churches with gold and silver, and precious marbles and gems, and everything that was then costly and fashionable, for the sake of attracting the Pagans to the Christian Churches, and degrading, isolating, and treating with contempt the Gentile ministers and their churches, which he had spoliated and stripped of everything valuable. Their best temples he converted into Christian Churches, as I have minutely described by contemporary historical evidence, and by the quotations which I have given from my copy of the celebrated and very ancient MS. *Chronica*, containing Constantine's real Donations, and other very valuable historical facts relative to the Origin of Christianity. If the high and low Priests, taking advantage of these favourable circumstances, have enriched themselves by all sorts of impositions, and impudent and swindling actions, stripping the people, and occasionally the churches—this was, indirectly, Constantine's fault; yet I must exonerate him, because it was not done with his consent, nor during his life-time.

Whilst Constantine was alive the grossest immoralities of which men could be guilty were com-

mitted by the Roman Catholic Priests, and were the emanations of their corporeal and mental endowments, which only served to augment their vices. Constantine probably attempted to elevate their characters by his concessions, and kind generosity to the Church; but he was mistaken, and so would any other Sovereign Ruler be who ventured to trust them now, for as long as the Priests have abundant pecuniary means at their disposal, so long will they continue to look forward for the means of accumulating still more, no matter how soiled or how polluted the means of obtaining it may be. Therefore, the only way to arrest the impetuous pestilence which has so long corrupted humanity and devastated the best European States, is to change *in toto* the old and rotten system.

I propose that, in future, the Pope should be paid, say, for instance, half a million of francs (£20,000 sterling), and that he should be permitted to take freely all the money that the credulity of the idiots might subscribe and pay him, under any miraculous shape or pretext. Besides this, I propose that he may be allowed to open as many holy shops for indulgences as he likes, and sell as many Virgins, Saints, and other images, and all the *etcætera della Santa bottaga*. Parliament should reduce the number of Cardinals to twelve, and not allow anyone, under any pretext whatever, to become a Cardinal except through the highest mental attainments. If a Cardinal should be elected belonging to the middle classes who is poor, and unable to support the dignity to which he has been elevated, he should be allowed a yearly subvention, at a similar rate to that which is paid to a General of Division. Six or eight thousand francs per annum are quite sufficient for any gentleman. At the same time should be abolished all the exuberant and intriguing Archbishops and Bishops. For instance, three Archbishops would be the proportionate number to twenty-four Bishops,

who should, for the future, be selected to work. There should be no more idlers. Let each Archbishop have the pay of a General, and each Bishop that of a Colonel on actual service. The Abbots have been, and are still an abomination; therefore the word even should be erased from the dictionary. The Monsignori are a monstrous superfluity, that have always poked their noses into the best families, and brought disunion, disseminated discord, and abused the women, young and old. Let them all go to Paris, to court the discarded old *lionesses* who have ceased to shine in the drawing-rooms, and who yearly retreat to St Rock, there to affect and ostentate those virtues which they never possessed, and to concoct political cabals and intrigues under the *rose* of religion. As for the Archpriests, Archdeacons, Deacons, Canons, and Parochial Priests, let them each have the pay of a Captain; and, as the number is now exceedingly superabundant, do away with the exuberance by enacting a law that for twelve, or the next twenty years, no Priest shall be ordained except under penalty of remaining in prison until a vacant place is at the disposal of the Government. By this means, in course of time, the proper proportion of Priests would be obtained to equilibrate their duty towards the population, which should be at the rate of one Priest to three thousand souls. The Priest, the real working man, upon whose head and shoulders rests all the responsible labour of Christianity, treat him according to his merit—and his salary for the first five years should be that of a Sub-Lieutenant. If he should prove a zealous, active, and honest Christian, giving proofs of his care for the welfare of humanity, immediately raise his pay to that of a First-Lieutenant. The same ratio of pay should be observed with any other of the above-named Ecclesiastics, according to their merit. All the other religious corporations should be suppressed and dispersed, and only those men

and women who are noted for the good they have done, and may still do, should be retained. The Nuns should be employed in the schools, and the Monks and Friars should be incorporated with the Priestly branch. The convents, monasteries, and all other religious establishments, of whatever denomination they may be, should be given up to the Government; which should close them, and convert them into national establishments for the most necessary purposes of their actual localities, and for the benefits and advantages of the populations. If the women of the monasteries should be really inclined to maintain their religious character, they should practise the religious duty of assisting humanity in the hospitals of each town and village, and in the asylums; and for this purpose they should be properly trained in the superficial medico-chirurgical duties, so that they should obtain the proper knowledge, and, in case of need, be able to do many trifling things, and all the preparatory work, and take care of the hospital furniture, linen, instruments, apparatus, and everything, in fact, belonging to this class of really Christian establishments. Care should be taken that the Priests who visit the hospital to administer their Ecclesiastical duties should be watched, and not allowed either to stay, or hold unnecessary conversation with the women of the establishment; and never under any pretext should they be allowed to stay and sleep in the hospitals, or to visit the apartments of the attending Nuns, all of whom should sleep in a dormitory except the Abbess, or head woman, who should have a private room where she could take care of and keep all the books and registers and accounts of the daily work of her subordinate assistants.

In every town, great and small, of Italy there are a great number of independent, honourable, and most trustworthy gentlemen, always disposed to assist, with person and means, the suffering poor. A Philan-

thropic Society should be constituted, which should have strong roots, and as numerous branches as there are establishments to provide for with their benevolent actions; and it should be considered an honour to become a member of that society. Great caution should be observed as to who should be introduced into it; they should be only independent, rich, and most honoured gentlemen, whose characters would bear the highest and most satisfactory investigation. No salary or indemnity for expenses should be given to them. Their only reward should be the honour conferred upon them by their admittance to such an honourable society, and by being permitted to introduce in their coats of arms, if they have them, and if they have not, they should have, a signet, with the white cross in red field, and the word *humanitas* engraved perpendicularly upon it. I have already stated that the Nuns, or religiously-trained women, should attend to the hospitals, to take care of and assist in conducting everything. I will now give my opinion as to what the duties of the gentlemen should consist in. I would delegate no less than seven of them to each hospital, great or small, as the case might be. If the hospital were situate in a large town, where there happened to be an abundance of independent gentlemen, their number should be increased to eleven. They should sit in committee weekly, and the Secretary should attend, at least, three hours a-day in the hospital, and inspect all the books and accounts in connection with the administration of everything necessary for the use of the hospital. Should the time which the Secretary could dedicate be insufficient to review and see to all that is to be done, two more of the gentlemen should likewise attend daily, to assist him, and inspect the books and register everything, so as to exercise a proper control over the daily proceedings of the Nuns. The hospital should be open to the inspection of the Committee at any time of day or night; the books, and registers of the

Committee, also ; and under no consideration whatever should such books and registers ever be removed from the Committee-rooms. The same rule should be observed with regard to the books of the Nuns. The Committee should consult the medical gentlemen attached to the institution, and provide everything according to their advice, and go hand-in-hand with them in every respect. The physicians, surgeons, and apothecaries-in-chief and assistants, should content themselves with the honour of being elected to those functions, and, under no circumstances whatever, should a gentleman be elected in any of these three functions, except by concurrence and by the majority of votes, which should be given to the cleverest candidate, who should not be allowed to be elected by the vote and interest of this or that party, whoever they might be. The citizens of the local towns are the best judges of the merits of the candidates ; and only those citizens who pay rates and taxes in those towns should have the right of voting in those elections. The medical officers and the appointed Priest should visit the hospital daily, and attend the gentlemen of the Committee weekly, if they should desire it. The medical staff should also advise in Committee, but not influence the administering Committee in any way, nor vote in any of the deliberations. The Priest in particular, under no circumstances, though present, should be permitted to advise, vote, deliberate, or interfere in anything with regard to the administration of the hospital ; and should he be present when the votes were to be taken, he should take his hat and depart, as it is strictly forbidden by the Canonic laws that a Priest should take part in any secular affairs of any description, his business being limited to the care of souls, and not of bodies, corporate or incorporate. This law was properly understood in England in 1641, when it was enacted that the Bishops should have a seat in the House of Lords, but that they

should not take part in the civil and political affairs of the country, and that at the moment of voting upon any of these questions they should absent themselves from the room. This law was subsequently abrogated, as I perceive they now take part in everything, and vote against whatever they please. Imagining myself a Bishop of that time, I shall abstain from voting here my opinion about them, because I have nothing whatever to do with the English Bishops, who are entirely out of my criticism, and do not come under the strictures which I have passed upon the name of Bishop; because, whenever I have used that word, as well as those of Prelate and Clergy, it has only been with reference to the Italian, French, and Spanish, Roman Catholic, Apostolic and unapostolic, Christian and unchristian, Clergy. Therefore, I here apologise for anything which I may have said that might be construed to be offensive to those who are not guilty of any of the misdeeds which I have animadverted upon, particularly to the Protestant Bishops and Clergy in general, as well as to the English Clergy.

Now that I am relieved from the nightmare of having offended most involuntarily the innocent Protestant Clergymen, I return to the new broom, and continue to sweep away the Stygian filth that has so long abominated and polluted the fertile soil of Europe's garden. If any of you, my dear friends, were to ask me what I would do with that excessive number of Bishops and other Prelates, I would answer, first of all, most of the Cardinals are old men; consequently their lease is a short one, and when they are gone the popular *veto* should step in to prevent the nomination of others until their proper number is fixed. With regard to the Bishops, I would limit them to twenty-four. These, with the three Archbishops and the Pope, would be quite sufficient for twenty-six millions of persons, as about 240 would then remain to be jubilated with

the half-pay already fixed by the State ; and amongst them there are one-half that should be tried, destituted, and dismissed as felons for the crimes of *lesce Majestatis*, as it was customary in France, Spain, and Germany whenever there was an Emperor who entertained proper self-esteem, and cared for the safety and honour of his person and interest, as well as the spiritual and material advantages of his peaceful and industrious subjects. Do not ask me what should become of the immense wealth of the Ecclesiastical property, because it is natural enough how that should be employed. Upon a little reflection, the first thing that presents itself to an Italian mind is the want of proportionate and proper roads, canals, and bridges ; the desiccation of the Maremme, and other marshes ; the navigation of the Po, from the *fauces* to the Appennines above Turin ; the construction of railways, or any other great or useful works which the Government might undertake, to promote and to facilitate commercial enterprise and the exportation and importation of the necessary things for the wants of the nation, which would organise and distribute the labour throughout each district to the local poor, who could be surveyed in their works by the citizen soldiers. If the modern Romans would not imitate the old Consulars, and employ the soldiery in time of peace and idleness in making roads and upon other works, they should employ the poor people to do it, while the military citizens would assist in directing the works and surveying the labourers. By this scheme industry and economy might be combined, to the pacification of the poor and the advantage of the Government. With regard to the Monks and Friars, of all colours and of all sorts, as I have said, the really religious and good for something might become Priests and do Christian acts, and be deservedly esteemed according to their merit ; and the lazy, the vagabond, begging idlers, if turned out of the refectories, would be compelled to make

themselves industrious in some way or other, that is if they wanted to fill their scrip regularly an hour before the vesper bell reminded them of the expired dinner and supper hours.

No sale of houses, lands, farms, and congregational religious property should be valid unless such sale had taken place in the year 1846, two years previous to the political movements of 1848, when an enormous amount of property belonging to Ecclesiastical parties passed nominally into the hands of the secular friends of the Clergy as a precautionary measure. When these things shall be properly settled, there are many accounts which will require *revision*.

I will say nothing further about this subject at present. From my work it will be seen that the Old Pontifices of Paganism had their Palaces, and of course the Christian Pontiff ought, and shall have one; and to mark the generosity of the modern Christians, he shall have one in Rome, and Castle Gandolfo as a summer residence out of Rome, that being the delightful Pontifical summer retreat.

I am reluctant to write about this subject, but as I have broken the ice, I feel that I must go on or else sink in it; therefore, as it is the general intention of every one to treat the Pope with respect, on account of his being the representative of religion, and out of veneration to that, I would humbly suggest that when a palace is assigned to him, a Noble Guard of 1,000 independent Gentlemen Cadets of noble families should be organised, the whole of them to be of pure Italian blood. I would exclude all and every one who was not Italian, by at least four generations.

These gentlemen should be engaged in that Guard for the space of two years only; the whole of them should be changed after that period, to avoid being corrupted by proximity with the Priests. During their two years of service, they should maintain them-

selves at their own expense ; and they should have a *caserme* facing or near the Papal Residence. Two hundred of them should do duty daily to the Popes only. The remaining 800 should be alternately changed daily ; and on those days when they were not on service, they should attend military instruction, which should be regulated.

This school should be organised on a similar basis, and conducted upon the same principles, as the *Scuola del Genio di Modena*, where General Fanti was brought up with about forty or fifty others whom I have known for more than thirty years. These Cadets should be liberally educated, and brought up under military discipline ; but not of so severe a description as that practised at Modena, under Coronini, Cavedoni, and Co., as that was too brutal in every respect. A genial liberty and milder measures would be more preferable to entice the pupils to do duty, and more satisfactory, while they would learn the whole of the mathematical branches which form the basis of the military art, and open their minds to any other noble and scientific subjects. This method would not interrupt their systematic course of education. After the service of two years they could continue their military career in other Colleges, but not in Rome. This should be a point upon which the Government should insist, in order to prevent the pupils being corrupted by the insinuating promises of the Priests, or any other Jesuitical *manœuvres* tending to excite the young gentlemen to rebellion. The whole of the Officers of this *Sacro Battaglione* should be well-seasoned, sober-minded Officers, who had seen better service, and who would consider themselves flattered and happy in having the opportunity to command a corps of first-rate gentlemen ; upon whom, during their two years' service, they would bestow all their care, like fathers, and be as vigilant and zealous in promoting their education, and instilling

into their young minds the principles, discipline, rules, and regulations of the military art, which, in course of time, would open to them every gate to military honours. The Superior Officers, being nominees of the Parliament, might remain confirmed from five to five years, according to circumstances; and might also be removed before the expiration of the first five years, if the Parliament had reason for warranting such removal. The great object of these necessary laws would be to prevent those Jesuitical insinuations which tend to corrupt officers and men; who, though attached to the Papal Service for the time, should yet remain independent and free, deaf to all Episcopal or Papal orders, and be obedient, zealous, and punctual in the execution of the orders of the Constitutional Sovereign. I have stated that none but the sons of pure Italian nobility, or the sons of the *Patrician Families* of Italy, should be admitted to this *Sacred Battalion*. The choice of the aspirants should be reserved also to the Government, who should take care to exclude all foreigners, and the sons of Episcopal partisans. These are my propositions for the reform of the Papal sway.

I will now give a project which was actually written by Pope Clement when he proposed to reform the Papal Curia.

In the year 1545 was printed at Paris a work called 'Tractatus, De Consilio Celebrando, &c. ;' in which treatise were laid down the various texts of the Reforms which were to be introduced by Pope Clement the Fifth at the Council of Vienna, with regard to the Roman See, which was then (anno 1313) omnipotent at Avignon. I will extract all these texts, as such a reform would be very desirable and useful now that things cannot remain as they are. I will quote the propositions as they were written, without making any alterations or remarks:

Inde quæ via ad reformationem tenenda sit, summatim explicat: "In Sacro, inquit, Concilio, in eam conspirantibus Regibus simul et Pontificibus.—I. Uti ad Legem Dei, ad Evangelium, ad Concilia instincta Spiritus S. approbata, ad bonas leges etiam humanas, recurratur; *Et quicquid per alios invenitur, in regimine mundi in contrarium attentatum, corrigatur et reformatur, prout melius possit, nec in contrarium impune attentetur.* Tolerantur etiam abusus, consuetudines, dispensationes, privilegia, libertates, exemptiones, quæ illis adversantur, utpote quæ meræ corruptelæ censendæ sint. II. Papæ ipsi, se suaque facta et dicta divinis et humanis legibus conforment, et se per imitationem eis subjiciant, et exempla eorum quæ agenda sunt, subsequentibus et subditis demonstrent; aliter, si a legibus et doctrinis illis discedant, et dominari, quam subditis consulere malunt, *honorem eorum inflari in superbiam et quod provisum est ad concordiam, tendere ad noxam.*—III. Negari non posse, quin Ecclesia Romana in multis a sacra Primitivæ Ecclesiæ institutione, Sanctorumque Patrum Conciliorum et Decretorum sententia deflexerit, *in tantum, ut primæ institutionis videantur obliti;* cum tamen sacrarum Scripturarum veritatem consuetudini cuicumque, etiam perantiquæ, anteferre debeamus.—IV. Papam non debere facile pati, causas ex provinciis in Curiam transferri: Ecclesiasticum ordinem manifeste confundi, cum Papæ beneficia ab Episcopis pendentia, etiam ante vacationem conferunt, ut metuendum sit, cum Romana Ecclesia sibi universa vindicet, ne proverbio locus fiat: *Qui vult totum, perdit totum;* Et hic in extraneorum promotionem invehitur, quorum vocem subditi non audiunt, qui nec subditos intelligunt, nec ab ipsis intelliguntur, indigni cæci cæcorum duces: Unde tota Ecclesia subvertatur. V. In Simoniam quoque, quæ in Curia Romana *perinde regnat,* inquit, ac si nullum peccatum esset. Pluralitatem proinde beneficiorum, pensiones Cardinalium, quibus Episco-

patus onerantur, et alia beneficia quæ in Pontificum propinquis et nepotibus perennata, quæ nunquam moriantur. S. Gregorium Magnum Episcopi Universalis titulum repudiasse, nec alium quemquam eo nomine vocari voluisse. Quin et *veteres Papas in suis Epistolis solitos alios Episcopos sibi preferre*, quod etiam exemplis probat: Quare, ita honorandam esse Ecclesiam Romanam, ut honor aliis debitus eis non denegetur; Adeo, ut Milevitani Concilii Canonem confirmandum dicat: Ut unaquaque causa in sua provincia terminetur. VI, Utile videri, ut in Concilio Matrimonium Sacerdotibus concedatur: Cum plane frustra et incassum hactenus sint ad castitatem coacti, cumque Græciæ Sacerdotes jus matrimonii habeant, idque etiam Apostolorum tempore in usu fuerit. VII, Cogendos esse Monachos ad laborem manuum, ut olim in Ecclesiis Ægypti, quæ nullum plane Monachum reciperent, qui aliquam artem non nosset. At in primis nullatenus ferendum esse, ut officio Pastorum fungantur, Sacramenta administrent, ægros visitent, mortuos sepeliant, &c. Et Mendicantes tanto minus. VIII, Reprimi *opus esse abusum imaginum*, mundinationem indulgentiarum et pœnitentiarum, Monachorum vagam in concionibus licentiam, qui sacras Scripturas relinquunt, ut hominum inventa deprædicent. IX, sed eo semper redit, reformandæ Ecclesiæ, seu in politeia, seu in disciplina, seu in moribus nullam spem nullam rationem esse, ni Romana exemplo præeat, cujus corruptelas per omnes partes exequitur: Ni Papa ante omnes sibi legem præscribat, intra sacras leges tum divinas, tum humanas sese contineat; nihil ullo modo in contrarium indulgeat, nihil etiam inconsultis fratribus cœpiscopis faciat: quippe qui Apostolorum locum obtinet, quibus Christus parem cum Petro Dignitatem, parem potestatem contulit: non autem curialibus Romanis; Nisi etiam Ecclesiæ Romanæ Primatus, per Jura Ecclesiastica, et secularia distinguatur, nec Papa universalis Ecclesiæ Pontifex vocetur,

proque eo se gerat, quod Gregorius prohibuit. Verum, inquit, *Ecclesia Universalis malis exemplis Ecclesiæ Romanæ scandalizatur et quasi inficitur populus universalis, et nomen Domini, Dominatores populi, secundum Esaiam, ex hoc sinunt blasphemari: Nam secundum Augustinum, nihil magis confundit Ecclesiam Dei, vel ei officit, quam dicere peiores sunt Clerici quam Laici*; Indeque excurrit in rapinas Legatorum, Nuntionum omnium, Curia Romanæ ministrorum, exactiones indulgentiarum, privilegiorum, dispensationum in luxum et superbiam Papæ et Prælatorum, quocumque gradu, majorem quam quorumcumque Regum et Principum: Ignorantiam inter hæc et negligentiam plerorumque: Unde innumeræ animæ pereant: Et hic identidem exclamat, tanquam in deplorato morbo, spem omnem abjiciens: *Proh dolor, quia videtur in ipsa Ecclesia verificari dictum Esaiæ 34, in figuram Babylonicæ Civitatis, gloriosæ in Regnis et inclytæ in superbia Chaldæorum, de qua dicitur: Erit cubile Draconum, et pascua Stuthionum, et occurrent Dæmonia, Onæcentaurus et pilosus clamabit alter ad alterum, ibi cubavit lania, et invenit sibi requiem, ibi habuit foveam ericius et enutrivit catulos, illic congregati sunt milvi, alter et alterum. Item, utinam non verificetur verbum in clero, Esaiæ dicentis: Populus hic labiis me honorat, cor autem eorum longe est a me.*

Many other equally interesting propositions were printed in this valuable project of reform, which, as usual, had no effect whatever; because when the Popes and Prelates have been pushed into a corner, and compelled to do, or to agree to do anything, they have always promised, and invariably failed to keep their words, as well as their written promises and obligations, whenever they have been able to procrastinate for a few days the fulfilment of the stipulated conventions, of whatever nature they may have been, except only when they have been pecuniarily and pompously advantageous to themselves. In this

case, only, their words have been as good as their signatures; otherwise they have always been and are still incorrigibly and proverbially known as perjured liars, without religion and without faith.

This Clement the Fifth was a first-rate exponent of the tribe, and instead of carrying out Ecclesiastical reform according to his promise, he soon altered his mind, and, at a Council, issued a famous *Decretalis*, by which he assumed power above the Emperor, and with Bulls and Pastorals he appointed the Angels to serve and obey his caprices, as I have already explained.

THE RECENTLY-DISCOVERED MS. IN GERMANY.—

A FEW PROPHECIES CONCERNING ITALY.—

A GENEALOGICAL NOTION CONCERNING THE
FAMILY OF GARIBALDI.

A few months ago the public Press announced that an ancient and valuable MS. had been discovered in Germany, and that it had been given to a commission of learned men to translate. It was even remarked that this MS. was probably the identical one which had been used by the celebrated Erasmus, and that that writer had not dealt fairly with it. I have several copies of the first editions of the works of Erasmus and some MS. I have no time now to compare these works with the MS. *Chronica de Ætatibus* in my possession. It is possible that these works bear some analogy to each other, and after the publication of this book I will engage myself to examine all the various works of Erasmus and other authors, and if I find anything important to relate, or if they correspond with the MS. *Chronica*, I will give a public account of the fact. I cannot however yet abandon the MS. *Chronica*. The arrival of Phidias and Praxiteles at Rome deserves honourable mention. There is a mystic anecdote connected with their

presence in Rome, and as I feel satisfied that it bears some analogy to present circumstances, I hope I may be excused if I introduce it in this work. I quote from the Appendix of the MS. de Ætatibus: Cavalli Marmorei [sic] quod facti fuerint nudi, et quid nunciant, et quid sit quod ante cabellos quedam fæmina serpentibus circumdata sedet, habens concham ante se. Temporibus Tiberii Imperatoris venerunt Romanam duo philosophi juvenes, Praxiteles et Phidias, quos Imperator agnoscens esse tantæ sapientiæ, caros in palatio suo habuit. Qui dixerunt ei esse se tantæ, sapientiæ ut quidquid nolit absentibus in die, vel in nocte in camera sua consiliaverit, dicemus ei usque ad unum verbum. Quibus Imperator ait, si facitis quod dixistis, dabo vobis quidquid vultis. Qui respondentes dixerunt. Nullum pecuniam, sed nostrorum memoriam postulamus. Veniente altero die, per ordinem retulerunt Imperatori quodquod in illam preteritam noctem consiliatus est. Unde fecit eis promissam prelibatam memoriam eorum, sicut postulaverunt. Equos videlicet nudos qui calcant terram, idest potentes Principes hujus seculi, qui dominantur homines hujus mundi. *Veniet Rex potentissimus qui ascendet super equos, idest super potentiam principum hujus seculi.* In hoc semi nudi qui stant supra equos et altis brachiis, et replicatis digitis nunciant ea quæ futura erant, et sicut ipsi sunt nudi, ita omnes mundiales sci... [sic—illegible] nuda et aperta est mensibus eorum. Fæmina circumdata serpentibus sedens, concham habens ante se, prædicatores qui prædicaverunt ea ut quisquis ad eam ire voluerit non poterit, nisi prius lavet in concha illa.

This parabolic quotation is perfectly consonant with the present state of Italy, in spite of the word which I cannot read. I do not know who wrote the above originally, nor when it was written, but I find it has some analogy with the prophecy of Dante and Petrarch. It is also perfectly consistent with the prophetic description of the Beast on the Seven Hills,

which is more diffusely explained in the book of Revelations. The allegorical meaning is the same, though expressed in other words, and giving a different comparison.

Perhaps it will be opportune to give here the six lines of Dante, in which he predicted that in 515 years Italy would be free from the reign of Papal corruption. In these six lines Dante prophetically foretold us what has now happened, and according to my explanation (given in a long letter which was kindly published in the *Daily News* on the 16th of October, 1860), nearly everything is now clearly demonstrated by words and facts. Here are the oracular words so much and so deservedly venerated by the Italians. Dante, *Purgat.*, Canto 33 :

“Ch’io veggo certamente, e però il narro,
 A darne tempo già stelle propinque,
 Sicure d’ogni intoppo e d’ogni sbarro,
 Nel quale un cinquecento diece e cinque,
 Messo di Dio anciderà la fuia,
 E quel gigante che con lei delinque.”

The translation of the above reads thus :

I speak positively, as I see that a propitious star will appear, free and unbarred from any power, to give notice that a messenger from God shall come and destroy the corruption, and the giant who sins with it, in five hundred and fifteen years.

Petrarch, who had been long enough at the Court of Avignon, where he had seen the most revolting abuses of power, and the most disgraceful and disgusting outrages against religion and humanity, after reproving and reproaching many Cardinals and high clergymen with their foul proceedings, withdrew and wrote the famous Sonnet which begins,—

“L’Avara Babilonia ha colmo il sacco,”—

and in which is embodied the thought of Dante. The *Nuovo Soldan* of Petrarch is the *Messo di Dio*

named by Dante, who shall appear to destroy the corruption, &c.

These predictions have been partly realised. The remainder will be accomplished with the assistance of the Eternal God, who is ever-merciful to those who are willing to labour for their own redemption from ignominious slavery. I therefore hope that the nation will collect all its strength and wisdom, and complete the noble work by a decisive blow on the head of the monster, which shall smash and disperse all its horns.

The following few lines, which I have since found, I copy from the MS. *Chronica de Ætatibus* (p. 213), to show that the name of Garibaldi is old and illustrious in Italian blasonic annals. I will not undertake to assert or deny that the glorious Cincinnatus the Second is or is not a distant descendant of that illustrious family which, on the fourteenth year of King Dagobert's reign, lived and ruled at Turin, and was a relative and friend of *Grimoaldus Dux Beneventanorum*: About the year 660 of the Christian era, Arripertus the First, King of Lombardy, after nine years' reign, died, and left two sons still minors. The eldest was named Pertasi, and resided at Ticino, the Lombard metropolis; the youngest, Godebert, lived at Milan and Ticino, as he resigned his share of public administration (*regendum relinquit*). As soon as Grimoaldus, the Duke of Benevento, heard of the death of Arripert, at the suggestion of Garibaldi, Duke of Turin, he hastened to Lombardy and had an interview with Godebert. During the usual salutations and kissing each other, Grimoaldus discovered that Godebert had a poignard concealed beneath his dress; without loss of time he unsheathed his sword and passed it through Godebert's body, and then took possession of Lombardy, as Pertasi had fled directly he discovered the fate of his brother: Grimoaldus Dux Beneventanorum hoc audiens suggestione Garibaldi Taurinensium Ducis

mox animum ad Regnum Logobardorum obtinendum erexit, &c. The letter *p* for *b* was frequently mis-used by the ancient writers, and particularly by the Germans, who cannot forget it yet. By this affair, on Easter-day, Duke Garibaldi lost his life : a little man, a familiar of Godebert, knowing that Garibaldi was going to the Church, posted himself behind the Baptistry and threw himself violently upon him, striking him upon the head, and decapitating him immediately after: Erat autem quidam parvulus homunculus de propria familia Godeberti; is cum Garipaldum Ducem in ipso sacratissimo die Paschali ad Eccles. venturum sciret, supra sacrum Baptisterii fontem *contemnens* lævaque manu se ad colunellum teguri tenens, unde Garipaldus venerat toto annixu eum in cervice percussit, et protinus caput ejus amputavit. I could extract many more valuable notes from this MS. with regard to Lombardy, but must refrain, as they would be extraneous to this work.

At the end of my letter, published in the *Daily News*, I added a postscript, which stated that whilst making the catalogue of my rare books, I took up one called the *Poliocreticon, sive de Machinis, Tormentis, Telis*, by J. Lipsius, published at Antwerp Offic. Plantin. dedicated to Ernest, Archbishop of Cologne, Prince Bishop of Lodi; and, in the fourth page of the dedication, I was surprised to read the following: "Quid alios commemorare opus, Tassilones, Utilones, Garibaldos et tot illustria nomina?" I concluded at once that there had been more than one illustrious general of the name of Garibaldi, and that they were in the service of the Bishop of Lodi, in the sixteenth century, or before, and were of Lombard origin. I hope Garibaldi will take care of himself, and avoid the snares of his enemies, particularly the priests; and that his precious life will be preserved, to the terror of the barbarian hordes who still infest the sacred soil of Italy. A

little more union is required for the last blow, and then everything will be free, and for ever. I am sure that the great soul of Garibaldi desires no other honourable distinction than that of being one of the *Patres Patriæ*, and seeing Italy united, strong, and free.

Before I quit you, Messrs Herode and Company, I will here give you an oracular sentence, just taken out of my pocket, and you shall tell me if it is prosodiacally correct, and to your taste. Mind, I do not mean to speak of the last judgment-day, I mean the month previous to it, like next April; it will be very fine indeed, a beautiful spring. I know you will grumble, but we do not care for that, and we shall see then,

“Omnia nunc florent, nunc est nova temporis ætas;”
 you shall pack up your things and bolt, the devil knows where, and the *Messo di Dio*, of Dante, or the *Nuovo Soldan*, of Petrarch, has appeared, to hasten your forced march to Palestine, or to —, as we shall have the

“Judicii signum, tellus sudore madescet
 E coelo Rex adveniet, per secla futurus
 Silicet in carne presens, ut vindicet Urbem.”

THE PAPAL INFALLIBILITY.

As in other chapters I have slightly alluded to these subjects, I think I ought here to recapitulate and discuss them more fully.

Juno sine viro fecunda Martem Gradivum peperit; and the Gentile philosophers took it for granted that it was so, and never troubled themselves about it with useless disputations. With them there were minds of wider range and sounder judgment, who admitted the mythological origin of their gods, however strangely fabulous it might have been, because

with them religion was not a warehouse for the sale of stolen things, or bubbles and puppets with or without heads, nailed on boards or walls, blinded, roasted, stabbed, or scourged, &c. With them it was a sound politico-religious principle to esteem religion as the principal of all the virtues, and they had the highest veneration and respect for their gods; so much so, that we see, for this reason, up to the first 160 years of the Roman era, it was forbidden either to paint or sculpture the images of the gods, for fear of offence, by putting them on a level with the animals of creation, in attempting to imitate their forms. Besides, the Roman and Greek Pontifices being paid by the State, and elevated to that dignity by talent, nobility of soul and blood, had no fear of opposition, or jealousy of their contemporaries, as they knew what talent was required for that honourable position. But when Christianity came by the God-Father's Messenger to redeem the world from a state of immorally fictitious worship, that Christian and Apostolic Mission undertook at first to point out to the people the errors and inconsistencies of the notions that they had of the Immortal God, and pointed out the proper path by which the soul's divinity, after its disembodiment in this world, would return to the Great Father, the *Causa Causarum*. We inherited then from Christ the godly humanisation which was instinctively felt by the Apostles, and by them transmitted to their disciples. How long the transfusion of that sublimely delicate and exquisitely divine sentiment continued to permeate from soul to soul amongst the growing generations, and spread and generalised itself in the various countries, we have seen; and we have seen also what corruptions, what monstrous criminalities gradually crept up and kept pace with it, in constant opposition, ever attempting to overthrow the truth with falsehood, reason with blasphemy, and God with Popes. After the death of Hieronymus,

Eu sebius, Augustin, John Crisostomus, Ambrosius, and other real Christians, the grossest mystifications were substituted for Christianity. These had already began to creep in at the end of the second century, but the above-named Saints, in the third and fourth centuries, by their exemplary conduct, aided by their powerful pens, and during their Episcopacies, preaching in their respective provinces, kept in check abuses and innovations, and the whole of the fourth century was controlled by their mightily inspired actions, without much damage to Christianity. The fifth century gave birth to many monstrosities, and redoubled the criminal debaucheries and clerical orgies of the third and fourth centuries, and the Christian world became affected by a general mournful chaos, from which humanity has not yet been able to free itself, although there have been occasional mitigations in various countries by the help of the sword of state.

The priestly innovations originated under variously shaped and coloured religious cloaks, one more inconsistently unbecoming than the other, another yet more offensive to God and humanity, repugnant at once to decent common sense and human reason. The *mammiferus atque oviparus* Dog-man of the Dogma of the Immaculate Conception laid the egg a long time ago, and had it hatched for several centuries under the Pontifical Pallium, but could never find a fitting opportunity or congenial atmosphere to make its appearance before the world and stand barefacedly in the ludicrous false position of its unlimited impudence. The incubus and the incubation were sung, ridiculed, and scouted out of society for successive ages by the intellectually active-minded men who followed God and Christianity, real Christians who never filled their pockets mercenarily and sanctimoniously with gold. At the Council of Trent there was an attempt made to force the old dog-man down the throats of the public, but, fortunately, the

presence of the Hungarian Bishops prevented the Papal President opening the carpet-bag to let it out. After that repulse it remained hidden in Papal darkness for an extra hatching, until it finally made its supremely comical appearance in the year 1855. It was thought that Savonarola and Paleario had now been forgotten, and that the time was opportune and safe to bring it out under the protection of the German Concordat. The Immaculate Pontiff was still infected with the perfumes of the German Messalina, who peregrinated with him towards the Avernian Lake, when he returned to Rome inebriated with demoniacal rage, and was reinstated in the sullied Chair of St Peter, forgetting that God said to Peter, "Si me amas, pasce oves meas." This unworthy successor, instead of taking care of his flock, as soon as he returned issued from the Vatican Stables a mad Bull, branding with damnation and whoredom the noblest work of God, the noble Roman ladies, who did the kindest Christian work that should have been done by the ruffian Priests who skulked away at the moment of distress and calamity.

Five years after his reinstallation, still filthily immersed in sins, with hands and garments ensanguined from the blood of his flock, his mouth slobbering poisonous froth, the lie on his tongue, with the affectation of humility and sanctimonious words of peace, he perversely and hypocritically unbagged the Dog of the Immaculate Conception, as a perpetual farce, to the amazement of educated people, and as a new bait to many of the innocent and honest portion of the populations who do not understand or trouble their heads about it; also as a flattering sanctimonious testimonial of his power to the rogues, his Saint Knights of the Roads, Chiavone, Merode, Borgia, Antonelli, and Co., and would gladly have martyred the unbelievers of the revived old imposture. This frantic old Priest has forgotten

apparently that, for a thousand years, such preposterous humbug had been publicly and privately discussed, and condemned as an inconsistent dogma, an imposture, and that the expounders of the reasons why such dogma is a mad dog, or a man-dog, or both, hermaphrodite-like, spiritual and temporal—the ancient expounders and controversialists on this subject have always been unmolested and free, even in times when the Papal debaucheries and concubinage, public and private, were omnipotent at the Courts of Rome and Avignon, when they used to say, “I am the Second Jupiter.”

The aforesaid dogma is inconsistently wrong, spiritually and materially, if it is possible to say so; a perfectly absurd notion, intended merely to support other cabalistic and mythological principles, stored up altogether in that carpet-bag many years ago, and reproduced at the apple-season of the year 1855. The fundamental proposition was wrong, absurd, and false before and after that dogma's dogmatisation. Here is the proposition of St Paul, who stated it, and never thought that his words would be tossed and turned and set up as a speculative proposition to bring an Income-tax to a set of vicious idlers, who live at the expense of that humanity whom St Paul intended to benefit by his noble and disinterested devotion. He wrote: “*Omnes homines peccaverunt in Adamo*,”—every man sinned with Adam. St Paul excepted nobody, nor did he intend to except any person, male or female, young or old. If he had contemplated any exception he would have named it; and had he thought of excepting the Virgin Mary, two words only (*Excepta Maria*) would have been quite sufficient, and such exception would have been undoubtedly expressed in the said proposition, and transmitted to the New Testament. The old Popes, however, with their coherent ideas of mystification, and desire to reduce Christianity to a mythological state by their attacks and opposition to

the Bible, saw in the above dogma the opportunity of satisfying their intent and purpose, and determinedly framed an amendment to St Paul's proposition with these words: "Excepta Maria Virgine sine labe concepta." By this amendment it can be seen at once that they found the Philosopher's Stone by which they could command not only a respectful credulity on the part of ignorant Christians, but also a new California to keep up permanent supplies to their housekeepers for the *Cenas Saliares*, and the means to ascend a step higher in the estimation of the blessed half-blinded people. Therefore it was they framed it afresh as a new dogma, though it had been ridiculed long ago, and could not be made acceptable. However, as political circumstances were much in favour of Pio Nono a few years back, and reaction was successfully re-established everywhere on the Continent, he presented the Mad Bull by smuggling it in at a Council without any discussion at all, simply announcing it, and at once rose a step higher in the opinion of the Kaiser, and of his *faithful* subjects, who believed that such a precedent, established without the disapprobation of a single member of the Ecclesiastical Council, constituted the Pope's Infallibility.

Before quitting this subject I should like to make some remarks upon it. Suppose that to-morrow I marry, and next year I become a parent, of course I should be annoyed with the thought that my child is born in sin, though I know it to be innocent, and though I presume that I have lived an exemplary life. Now imagine that the ecclesiastics who ordained Merode, Antonelli, Cullen, Dupanloup, Pie, Tail, Horn, and Company, were alive, and were perfectly acquainted with the stock of iniquities that these reverends had committed, would they be equally sorry or annoyed at their paternity as I am, or not? This is the first question; but another question arises from this proposition, which may be stated thus: If

the sacraments are all equal, why does sin originate from the celebration of matrimony, and not from the celebration of the Sacred Orders? Why is an infant born in sin, and why is an ordained barterer, a marauder, a Simoniac, a lewd profligate, exempt from sin?

According to my views and limited intelligence, it appears that my paternity is less culpable than the episcopal, and if there is a place for the punishment of the sin of the first, there ought to be one also for the second. It appears also that as the sins of the second are greater than that of the first, that they ought to be more severely punished: and in such case it would not be inconsistent with Divine justice should it fall heavily upon the heads of the ordaining bishops as well as upon the ordained sinful priests. I take it for granted that Divine justice pays everybody with the proper coins, and according to their merit. Now, for instance, Bishop Cullen, who wants to keep a population in ignorance; Merode, who strives to subjugate and cut to pieces another population; and Antonelli, who wishes to roast alive those who escape the barbarism of Merode,—these three first-rate specimens of proverbially known Antichristianity, will they be rewarded, or will they be punished? And the Bishops who ordained them, will they be answerable for their deeds, or will they be exempt from punishment?

These are proper theological questions which I should like to hear duly discussed by persons who can see much farther than I can with my limited penetration. As Antonelli is too much engaged in the politics of the day, the crossed lamb of Orleans might explain them: as he is compelled to attend to his business, and has given up the pamphleteering episcopal system, he might condescend to explain these propositions with some theological reasoning.

Now, Mr Double X of Orleans, what is the differ-

ence between the sin of a baby and the gigantically swindling transactions of Bishops A. B. C. of Holy Roman Catholic and dog Apostatic confederation? You may answer, that the proposition will not stand because the comparison is not good, inasmuch as religion admits that the child is born in sin, and that, however criminal he may be, the Church does not contemplate the ordained priest or bishop as a sinner; and to your answer I reply that logically and rhetorically speaking, though apparently there is no sin in the ordination of the Sacred Orders, yet many sins, scandals, and crimes have originated by your enticing and provoking ignorant people to oppose the laws of the country, to promote intestine wars and disunion in the various countries, and set up a barrier of perpetual strife and discord between the human and the Divine laws. Therefore my impression is that the difference consists in this, that the child is born in venial sin, and that prelates like you commit willingly mortal sins; and I prove it by your being diametrically opposed to the decree of St Peter, who orders and forbids ecclesiastics, under whatever circumstances, to meddle, accept, or administer any affair concerning the temporal power. But, as this is out of my comprehensibility, I return to the Papal infallibility, *alias* the new dogma lately established by Pio Nono, under the name of the Immaculate "Juno sine labe concepta," when she gave birth to Martem Gradivum.

Pio Nono, to please his dear friends the Jesuits, who were the real authors of the Immaculate Conception, fell into a vortex from which he cannot now liberate himself, because this is the real substance of the matter, which I will explain as briefly as possible. The R. R. P. P. Jesuits wanted the establishment of the Papal infallibility, because in their own doctrines they have established, or think that they have established, their own infallibility. The honest Christian believers have in good faith often questioned the Jesuits if it were possible that a

Christian sect could be infallible, while the head of Christianity was still considered fallible.

Pio Nono, seeing the contradiction, desirous to assist his friends and to rise another step himself, commissioned the right reverend Jesuits to prepare the plan for carrying out the scheme, and by the assistance of various Concordats with other Jesuitical secular Powers, when the reign of terror was established everywhere, except at three Courts of Europe, it was done as quietly as possible, as it was proposed in the Jesuitical programme of 1855. At a council (I forget the day and month) Pio Nono simply proposed the thing, and the Cardinals and Bishops present having been already instructed to assent to it, the proposition was carried *nemine dissente*, and the Papal infallible dogma of the Immaculate Conception came out of the hole of the Stercorarian chair in the shape of an egg without a shell, and was received by the zanies and credulous worshippers of Papism as a real article of faith!—

I ought, perhaps, to say something about the mythological origin of the Holy Water, but I am afraid of fatiguing the reader. However, I will briefly mention that the old Romans had their holy water, which was invariably used by the Pontifices to wash their heads, faces, and hands, before making any sacrifice to their divinities, as Strabo says, in lib. 6, Geogr., “*Purgamenta inde superstitiosissimus Numa peregit, et comatum longa caput cæsarie aspergit unda.*”

“*Bis caput intonsum fontana perluit unda,
Bis sua faginea tempora fronde tegit.*”

So says Ovid : Purity was particularly required in everything that was sacred ; and it is confirmed by Jamblicus in the ‘*Mysteries*,’ by Plautus, Virgil, Tibullus, &c.

Persius, Satyr 2 :

“*Hæc sancte ut poscas Tiberino in gurgite mergis
Mane caput bis, terque et noctem flumine purgas.*”

Ovid, lib. 5, *Fastor* :

“Cumque manus puras fontana perluit unda
Vertitur et nigras accipit ore fabas.”

Virgil, lib. 6, *Æneid* :

“Idem ter socios pura circumluit unda
Occupat Æneas aditum corpusque recenti
Spargit aqua.”

It is not many years since that I read in some Roman Catholic newspaper the praises and the usefulness of the Holy Water; it was described most grandiloquently, and given out as a great *nostrum* of the Holy Roman Catholic shop, of course with the usual amphibious power, like everything else pertaining to that stock. Its Spiritual utilities consisted in “washing the venial sins, shortening the pains of Purgatory, and giving strength to resist all sorts of temptations.” The Material utilities consisted in “Curing sterility (like the Lupercalian feast), purging the atmospheric air from pestilences, and curing all sorts of diseases.” Dulcamara, in this case, is beaten out of the field, although his specific cures a great number of human infirmities, comprising the renovation of the skin to the old maids of St Rococo, as he says in his song :

“O voi matrone rigide
Ringiovinir bramate
Le vostre rughe incomode
Con esso cancellate,” &c.

But the Pope's Holy Water does more than this; and it is said by Herodes that he uses it as a lotion to his bad legs, and expects a miraculous cure.

Setting aside badinage, and returning to the classics, it is evident (and I have also demonstrated this in the Consecration of the Pontifices Maximi) that the Mola Salsa used to be sprinkled on the altars and on the victims before they were immolated at the various

sacrifices by the Gentiles, just in the same way that the Priest uses the holy water for every modern ecclesiastical purpose, whether in blessing one thing or in damning another.

Horace, Satyr 3, says :

“Tu cum pro vitula statuis dulcem Aulide natum
Ante aras, spargisque mola caput improbe salsa.”

Et Tiresias apud Senecam, ubi Mantum, et Œdipum alloquitur :

“ huc prospere admove
Et sparge salsa colla Taurorum mola
Placido ne vultu sacra, et admotas manus
Patiuntur.”

Virgil, *Æneid*, lib. 4, also says :

“Ipsa mola manibusque piis altaria juxta,
Unum exuta pedem vinclis in veste recincta,
Testatur MONITURA Deos.”

These facts prove that the ancient Greeks and Romans were the original patentees and administrators of the Holy Water, which was superseded by the Apostles when the latter instituted Christianity.

Regretting that I am not able to trace when the Roman Catholic Episcopate re-introduced the Holy Water into use, I transfer any further investigation of the subject to the Right Reverend Prelate, Bishop Cullen ; and for the present I suspend this portion of my work, and take my leave of the kind reader, wishing him happiness.

VENICE:

ITS PRESENT MARTYRDOM AND ITS FORMER GLORIES.

THE events of the whole of last year proved to be a general castigation to the human race; probably on account of the anti-Christian and monstrous literary abortions of that class of society which, malevolently mistaking their proper mission on this earth, had set up an unreasonable and doggedly obstinate resistance, not only to that which is good and reasonable in general, but to all material and spiritual progress, setting at defiance *à l'outrance* both public opinion and law, thereby proving themselves to be the positive *Incommoda sæculi*, and incorrigibly mad.

First of all, we have had the Pope in several Consistories in hysterical fits, thumping and tearing his embroidered petticoats, merely because the sun insisted on rising in the east, and continued in its course to illuminate the universe, in spite of the Bulls issued from the Vatican telling it to stop at the antipodes until further orders were issued by the said Holy shop. This modern thundering Jupiter forgets the *fiasco*, and that he has not the power of a Jupiter Stator, as he could not even stop the mercenary knights to pick up the *pagnotte* before Castelfidardo, and convert the rout into a victory. His last allocution had only the effect of renewing the Carnival before its proper time in Italy; and in other European countries it had the miraculous power of setting to bark a goodly number of

interested persons who feed and fatten upon the produce of the Holy shop, which is kept supplied with tolerable stock by the insensible and gentle lifts which are practised daily and nocturnally, to the detriment of their husbands and families, by a number of credulous and idiotic women, sprinkled also with a small portion of rogues of both sexes, the whole of them being enticed to these saintly works by the invisible mask of the confessional.

In Germany, France, Ireland, the pretended Cavalieri di Cristo, and even Sancho Panza, all cried out *plagas—miserere mei*, against the progress of civilisation and constitutional freedom; and having leagued themselves together under the chiefs of the *Sanfedistes* Society (spread all over the various States and Provinces of Europe, whose Grand Masters are the Bishops), have determined (as they think they are still in time, on account of the great superstition and ignorance that has prevailed for so many consecutive centuries with the abject populations) to rally their strength, and by means of their secret Propaganda, corruption, and immorality, pecuniary means, and promises, impudently false inventions, and Jesuitical insinuations, together with the assistance of the public press and the pulpit (the latter no longer the area for the exposition of the Eternal Truth and the teaching of the sublime morals of the Omnipotent Benefactor of mankind), and, lastly, by every means that opportunity offers them, even the upsetting of thrones and the murder of their Sovereigns (as is insinuated in divers Jesuitical works printed at various epochs, and particularly in the seventeenth century), they have determined, I say, to make a last effort to upset and stop the progress of civilization. In order to give credence to this awful announcement, the people need only take in their hands the daily papers, and read the every-day preaching and printed circulars of the Bishops; and, as it would be impossible, on

account of the great number of them known, and of the greatest cipher unknown, secular and Ecclesiastic, males and females, to name the total, I shall only extract from the public papers the names of a few of those who seem more impudent and more barefaced than the others, more timid or Macchiavellic. The great archpharisaical, pro-ignorant, and anti-Christian Cullen, and the incessant *eminently Satanic* writer Dupanloup (both of them the standard-bearers of the Roman Catholic and anti-Apostolic hypocrisy) stand in the first order, supporting right and left Cardinal Raucher, who leads his Imperial Master in a *Barathro infernale*, while he thinks of going to Florence, Rome, and Naples to eat the figs and grapes that never will ripen for him because the climate is too warm! Three yards behind follow the new public criers, the Bishops of Agen, of St Die, of St Claude, of Metz, of Verdun, of St Denis, and the remainder of the *Sacra Caterva* of superior and inferior Priests, who quietly grin through their hypocritical teeth and do their business in the style of Don Basiglio.

I shall not take any notice of these pretended *Fidei Defensores*, but let them meditate and do what they can for the accomplishment of their politico-religious and interested schemes of conspiracy against public opinion and moral progress; and while they busy themselves in their works, I will undertake to acquaint my readers with certain facts and black deeds which are uncontroverted, and which positively establish the bad faith, impiety, avarice, simony, falsification, unchristian revenge, and ungodliness, as well as the robberies and murderous spoliations and usurpations, which have been perpetrated by the Popes and other Ecclesiastics of every hierarchic degree, and which have always been committed most sacrilegiously under the mantle and the name of God and the Saints, but, in truth, only and really for the advancement of themselves and their relatives.

As these Ecclesiastics are determined to go *per vetitum nefas*, so, *fas est, et ab oste doceri*; and it is quite time to take up the challenge, and apply to these secular and Ecclesiastical incorrigibles the *lex talionis*, with or without asking them how they like it,—therefore, *Macte animo virtute*, Baron Ricasoli, and you, too, Count Persigny, do not be afraid of acting unconstitutionally, by entirely removing and dismissing from their prebends and stipendiary emoluments, or parochial incomes, all those Bishops, Prelates, Canons, and Vicars who, meddling and speculating with the politics of the day, transgress the rules and regulations of the State, and, by their fanaticism, attempt to subvert public order and the laws of the country; unmindful, at the same time, of their duty to their flocks, and to the Sovereign who protects them and guarantees to them their incomes, and traitorous to the Divinity whom they pretend to represent, but most unworthily. After a sufficient trial, then, unhesitatingly give these open-mouthed verbiage enemies the sack; and if that should not prove sufficient to satisfy them, you might resort to harder measures. Remember that they form a tenacious sect, and a compact of such strength and means, that as long as a branch of them, however small, remains, they will fight, and by proselytism *ripullulate*, like the *cardus maledictus*; and that they may return to the attack while you are asleep, and eventually succeed in attaining their objects. In the course of this *abregé* of historical Ecclesiastical usurpation, I shall touch upon several examples that have occurred which confirm this statement; therefore, I inculcate the application of the remedy before the disease spreads any farther, and thus becomes constitutionally chronic. Besides, where would be the justice, if only the liberals, or suspected liberals, are to be imprisoned and fined for simply transgressing this or that law? Up to a few years since thousands and thousands of victims were sacrificed in every country, sometimes upon

conviction, at others upon suspicion, and many poor innocents were the victims of the most abominable torture of both mind and body, the perpetration of which involved the entire wreck of their families. I have been accustomed for many years now to see fair play in everything, and I have lived long enough to see many political events, but I have no remembrance of having read, or seen, or heard of the political persecution of aristocratic retrogrades, however criminal they have been. The only popular retribution that has come under my notice in late years against a tyrant who richly deserved it (and which gave me a good and satisfactory appetite for at least six weeks), took place here in London, and was most spontaneously administered by the good and honest-hearted sons of John Bull, upon the notorious Field-Marshal Haynau, who, I say, richly deserved the dish, as he had ordered the flogging of numerous Italian women in several towns, and in the public places, and had also burned many villages during the Italian war of 1848, and ordered the unfortunate peasants who attempted to escape to be shot.

In the late Italian war the brave Kaiser produced in the field another specimen of the Haynau breed, bearing the name of General Urbain, who had a predilection for shooting whole families, and levying such heavy contributions upon the towns and villages through which he passed that his depredations were equal to those of a swarm of locusts after settling on a fresh field of corn in the month of May. All these inglorious and rascally in-Urbain deeds were perpetrated by this General because he had under his command twenty or twenty-five thousand Austrian marauders, who were repeatedly thrashed and discomfited by Garibaldi and three thousand of his brave Volunteers, to whom Urbain, after fighting for a couple of hours or so, was always compelled to show his heels, and the prodigious elasticity of his confederate *gambini* (Croats).

The liberal Governments of the present day need hesitate no longer to put a strong bar against the false and hypocritical rules of a few persons who are prone to keep the universe in convulsive suspense by their threats of war and ruin to the population, under the plea of possessing the right to do these things by Divine gift and will. The people know well enough now-a-days that this is all moonshine, and that the Rulers themselves must go hand-in-hand with the populations, upon whose common sense and actions that popular sovereignty is built which places the crown upon the head of the monarch most disposed to sustain their honour and interests, and thus afford the most material advantages for their comfort, civilisation, and freedom. Let the reader glance a few years back, and recall to mind the conduct of Francis the Fourth, of Este, at Modena! He did not even spare the Ecclesiastic Andreoli, nor many others suspected of liberalism; they were doomed, unconvicted. The same cruelties marked the conduct of the idiotic ex-Emperor of Austria in 1850 towards the flower of the liberal-minded Germans and Italians who had the misfortune to be credulous, and were confident in the justice of that cause and their Ruler; and who awaited firmly in their places the result of the political conflagration in 1848—the absentees only saved their lives, and lost their substances. The sleek and sanguinary hypocrite, the Arch-Priest of Rome, acted the same towards the Ecclesiastic Ugo Bassi at Bologna, and hundreds of others in many other towns. Not content with the victims which he had provoked by his own folly, and the recantation of the humane programme which he issued after he had been consecrated in his place (after his restoration to Rome, which he had deserted), he went hand-in-hand with the whole of the other traitors to the liberal cause; and, to show his contempt for liberalism, issued a Bull stigmatising as prostitutes

all those noble Roman ladies who had with generous hearts and motherly feelings, like good Samaritans, sacrificed their means, their time, and their lives to afford their constant care and assistance to the Volunteers of Garibaldi who so nobly defended Rome.

I will not say anything of the number of victims who were shot and hanged, nor even of one, a liberal, an Anconitan Jew, who was there publicly burned alive a few years ago. Now, granted that he was a liberal, that he had taken up arms against the Popish rule, where was the Christian justification for such a revenge? It is not true that Kingly and Sovereign institutions were ordained by God for the oppression of the populations; it is not true that God created the populations at one time, and at another ordered their destruction by fire and sword; it is not true that God is revengeful, because such absurd notions are monstrously insulting to God himself, and to His consistent Divine will and power. When such things have happened, it has been through the abuse of power, and the barbaric fear which Kings have entertained of their enemies; and because, not satisfied with spoliating those enemies of their goods and chattels, they have taken their lives in the bargain.

Let the reader observe the new martyrology of the Venetians, and reflect a little on the number of victims from the year 1815 to the present day. Let him observe, also, the abuse of power in every way, not only in over-taxation and fines, in forced contributions and loans, in the confiscation of houses and landed property, in the suppression of the issue of metallic coins of the proper value, and the issue instead of paper invalid twenty miles out of the place, and in the compulsion of the citizens to pay the taxes and impositions in coins; but observe, also, how justice is administered in Venice by judges who do not understand the language of the country, and who judge, not according to evidence, but according to superior orders; the forced conscriptions of overdrawn

young men, on account of the suspicion of their being liberals; the suppression of the free port of Venice, which was for centuries the first emporium of the world, and which was ordered for the sake of attracting the commercial speculations towards, and of enriching the incommodious and dangerous port and city of Trieste, where a number of Tudesques and Germans have settled lately, in league to absorb with the Government every sort of profit that might be obtained by enterprise; the overcrowding the cities and villages with Austrian troops, stationing the soldiers in most of the citizens' houses, to consume and enhance the value of food, and shorten the means of the citizens; and the inconvenience of having in their houses, according to their means, a number of vile, rapacious, filthy, and abominably-savage barbarians, who take and do whatever they like with property and person, threatening the lives of and accusing their victims of liberalism, as a palliation or as an excuse for their thefts and brutality; thus intimidating and impoverishing the population, once most opulent and happy, most educated, and susceptible of the highest inspiration of delicacy, honesty, virtue, and all other honourable qualities attributed to the aspirations of mankind.

Now this population, according to the evidence of Charlemagne (given in his biography), was at his time the most skilled and learned in arts and sciences, and from them he selected many masters of all sorts, to transport them to various cities of his Empire, to teach there, as he said, out of Italy *nulla scientia cognita erat*. Yet Venice at the time of Charlemagne was not four hundred years old, and from its very infancy it stood firmly watching and imperturbably guarding and defending its shores and *lares* from those ferocious barbarians the Huns, the Goths, the Vandals, as well as other savage tribes, which had, one after the other, devastated and destroyed the towns and populations of the noble

peninsula. When the old Italian Patricians first congregated in those lagunes, they conceived and adopted the best means for self-defence; and they fortified themselves so ably as to resist the attempt of any stranger to deprive them of their independence. Indeed, they actually defended themselves so valiantly that neither the Roman Empire, nor the French Kings, or any other, could conquer them. We see, also, from the ancient MS. and printed histories of Italy, that the Venetians began early to have political and commercial treaties with the Greek and Roman Empire, and the rest of the European States, and that they never signed any treaty derogatory to their freedom and independence. This can be proved by the MS. *Chronica* of the celebrated Doge Dandolo, and by the *Libri Pactorum*, besides the historians Rossi, Guicciardini, Muratori, and all the Venetian historians, such as Raffaino Caresini, Gio. Jac. Caroldo, Daniel Chinazzo, Biondo Flavio, Ant. Donato, Paul Morosini, Jac. Zeno, Ber. Giustiniano, and those who wrote by public decree; and I am happy to repeat here that the Venetians supported their dignity and independence with *éclat* and grandeur in their territory near home, as well as in all their colonies, even when they were quite young amongst the nations. With their prudence and wisdom, and their skilful knowledge and courage in the fourth century of their existence, they gave a moral lesson to Pipin, and afterwards gained his esteem, as well as the friendship of that great man Charlemagne.

The Venetians soon attained the fame of a first-rate power, and they became the greatest defenders of the Christian faith. It was the Venetians, too, who first conveyed its Ministers and the Knights to Palestine, and various other parts of the globe, to spread the Evangels. They twice conquered Constantinople and the Black Sea, the Syrian coasts, and the coast of Morea; they also conquered many towns, as I shall demonstrate in course of time in these

historical sketches. They likewise undertook many warlike expeditions single-handed; and they sometimes, leagued with other Powers, sustained, at intervals, for consecutive centuries, the wars with the Turks. For an example of their heroism I may refer the reader to the siege of Candia, which lasted for nearly five-and-twenty years. Venice was also perpetually molested by the other Turk-leeches of Europe; that is, by the insatiable sucking animals rolled down from the German, French, and Spanish Alps; who, not satisfied with having a good share each of the Italian States, stimulated by the caprices of the Popes, either to satisfy their holy grasping motives, or to fatten some kindred of their own, legitimate or not, or by their natural cupidity of spoliation and pomp,—sometimes instigated also by the political schemes of the Imperial vassals, in conjunction with the Popes, to wage war against this or that State,—they endeavoured to bring in, in one way or another, the Venetians, with the sole object of weakening and exhausting their strength and means, hoping thereby to reduce them, so that they might become an easy prey. The Venetians, however, armed with virtue and political wisdom, stood every battle valiantly, repelling the ambitious Papal or Imperial schemes; and not only defended themselves and their allies, but at other times stood single-handed, and bravely defended themselves against the combination of all the great Powers of Europe.

During the whole of the fifteenth century the Venetians were engaged in wars, principally with the Turks, when Pope Julius the Second, in the year 1508, originated the League of Cambrai against them, for the sake of spoliation, and in jealousy of their really great and supreme domination in every part of the civilised world.

I should state that the Venetians, with their money and influence, materially contributed to the elevation of Julius the Second to the Papal Chair;

and out of *gratitude* for these services and assistance, lent to him before and after his assumption of power, this monstrous priestly scamp laid a snare and originated the League against them, with all the then great Powers of Europe, assisted by the minor Powers, and the Imperial vassals who joined them with their land and naval forces. Henry the Eighth of England was the only one who did not appear against the Venetians; and his exclusion from taking part in the League was justified by other political motives, which can be read in French or in English History. Besides, England had always been on good terms with the Venetians; there was no jealousy between the two governments, and there was a mutual sympathy between them with regard to political affairs, as well as a popular and friendly fellow-feeling with regard to industrial speculations and commercial enterprises. I shall speak further of this League in a future page. The Venetians were at this time in the zenith of their opulence and legislative wisdom, on account of the great number of celebrated, modest, honest, and virtuous men who sustained and represented at the European Courts the high dignity of the Serenissima Republica, with splendid and spotless glory, while the seas were loaded with their vessels, importing and exporting the merchandise of Europe, Asia, and Africa.

The English had for some centuries admired the Venetians, followed many of their noble examples, and had many of their young noblemen and gentlemen educated at the Venetian Colleges. England was then in her first stage of political and commercial greatness, and Henry the Eighth thought it necessary to be a constant friend of the Venetians, in order to keep in check the ambition of the French Monarchs, as well as the Aragonian Sancho Panza.

As it is not my intention to write the Venetian history, there is no occasion for me to state here when, how, and by whom the Venetian Republic

was founded ; though when very young, and not yet 200 years old, in the year 558, as stated by Cassiodorus, a contemporary historian, the Venetians had numerous ships, arsenals, storehouses, and a great number of shipbuilders and artificers of all sorts, and that those citizens were already celebrated everywhere as commercial men, as well as gallant warriors.

I will now pass on to the seventh century, when the Venetians were feared as powerful foes by their neighbours and by the Greeks, who had much esteem for them, and highly valued their friendship, having seen how firmly they stood, and how intrepidly they defended their shores from foreign insult or invasion. The celebrated historian Rossi tells us that, in 729, they took Ravenna by assault from Luitprand, the Lombard King, who had driven away the Exarch, the *alter ego* of the Greek Emperor in Italy.

In the year 804, King Pipin, the father of Charlemagne, having established Ravenna as the metropolis of his Italian kingdom, after the spoliation of the Lombard Kings (as I have shown elsewhere), as he resided there frequently, conceived the idea of possessing Venice and doing away with the Republic, thinking he should find as easy a task as he did with those of Lombardy, Tuscany, and the Roman Estates ; however, he was mistaken in his calculations, and was tremendously defeated. He had no other motive for that war but that of conquest. Constantine, Perfirogenitus, Rubeus, and other historians say that he went to attack the Venetians with a naval army and with large ships of war.

I will here give a sketch of the battle. In the year 804 Pipinus started from Ravenna for Venice with a powerful army and fleet ; he had already by force occupied Brondolo, Chioggia, and driven out the Venetians from Malámocco, who withdrew in order of battle, with their ships of all sorts and sizes, to the front of Rialto, determining to stand there and perish in preference to giving way to the enemy ;

who soon came there and attacked them with great impetuosity and determined courage, which the Venetians, with equally determined valour and ability, resisted, assisted by the command of their General, who ordered them to separate and break the line of the French ships while the tide was flowing down, and so take advantage of the impossibility of manœuvring the large French vessels, and board them. The signal was given, and the Venetians threw themselves upon the French with such ardour, dealing death with almost every blow, that the French began to disband, seeing the number of their companions slain, and instead of recognising the voice of their Commander, hearing those of their wounded comrades; seeing, likewise, that the waters were reddened with their blood, and their King precipitously retreating towards Ravenna to save his life, they dispersed, and abandoned the Venetian waters. This war, which lasted but a few days, terminated with a tremendous loss on the part of the French; but it cost a great number of the Venetians dearly also, mostly artificers of all sorts, and Arsenalotti, who had retired at first from the above-named places on account of the superior number of the French. The French King was so surprised at the bravery of his enemy, that a short time after he wrote a letter from Ravenna to the Doge, offering to treat for peace, and expressing his desire to go there personally to see and admire the place. The victorious Doge accepted this flattering proposal, and sent a good number of fine vessels to Malamocco to meet him. The King, dressed up with the utmost of his magnificent pomp at Malamocco, ascended the largest Venetian ship, and as there were a great many spectators, he faced the curious population that was watching him, and with a loud voice, and throwing his gold sceptre in the sea, he said :—"As I have thrown into the sea my sceptre, which will never again appear, so I will never any more

disturb their happiness or offend this community. Without cause, and without any just reason, I did provoke you ; and as the anger of God fell only upon me, so may it fall upon the heads of all those who may unjustly come to offend you in future centuries." He was then escorted, amidst acclamations, to the Ducal Palace, where he was most sumptuously received ; peace, independence, and liberty were reconfirmed, and the Republic acquired greater stability and lustre from that time.

Although it is somewhat out of place, it is well to state here that the Greek and Roman people, in difficult times, that is, in times of scarcity of food and of political commotion, used to assemble riotously before the Senate-houses, crying out loudly for *panem et circenses*. The Venetian people, on the contrary, always seemed to better understand the position of their own Government, and with acute political intelligence, in the greatest as well as in the smallest difficulties of the Republic, the Gondoliers, the Arsenalotti, the Armourers, and every trades' corporation, inspired by the *dulcis amor Patriæ* and their liberties, proud of co-operating with the nobility and the authorities for the welfare of the country in every case of attempted or real invasion, this orderly, silent, and meditatively obedient population, with virtuous and intelligent intrepidity, executed, veteranlike, the most difficult and dangerous orders of their Commanders without hesitation or murmur, evinced deeds of heroic bravery, with self-abnegation of comfort, property, and life ; contributing also their wealth to swell the public treasury, depositing there all the gold and silver vessels or jewels they could afford as a holocaust to their country's liberty and independence.

These are the great examples that the Venetians have left us, and the world in general, to be followed by every people nobly inspired for the maintenance of their immaculate *Lares*, their wise, liberal

laws, and the honourable crown of their King, or supreme magistrate. It was a great and sublime spectacle to see the whole of the Venetian family, rich and poor, all aiming, labouring, and struggling so indefatigably to save their country's honour. In the supreme moments of danger they never tumultuated for *panem et circenses*, like other people used to do. Such a thing never occurred with them, and they never distressed the Government in troublesome times; yet this population,—so obedient to the laws, so respectful to the authorities, so familiar with the nobility, and so ready to answer the call to defend their country's liberties, so great and so feared by its enemies, so excessively jealous that one corporation should be more favoured than another, or that any arbitrary tyranny should be exercised against this or that class of persons, endowed also with highly excitable spirits, easily inflamed in two or three instances,—have terribly tumultuated, and sacrificed the lives of their Doges, and other authorities to their jealous vengeance.

I feel bound to say a few words only with regard to the feminine sex, as I can find no words that are adequate, and have not the space to dedicate to them in this small work; therefore I will laconically say that the Venetian ladies most heartily concurred in everything with extraordinary promptitude, self-devotion, and abnegation of every kind, in the critical moments of the Republic, and that their cheerful presence was met everywhere, and their assistance much appreciated by the whole population. Their greatest pride was that of having generated and brought up to sentiments of glory and patriotism a population which from infancy had rivalled the renowned and extinct Republics of Greece and Rome. Vanity was invariably banished in every momentous question. Every woman felt that her heart palpitated in its proper place, and that she was the worthy companion of the man who enchanted

her life, and drank out of her cup. God immortal was reflected on the men whom she venerated, while he blessed her existence. Love and charity prevailed in the midst of the population, led by Divine Wisdom, which seemed almost to take part in the general spectacle of a people who were determined to maintain their redemption from tyranny. These were the feelings which animated all those who took part in the tragic scene, while the lands and waters were newly baptised in blood to strengthen and perpetuate their sacred liberties. No despair, no confusion, interfered in those struggling moments. God, I repeat, was ever present, benignantly smiling upon them, and no mystification, no superstitious, idiotic bigotry, seized the minds of the women—as happened in various other places; their minds were free, their hearts open to receive the godly inspirations, and they were already occupied with elevated thoughts, and the exquisiteness of the proportioned sentiments of the soul which constituted the virtuous programme of life harmonising with God and humanity, prompted by Him with the sweetest vibrations upon the most delicately and ingeniously complicated instrument, that is, the beautiful and sublime masterpiece of God—woman. Yes, the Venetian ladies, with their mental attainments, largely contributed to the civilisation of the world, and deserve my poor tribute of admiration for their past honourable, virtuous, and glorious deeds; and I am happy to say that I had personal knowledge of the patriotism and national devotion of the modern ladies, who in 1848 emulated the glory of the ancients in spite of the exhaustion and miseries of the martyrdom that they suffered, and have suffered since 1815—under the barbaric rule of his *Impious Majestically Rum Cadaveric Apostate*, who has never thought for a moment that the day of retribution is fast approaching, and that his best title really means *Caro data vermis*, or to the pigs, no matter to which,

as it amounts to the same thing, *et in pulverem revertetur serius ocius.*

Ca va sens dire that I should say something also of the illustrious Venetian Senate; but what shall I say first of all, as so many ideas suggest themselves to my mind all at once that I do not know which to choose! On the extraordinary wisdom of that illuminated corporation depended all the merit and the greatness of that little nationality. Their steady, calculated political *prévoyance*; their energetic actions; their ambition for supremacy; their enormous wealth; their love of liberty and independence; their prudence in political transactions with other nations; their unstained, honourable word, which was religiously maintained in every civil and commercial transaction, and in the affairs of State; the severity and the just administration of their laws, and their polite manner to strangers and to the neighbouring populations, which captivated their esteem and admiration, whilst it impressed them with fear and respect. The jealousy of their national honour was almost elevated to the rank of Deification, and as long as this lasted, Venice was great and powerful; the foundations of that Empire sunk when they became indifferent to that honour at the end of the seventeenth century, when gorged with gold and possessed of a greater territory than they could manage to look after or administer with their usual intelligence, moderation, and wisdom.

From the earliest stage of the Venetian welfare, the civic authorities contrived to secure the affections of the people, and the nobility and gentry; and they never neglected any opportunity of commingling with them. The better to ensure to themselves popular sympathy and obedience, they instituted a great number of religio-political festivals for all the year round, as a permanent means of amusing the population, and keeping them in a healthy state of agility, and in good training for martial valour.

For this purpose they also revived the whole of the Greek and Roman Gymnastic and Olympian games. The Doge and all the other public officers invariably attended upon these occasions, robed in their magnificent official costumes, to enhance the pomp of the proceedings by their presence, and to participate in the public rejoicings, as well as to better regulate order, and maintain proper decorum and friendly feeling with all classes of the people, who were invariably the actors in every public representation illustrative and commemorative either of a land or a naval victory over various people whom they had conquered at different epochs. Besides this, the regular Olympic and other kinds of games afforded the people the opportunity of distinguishing themselves in everything that was manly and honourable. Thus, whilst the applause and the ovations of the people were bestowed upon the victors, others were excited to emulate them, and with the ambition to aspire to noble actions, and make themselves expert in every mode of fighting and self-defence. Music, dancing, and theatrical representations were accessory amusements on such occasions, and were equally appreciated by every class of the citizens. The expenses of these national festivals were defrayed by the Government, though most of the Nobles voluntarily contributed largely to them out of their private means; in some instances, also, at various epochs, several Senatorial families have entertained at their private expense the Doge, the Senate, and the people in the grandest style.

It was by their generous liberality that the Nobles showed the people how pleased and how proud they were of their disinterested and popular friendship; and the grateful population, happy to receive the protection, generosity, and friendly sympathy of the Nobles, returned their thanks and the high esteem which they entertained for their Nobles, by making common cause with them in every political necessity

for war, and in every case of need for popular assistance.

If I were not afraid of going too far, I might state here that from the tenth century the Nobles had adopted the habit of standing godfathers to such of the children of artizan families as they liked to choose, and that these children were always well brought up; moreover, that in course of time they used to accustom themselves to look upon these Noblemen as their shields and protectors, who in return looked upon those they had adopted as members of their families, not as menials or vassals, but as personal friends upon whom they could rely, and who would most devotedly and sincerely consecrate to them their affectionate esteem and interest. Many instances in proof of this could be illustrated by reference to historical facts, but it would be superfluous to quote them here.

ON THE GENIUS OF THE VENETIANS.

In the year 808 the Venetians went with a large fleet to frighten the inhabitants of the coast of Dalmatia. In 827 they fought two great naval battles with the Saracen Arabs, and made other wars against the Sclavonians. Towards the end of the ninth century they gained that famous victory over the *Ugres* (or the Hungarians), and another equally famous one over the Narentanians, which entirely humiliated that people and destroyed their country. These naval victories were not accomplished by means of small ships, but mostly by large vessels of 1,200 *botti* (tons) each. (This Venetian measurement was subsequently adopted by all other nations in their navies.) We read that the Venetian ships used to sail with three masts, while those of the Greeks, who at that time were capital sailors, had only two. The Greek and Norman contemporary historians, though enemies to the Venetians, used to

call their ships *ambulant fortifications*, most terrible to meet on the high sea, and asserted that the Venetian lagunes were full of ships, sailors, and rich merchandise. In reading their history in the tenth, eleventh, twelfth, and thirteenth centuries, we find ample testimony of their perfection, and of all kinds of improvements in their naval architecture, either in their mercantile or in their war ships, with which they undertook many long, perilous, and exploring navigations and wars. However, in the year 1255, when some of the great nations of the present day had scarcely half-a-dozen large ships each on the sea, and others had none at all, the Venetians brought out a Nautical Code of Laws, which has since been of immense service in the regulation of the shipping and commercial interests of the world. The Genoese Republic followed in the steps of the Venetians in building vessels, and in sailing, and were for centuries the only rivals that could contend with them. I must observe that, unfortunately for both, and for Italy in general, their rivalry lasted too long, and produced many desperate wars, which invariably turned out profitable to others, never to themselves. Had they understood their interests better, and leagued themselves together with one or more Italian Princes, they might have averted the calamities of twelve centuries by ruling confederately with wisdom and freedom.

The rivalry and wars between the Venetians and the Genoese lasted nearly 300 years. The intrepidity of these illustrious rivals for a long time perplexed almost all the historians with admiration of their bravery and achievements, until at last the Venetians mastered these then victorious people, who had the temerity to push their fleet and besiege the Venetians at Chioggia. It was a terrible affair on both sides. Before, or even after this battle, these nations might have set aside all rivalry, and,

by means of their opulence, the intelligence and the strength of their armies and their citizens, by the institution of wise laws, and with the assistance of two or three other confederates, they might have cleared Italy of all foreign intruders, and ruled fairly and freely without dependence upon or submission to strangers.

The Greeks, the French, the Austro-Germans, and later the Spaniards, have all of them, more or less, always found pretexts for invading Italy; sometimes to satisfy their own caprices, but mostly at the call of the Popes, who appear to have been pleased to see the population decimated, for the reason that they could better keep it in subjection and easier spoliates it, according to their capricious whims. These Popes were never in want of a cause for war; they had imagination enough to invent one, and sufficient relatives to enrich at the expense of the Nobles, and those who had good patrimonies. The swords of the Imperial Vicars, Kings, and Emperors (when they were not against the Popes) were always ready to be used on their behalf, to the detriment of the innocents who were to be immolated, as I have said, for the sake of dividing the spoils. Knowledge at any time was a crime in the eyes of the Popes, unless it were prostituted to their purposes; otherwise they would not have succeeded in inculcating and rivetting ignorance so firmly in the people's minds that they were idiots enough to swallow the most gigantically incredible stories, wholly inconsistent with truth and common sense. Mysticism and ignorance have always gone hand-in-hand, the first in the shape of the master, the second as the most humble servant of the first; and, strange to say, they have never disagreed, for fear that the sword should level the difference. We may trace this truth historically from the Egyptians, the Hebrews, the Etruscans, the Greeks, and the Romans down to the present day. If this were not

so, we should not now find people pretending to a certain degree of civilization who still believe in the wonderful performances of Jonas with the whale, and that St Denis, after having been décapitated in Paris, took his head under his arm and walked back to St Denis, a distance of six miles. The same might be said of a thousand other equally inconsistent farces. There is very little difference between the above and the poetical Episodes of Ariosto; the only variation is that the first are warranted by the Priestcraft to impose upon the people and stupefy them; and that the second is told by the poet to please and at the same time to astonish human credulity, and, by his wonderfully poetical imagination, to criticise and moderate that same credulity of the people in the old mystical and poetical farces.

At the present era there are many speculators on the human conscience, and many people without any principle whatever except that of roguery. With a tolerably good education, and a capital position in society, they go hand-in-hand with the masses of these all-believers, and are always intent to narrow their intelligence by foisting superstitions and ignorant principles upon the unguarded and deluded people. If by chance they are put to the test in anything, their superior education and social position afford them every means of escape from the dilemma they might be brought into by their affectation of a creed or principle which they never believed. At this present epoch, too, of so-called high civilization, it appears to me that there still exists amongst some people evidences of great delusion, or, properly speaking, of great mystification. Now and then, when I read the morning papers, certain facts come under my notice which throw my mind into suspense, and I find myself speculating as to whether they are real, or whether I am undergoing a transitory delusion. At such moments my mind often wanders; when I frankly confess I should like to go back and have a

peep at the barbaric age of Cicero, Cato, Virgil, Horace, Cæsar, and Company, just merely for the sake of observing and comparing their times of positive greatness with the present, and witnessing how heroism and virtue were then venerated and premiated, and how patriotic and virtuous were the honest, learned, and noble Pontifices. In such a case I should have observed the brave Cæsar, when he conceived the idea of putting his sword between his teeth and swimming across the Rubicon, after having reflected that, if he were to go back, he would be sure to be lost, and that it was necessary to go forward in spite of the difficulties and the misfortunes he was sure to encounter, although fully alive to them and forewarned.

As I am not dreaming now, however, I must return to my dear Venetians, and state that, to their glory and credit, they were undoubtedly the earliest and greatest navigators and travellers in the Middle Ages; and that they were the most proficient astronomers also, as is attested by the works of P. Ximenes, who tells us that in the year 873 he had many Italian followers in the study of that science; and it could not have been otherwise, when we come to consider the great number of fearless Venetian navigators that were then living. The conviction that they were so becomes further strengthened when we look back to the events of the twelfth and the thirteenth centuries, and find that the Venetian family of Maffeus Polo were travelling in China and Tartary, and that, on their return, twenty years after, Marco Polo, the son of Nicolaus, joined them in several excursions; and that he afterwards went to China and brought from thence the compass, where, in the opinion of many modern writers, it had been in use for a long time previously by the Chinese navigators, of which Marco Polo made no mention in his writings, although he made the instrument known, and although he described places,

populations, and manners so minutely and so accurately that most of his contemporaries believed his narrations to be mere fiction. However, we have lately seen that in their works many English navigators have confirmed the truth of the assertions of Marco Polo. His excursion to Asia from the Capricorn tropic to the Arctic Pole, his penetrating into the glacial zone further on before any other traveller, his description of the Polar Star, and his minute observations upon many phenomena, were all looked upon as incredible stories, and have only been lately confirmed.

Whilst referring to Marco Polo, I will notice that silk and velvet dresses were worn by gentlemen before and at his time, though I cannot trace the origin of these fabrics. At page 6 of the Preface written by Gio. Bat. Ramusio to the second volume of the Travels and Navigations of Marco Polo, I find it stated that when Maffio, Nicolo, and Marco Polo returned to Venice after twenty years of navigation, their relatives scarcely recognised them, on account of the changes which they had undergone in their physiognomies and costumes. The travellers on their arrival alighted at their own house, which was occupied by their relatives, to whom they gave a sumptuous dinner. Before sitting down to dine they withdrew to another room, washed their hands, changed their long dresses of *raso cremosino* (crimson silk), and put on other dresses of *Damasco cremosino*. These may have been of linen, wool, or silk. They then returned to the dining-room, and ordered their first dresses to be cut to pieces, and distributed to the servants of the house. After having partaken of a few viands, the travellers again withdrew to another room, again changed their dresses, and put on long velvet ones, also crimson-coloured; they then divided the second set of dresses amongst the servants. Upon the conclusion of their repast they retired once more, changed their velvet dresses for common cloth ones,

which they wore every day, and then ordered the distribution of the velvet ones as before. The servants were then directed to leave the room, when Marco went into an adjoining apartment to take in the most inferior dresses with which they were clad when they arrived at Venice. Their relatives were already astonished at the proceedings of the travellers, but were still farther surprised when they beheld them undo the seams of their dresses with knives, and disentangle and produce therefrom an immense quantity of most valuable jewels, consisting of rubies, sapphires, carbuncles, diamonds, and emeralds of immense value. This enormous wealth, which they brought home with them in jewels, was the produce of the munificent presents which they received in gold from the Great Khan of Tartary, who it appears was on the most friendly terms with them, and treated them with the munificence of one of those Princes spoken of in the 'Thousand and One Nights.'

Marco Polo states in his first book that the people of *Campion*, under the Great Khan of Tartary, *printed their books*.

Maffio and Nicolo were well received by this Great Khan, and were commissioned by him to return to Europe and be his messengers to the Pope, and obtain from him some Roman Catholic Legates for his States, and also to bring him some of the sacred oil from the lamp of the sepulchre of Our Lord Jesus Christ. Maffio and Nicolo executed the commission, in spite of the difficulties and dangers attending so long a voyage; and when they arrived at Venice, Nicolo found that his wife, who upon his departure in 1250 he had left *enceinte*, had died after giving birth to a son, whom she had baptised and named Marco, and who was then nineteen years of age. This is the hero who at the age of nineteen wrote and spoke four different languages, and joined his father and uncle in their second voyage to Asia at

the court of the Great Khan, where he was honoured by that Emperor by being inscribed as one of the first gentlemen of his Court, and where he remained up to the period of 1296 or 7.

When the Genoese fleet went to attack the Venetians in 1298, under the Admiral Lampa Doria, Marco Polo, being then young, vigorous, and renowned for his travelling exploits, was nominated Captain of a ship of war for the defence of the country. During the engagement his intrepidity led him too far, and, surrounded by a superior force, he was wounded and taken prisoner, then chained, and taken to Genoa. Though kept in captivity, he was kindly treated, and received frequent visitations from the principal authorities of the town, who were delighted to hear him narrate his travels and the customs of the Asiatics. It was whilst a prisoner here that he dictated his Book of Travels to a young Genoese gentleman, who showed him much friendship, and frequently visited him in his prison.

In the *prohemio* of this book, dedicated to the Princes, Dukes, &c., Marco Polo says that they will find in it the description of the manners and habits of the people of Armenia, Major and Minor, of Persia, Media, Tartaria, India, and many other provinces of Asia, from east to west, all which places (he observes) "I have seen and described." Marco Polo begins his book by saying that Maffio and Nicolo Polo, his father and uncle, in the year 1250, were at Constantinople, where at that time resided a Venetian Major, whose duty was to govern the city under the Empire of Baldwin, Count of Flanders, who was then Emperor. They deliberated about departing from there, and resolved on navigating the *Mar Maggiore* in search of towns for better exchanging or selling their various articles of merchandise. At last they arrived at the sea-port called Soldadia. From thence they travelled by land to the Court of the Grand Signor of West Tartary,

named *Barcha*, who resided in the towns of Bolgara and Assara.

Marco Polo did not believe in astrology and necromancy, or any branch of these diabolical arts, as he calls them; but, nevertheless, at page 17 of the first book of his *Viaggi*, he relates of the necromancers at the Court of the Great Khan, that when the weather changes and indicates a storm, they accomplish a wonderful feat, which, when he saw it, surprised him; it consists in getting on the top of the Khan's palace, and, by virtue of their art, preventing the rain or hail from falling upon the palace, while it showers and storms most furiously all around the said palace. As the mission of my work is to treat of the origin of religion and of its mystification by the Popes, I will not contaminate it with frivolities and absurdities which I do not believe. If it were my intention to mislead the reader, I might entertain him with other stories equally surprising with the above.

Marco Polo ends his book of *Viaggi* with the description of Russia, which he calls a Province, exceedingly wide, and divided in many parts; he likewise terms it a tenebrous region, where the men and women are fine and fair, with long hair. They are of the Greek religion, and pay tribute to the King of West Tartary. He also remarks that there are many silver mines, that it is a very cold region, and that various skins of animals, *Armelini*, *Arcolini*, *Zebelini*, *Vari*, *Volpi*, and much wax (perhaps spermaceti), &c., abound there.

In the second part of the History of the Tartars, written by the celebrated Armenian, Hayton, son of Churchi, a relative of the King of Armenia, at page 64, I find that in 1244, Sultan Guyadin, when he was defeated in a battle in Asia, by the Tartarian General Baydo, the Turkish Emperor had at his service two thousand Latin troops, who were commanded by two Christian Captains, John du Liminda,

native of Cipro, and Boniface da Molin, of Venice. These two Venetians were probably the first Europeans who had penetrated into the innermost regions of Asia.

There is also the voyage of Josaphat Barbaro to *Tana*, and from thence to Persia, in 1428. At the city of Derbent, near the Caspian Sea, this traveller found several Venetian merchants established.

At that time Piero Lando, a Venetian gentleman, was Consul of the Republic of Venice at Cairo.

Josaphat Barbaro, in commencing the description of his voyage, says, "In the year 1436, I began to travel to Tana, where I have resided for sixteen years, and have surveyed and visited all these coasts by sea, and diligently crossed and recrossed that region by land for curiosity sake." After this he describes the plains of Tartary, &c.

Much later came John and his son, the renowned Sebastian Cabotta, the discoverer of the magnetic needle, which completed the improvements of the compass. The two brothers Zeni, in the year 1390, a century before Columbus, discovered North America and Iceland. Alvise Cadamosto, another Venetian, in 1455, whilst navigating the Atlantic Ocean, approached the Equator; and Joseph Contarini, Josaphat Barbaro, Marinus Sanudo, and the above-named Sebastian Cabotta, and his brother Antony, could not have undertaken long and dangerous voyages unless they had been most expert astronomers, and able to find their way back after many years of toil and constant observation. In the Venetian History honourable mention is made of these celebrated travellers, unknown to or forgotten by other countries.

With regard to Geography, the ancient maps, delineated according to the descriptions of Marco Polo, and others of his contemporaries, and which were placed at that time in the Ducal Palace, satisfactorily prove that the Venetians were the first people

of that period who studied geography and were masters of that science. Besides these there still exists in the Public Library of Venice the celebrated Planisphere, in which Africa is correctly delineated in the shape of a peninsula from the maps made by Marco Polo when he was in Kitay, and which he brought with him when he returned to Venice in the beginning of the year 1296. History demonstrates by facts that for some centuries, while the other nations were living in leisure at their homes, the Venetians, with their *illuminato spirito* of enterprise and their knowledge, were exploring distant and unknown lands and seas, providing the people of Europe with all kinds of novelties of foreign produce and most useful to humanity.

With reference to the Arts, I need say nothing further than this, that the Venetian Schools are very ancient and renowned in every branch, and that many of their men of genius have not yet been excelled by any other nation. See Canova's works, for instance, which rival the sculptures of Phidias and Praxiteles. I have debarred myself from naming the Paintings of Titian, Paul Veronese, and the other great men of their class; therefore, I will say nothing either of the great works of Palladio, Sansovino, Scammozzi, and others, who were endowed with the gifts of superior genius in Architecture. I cannot refrain, however, from saying a word about the ancient, celebrated, and immovable Murazzi, which have withstood a thousand times the furious attacks of Neptune, and baffled the attacks of the fleets of invaders for many consecutive centuries. The Palaces speak for themselves, even to the idiots who cannot help admiring them, particularly if they have resided in other towns.

Poetry and Eloquence reigned supreme in the earliest days of Venice, and it was a custom with the Venetians to send orators as Ambassadors to the great Courts of Europe. Bembo, Bernardo Capello,

and Navagero, are sufficient representatives of the class.

The commerce of the Venetians with Constantinople, Alexandria, and Damascus was so great and so regular, that their merchants had frequent opportunities of seeing the *ateliers* of the East, and buying and exchanging all sorts of useful articles; and as the Easterns, instead of improving in the production of these things, degenerated very much, particularly in the sixth and seventh centuries, the Venetians, being expert, intelligent, and assiduous, imitated and perfected them, making a variety of improvements of all kinds; and in a short time they excelled and surpassed their masters. In the fair of Pavia, in the year 775, the Venetians exposed for sale, not only the objects they had purchased in the East, but all sorts of magnificent tissues in silks and cloths, worked in gold and silver, which had been made and improved in the Venetian Lagunes. The officers of the army of Charlemagne and his Paladins, rich with the spoils of the Lombard King, flocked there, and bought almost everything, even the imitated carpets of Damascus, the woollen tissues of Angora, the gilt leathers prepared at Venice (used as hangings for rooms and coverings for chairs), and many other kinds of fine works, spending their money most happily upon objects of which they had no idea, on account of their novelty. It is said that Charlemagne himself was pleased to have and to wear frequently a heavy dress of Venetian manufacture; I presume that he provided himself with light dresses also, as he was so much pleased with the workmanship and the quality of the stuff.

The Venetian smiths were most anciently established, and were uncommonly skilled in forging arms, in inlaying them, engraving them, and converting various metals into any shape or form they liked, and tempering them according to the consistence which each article required. Their forges

and foundries were numerous, and they were constantly employed in supplying strangers with everything they wanted.

The goldsmiths and silversmiths were also clever and expert in all kinds of work, and we read that as early as the year 1123 they worked gold bracelets, which became objects of *luxure*. Most minute gold chains and ear-rings followed in the train of luxury, and the Venetian ladies did not abandon their use until bracelets, ear-rings, and chains enriched with precious gems were substituted in their place, when the rich and noble ladies cast aside for ever the simple gold ornaments to the exclusive use of the wives and daughters of artificers and the middle classes, particularly the women of the gondoliers, with whom they would be still in use had they not been lately spoliated of everything by the Austrians.

The bell-founders, brass-workers, and smelters were also very industrious, and the campanologic art of Venice is honourably mentioned in history from the fact that Doge Partecipatius, in the year 868, sent as a present twelve brass bells of different tones and sizes to the Emperor Basilius, the Macedonian.

Another scientific branch of manual industry very early in vogue amongst the Venetians, and not then known or practised any where else, was that of organ-building. A celebrated priest, Don Gregorio, who had his *atelier* in the Lagunes of Venice, built, in the year 824, an exquisitely-toned organ, which gained him such renown that he was presented to the Emperor Ludowick, who received him most courteously, and in order to retain him in his service presented him with a rich abbey in France.

Nicholas Conti, a celebrated Italian traveller of the fifteenth century, who visited the places described by Marco Polo, found the Venetian zequins in great estimation in the Indies, along the Ganges and the coast of Malabar. When Vasco de Gama

went to Calcutta he found them current there, and in great estimation, as well as the Venetian ducats. Colonel Cooper, in one of his Memorials, asserts that from the Mediterranean Sea to the Chinese the Asiatic people knew no other coins than the Venetian zequins. Even in *Arabia Felix* the zequins were very early known and appreciated by the Scheriffs, who used to keep them under glass shades as objects of valuable rarity.

What shall I say of the practice of the vitreous art, which though very well known to the ancient Etruscans, Romans, Greeks, and Arabs, yet when barbarism tyrannised over Greek civilization it degenerated in beauty of form and composition, and so much so that it almost fell into disuse. The Venetians began to practise the art about the tenth century, and rapidly improved upon it, in so many varieties of shape, form, and composition that they almost made it a new art. The manufacture increased so much throughout Venice, and the demand for samples became so great in every part of the world, that the Senate considered it convenient to fix the factories in a suburban part of the town; which was accordingly done, as may be seen by a Decree of the thirteenth century, which assigned Murano for that purpose, after which period this island became very rich, and much populated by a very industrious and skilful class of people, who were constantly exercising their ingenuity in the display of colours, and who exhibited much taste in the objects they produced, competing amongst themselves only, as there were then no other establishments in Europe or anywhere else, of any note, where their art was practised. Beads in imitation of the Egyptians were first made; then followed all other sorts of beads, of various sizes, shapes, and colours; vases, chalices, vario-painted flowers in bouquets and festoons, capricious objects, and objects of ordinary use; and, in fact, everything was produced there with elegance and in profusion.

The cut glasses in imitation of diamonds, the fine lustres, the small and great chandeliers, radiating and reflecting the colours, all contributed to create cheerfulness amongst the artificers, who were as happy as any other mortals could be better situated than they were. I must not forget to mention the mirrors and large looking-glasses, which stood unrivalled almost to the end of the last century, and which brought so much to the coffers of the Government and to the pockets of the industrious artificers. I should state here that the Venetian Government, finding the manufacture of beads and fictitious pearls so profitable to the State, issued severe laws against any one who should divulge the secret of the way in which they were manufactured; which secret was so zealously kept by every one, that for several centuries it continued to remain, as I have said, a great source of wealth, on account of the vast number of travellers who flocked to Venice to purchase them, as well as by the quantity that was exported yearly by the Venetian merchants to distant lands, and from which they used most frequently to take in exchange the real pearls, brilliants, rubies, and other valuable stones. Vasco de Gama reported that he found these beads and pearls were profusely circulated as coins in Calcutta; and Lord Macartney, the English Ambassador, stated that the Tartars and Chinese of rank, such as the Mandarins, for instance, used Venetian paste-buttons ornamented with works of Margherites, or beads, as an honourable distinction, according to their grades. As early as the ninth century the market was held weekly in Olivolo, and at Murano two yearly fairs were held for the sale of looking-glasses and every other object in vitreous art. The great annual fair, which lasted eight days, and in which all sorts of produce were exhibited and sold to the commercial travellers of Europe and other parts of the world, was instituted in the year 1180, and was opened

regularly on the Ascension-days with great pomp and extraordinary effect, on account of the enormous display of every kind of wealth and examples of industry in every branch of manufacture, and even of the Fine Arts. It would be useless to attempt to give a description of this great fair in this trifling work, for the mere description of the sublime mechanical work which was used every year for the construction of the portable shops, or rather galleries, which were placed on the occasion in the Piazza of St Marco would occupy more space than could be afforded.

I will close this chapter by saying that until the downfall of the Venetian Republic, there was no branch of manufacture or art that had not attained the highest perfection at the hands and heads of the Venetian artificers. Do not ask me, dear reader, what has become of all this magnificence, where and when it disappeared. I have already partly told you; and Venice, unconquered in her cities and provinces, was ignominiously bartered in the treaty of Campo Formio. With the treaty of 1815, her final doom was signed and sealed; when towns and populations were consigned by brutal force to the hands of the actual executioners, whose savage and infernal brutality, and extreme avidity for lucre and spoliation by the means I have already stated, has reduced her to her present state, and left her people with only exhausted eyes to shed tears upon their late opulence, comfort, and greatness.

Fancy for one moment if Orseolo, Dandolo, Morosini, Zeno, Vittor Pisani, Michiel, Andrea Gritti, Moccinigo, Loredano—fancy, I say, if one or all of these, or any others of the illustrious warriors and heads of the Republic, could rise from their tombs and peep out at the place of St Mark now, what a sorrowful grief, what a mockery to their great and glorious deeds, to their patriotic affections, and their humane civilization it would be. Their great souls

would be so terribly afflicted, that I do not think they would be able to find words sufficiently strong or adequate to condemn those who stand inert, thus morally approving the work of spoliation by their atrocious ruling friends.

GOOD SYMPTOMS FOR THE ITALIAN BROTHERHOOD.

The press of to-day (the 9th of Jan., 1861) reports that the Municipality of Spalatro, and sixteen other towns in Dalmatia, have protested against the Ministerial Austrian programme for annexing Dalmatia to Croatia. I congratulate the Dalmatians for their spirit in refusing to have connection with a population which, even at the present day, in spite of the fact that civilization has spread itself to all other provinces of neighbouring kingdoms, have remained and still remain the only savage cannibals of Europe, as they were 900 years ago.

This is not at all an exaggerated assertion, particularly when we come to consider the many acts of barbarism and the most sanguinary actions of which they have been guilty, wherever they have been stationed in execution of their military duty during the last forty-five years. For these reasons I sympathise with the demonstration of the Dalmatians, and applaud them. I give them credit for refusing the Croats, for the sake of keeping themselves in reserve for junction again with their very old and dear friends, benefactors, and protectors, the Venetians.

By the treaty of Campo Formio, Napoleon the First gave to Austria what did not belong to him, because he had not conquered Venice, and he had neither bought it nor engaged it for other States; and because Dalmatia and Istria were part and parcel of the Venetian Dominions, and had been so since the year 997. It was, therefore, an

unjustifiable barter to which he gave way, as a momentary military stratagem, which I am sure it must have been his intention to redeem afterwards, if he had had the opportunity of so doing. As he failed to do so, however, his Nephew is universally considered in duty bound to redeem the action of his illustrious ancestor, by reconquering, and reinstating the real owners to their properties, and they are the Sovereign people of Italy (the S.P.Q.I.), that is if he wishes to follow the steps of his illustrious Uncle. I remember the old Patrician Cornaro of Venice, who held a distinguished position in the army of Napoleon the First, and who had been also one of his pages. He was here in London in exile some twenty-five years ago; we used to meet as friends frequently at a *table d'hôte*, and had many long walks together. I used to make him talk about the illustrious Republic of Venice, I being inebriated with its sublimity, and he being an ambulant history, full of details the most minute, and could recount everything that had been done that was great and glorious in his own country. He liked to talk about, and I liked to hear anything relating to the old wars; and though he was an enthusiast for Napoleon, and recognised in him the cause of his own and his country's miseries, yet he often exclaimed that the Bonapartes were not yet dead, and that one day or another one of them would redeem the pledge. Another of my old friends, Colonel Araldi, also a most distinguished soldier of the Empire, used to tell me in 1848 the same thing, as a most positive fact, just as if he had foreseen the advent of Napoleon the Third to the throne of France. We were also travelling one day together along the Po, by the side of Ferrara, in 1848, when he told me of this event before Napoleon had entered France; and in 1851, he wrote to me that he was coming to see me in London at the time of the Exhibition. On his departure from London he renewed his oracle by

telling me that he would go to Paris to see Napoleon the Third, from whom he expected great events.

The advent of Napoleon the Third to the throne of France destroyed the compact of the Holy Alliance, and rendered null and void the Treaty of Vienna. I merely name this as a precedent, and because I do not see the justice or the reason why Italy should not possess the same right as France to emancipate herself from her enemies and claim her own property and independence. Neither past nor present history gives the pre-eminence to the French on account of her men of genius in any epoch, though the population of France is more numerous than that of Italy. With regard to civilisation and liberty, the Italians are not indebted to the French. It is true that the genius of Napoleon the First gave the death-blow to feudalism in France and Italy, and that from that time a new European political era began; but it is also true, that as soon as the French Revolution broke out, towards the end of the last century, it re-echoed in many central Italian towns. I will instance Reggio as the most patriotic town of Europe, although endowed with a population of about 20,000 souls. The Italian nation was ripe for liberty, and had it not been that they were waiting to see other nations engaged elsewhere, so that they should not plunge upon them and put them down (which has always been the case), they would have begun the revolution much earlier than the French did, as they had good cause for complaint against their Government. The Florentine Bonaparte family, during the last part of the seventeenth century, produced an eminent writer, a lady, and two other literary characters, who had contributed to the spread of civilisation when the father of Napoleon the First was sent to Corsica to occupy the honourable berth of Judge; and it was on account of his foreign extraction that that Emperor was induced to be naturalised as a Frenchman. Now, since

this Emperor disposed of Venice, Istria, and Dalmatia, the people have been subjected to the greatest and most humiliating tortures, without any cause or disgrace on their part; and this is why it becomes an honourable duty on the part of the present ruler, Napoleon the Third, to restore them to their own freedom, rights, and privileges.

THE INVASION OF VENICE BY THE TARTARIAN UGRES.

Now, as liberty is the order of the day with the Dalmatians, as well as with the Venetians and others determined to regain it, it may not be out of place to open the Venetian history, and observe that in the year 906, after many other invasions in Italy, the Tartarian Ugres, a ferociously savage tribe, invaded Italy, and committed the most wanton acts, destroying the towns, killing men and women, eating the raw human flesh of their victims, and taking away everything they could carry, finding no resistance in Friul and Lombardy, as those States were neither organized nor prepared to meet an invasion. This is corroborated by Sabellicus, in his History of Venice (Dec. I, lib. 3), the following passage from which I quote:—*Hunni non modo pietatis, sed humanitatis etiam contemptores: quippe qui ne cæsorū quidem cadaveribus parcerent, immaniumque ferarum more humana membra laniarent, laniataque manderent. Hic nefandus gentis mos, &c.*

These Tartarian Ugres, knowing that the Venetians were rich, and had never been conquered, had directed themselves there by sea and land, and had already destroyed Eraclea, Capo d'Argine, and Chioggia, when the Doge Peter Tribunus, with the Venetian citizens, on the 29th of June, undertook the defence of the city, and fell upon them with such prompt and valorous effect, cutting and wounding those on the land and destroying and sinking those who were in their boats on the sea, that the

remainder of them took to flight, some in their little boats, others by means of their horses and carts which they had assembled on the land ready to be loaded with the spoils had their navy succeeded in entering Venice as victors. They were so terribly defeated, however, in both places, that the remainder were compelled to quit hastily (as I have said) upon their horses, which were accoutred almost the same as themselves, that is covered with skins, tanned or untanned, as they were ; when they took the quickest and straightest road to Hungary, where they finally established themselves, and from which time Pannonia took the name of Hungary. The historians say that these barbarians had an extraordinary number of carts and little horses, and that they were so familiarized with the latter that they used to eat, drink, and sleep together, making almost a family circle, and understanding each other like St Patrick and the pig, or St Rock and his dog. Although the slaughter was great, yet some few escaped also by their boats, and went to settle in the Adriatic Isles ; from whence, now and then, they issued and committed acts of piracy upon any commercial vessels that happened to strand upon the coast, and upon the islanders who were not strong enough to defend themselves. I should have stated that, at the end of the sixth century, a very powerful horde of savages emigrated from Scythia, and that, after crossing the Danube, they divided themselves into two branches, the largest of which went about to conquer and settle themselves in Illyria and Sclavonia. After visiting the coast of the Black Sea, and finding that it was not a sufficiently good place to settle in, they continued their peregrinations, and upon arriving in Sclavonia they began to run about to acquire new lands towards the coasts of the Adriatic, settling and dividing themselves in groups of families. At last they found a good situation to build their chief town in, which they called Narenta, and themselves the Narentanians.

These ferocious barbarians, after having fortified themselves here, made incursions into Istria, and subdued by force the defenceless populations; they then built vessels, and began to exercise their industry as pirates, and to commit depredations upon the Venetian vessels, and the people of the coasts. The Venetians, the Istrians, and the Dalmatians soon discovered the atrocious dispositions of the Narentanians, and began to defend themselves and their properties. The Venetian Republic was compelled for a long time to keep a number of vessels of war employed for the protection of their merchantmen to and from the Adriatic, which now and then punished the Narentanians. During a period of at least two centuries of hard and most obstinate struggles with these pirates, the above populations, instead of living in prosperity and happiness, were always kept in consternation and in jeopardy. At last, tired as well as exhausted of their means of self-defence, the Illyrians and the Dalmatians sent deputations from every town to the Doge, begging that they might dedicate themselves to him, and throw themselves upon the protection of the Venetians, provided the Republic would undertake to wage war and destruction to those barbarians who were constantly making predatory incursions upon their coasts. The Doge, Peter Orseolo the Second, received the deputations with pleasure. The Senate accepted with transport the offer of the annexation of those provinces, and assured the Deputies that they should soon be assisted in the revindication of their rights. To this effect the Doge ordered a large fleet to be got in readiness; which was done accordingly, when he himself took command of it, and went on board of the Admiral's vessel on the Ascension-day of the year 997, amidst the ovations of the whole of the Venetian people. He started with full sails for Aquileja; he then proceeded to Grado, and afterwards set sail straight for Istria, where he was

met and saluted with immense joy and acclamation by the entire inhabitants of the towns of that province; who, like the people of Grado and Aquileja, had congregated there to cheer him as their Liberator. The whole of the Communes then took the oath of fidelity with alacrity, and were full of happiness from the annexation, and the protection they expected to enjoy from such a glorious and powerful Republic. Soon after this, the Doge and his fleet went to Zara, where he found the whole of the representatives of the various towns of Dalmatia, and of the isles (except the representatives of the isles of Curzola and of Lesina) congregated to meet him. The transport which those Dalmatians then experienced was indescribable; and the islanders and citizens, as well as their orators or Deputies, displayed so much spontaneous affection in their dedications and annexation to the Republic, that they offered themselves, their cities, their public and private fortunes, with most unanimous and affectionate brotherhood and warmth of heart.

Sebellicus,
Venet. Hist.,
lib. 4.

The Doge, seeing that the islanders of Curzola and Lesina did not come forward to be annexed, or to offer any treaties of friendship, but that, on the contrary, they appeared to be disposed to resist (on account of their situation, and because they harboured a great many of the Narentanians, as well as for the reason that they thought from the security of their seaports and fortifications they could safely carry on their depredations and piracies), went there with his fleet, and invited and exhorted them to friendship. They evaded him, and would neither listen to terms of friendship, to threats, or to intimidations; upon which the Doge determined to destroy the nest which generated all the miseries. He thereupon attacked Curzola, which soon fell, and was compelled to surrender on account of its bad fortifications. Lesina, however, was very strongly fortified, and its forts were situated on a high rock,

surrounded by inaccessible and strong walls. They were also garrisoned by a great number of Narentanians. In consequence of this it was necessary to take all precautionary means in approaching the place. When everything was ready and in order to commence the assault, the Doge gave the signal, and the troops and sailors mounted the ramparts with fury and indomitable valour, encountering the most tremendous resistance and destruction on both sides; the Republicans, however, speedily mastered the whole place, and the town was compelled to beg for mercy, and surrender at discretion to their glorious conquerors. Orseolo lost no time in following up his victory, and carried destruction into all their villages, forts, and cities on *terra firma*; whereby the Narentanians were reduced to such a pitiable state, that they were glad to beg for peace at any price, saving only their lives, which the Doge accorded with conditions so stringent that for the future the Narentanians lost all hope of rebellion or resistance. From that time the Adriatic became free from pirates and thieves of all kinds, and the whole of the Gulf of Venice submitted to the government and laws of the Venetians, who treated the people with kindness. In proof of the benevolence of the Doge towards them, and of gratitude and fidelity towards the Venetians, I will state that he did not garrison any of the towns of the coast or of the islands; nor did he compel them to adopt the Venetian laws; he left them their *autonomy*, and treated them as friends, not as conquered subjects. His only condition was a treaty which he concluded with every town of the coast and isles, by which the inhabitants bound themselves to furnish to the Venetian Government an annual sum of money, and in case of war to supply a proportionate number of men for the defence of the States. The Venetians also left them all their commercial advantages, and the same security in their ports as if they were natives of Venice, and the Venetian Republic

guaranteed to them the exchange of the same privileges and their protection.

The whole of the Venetian Gulf, Istria, Dalmatia, and the islands were thus, in that year, friendly annexed, and became happy and faithful to San Marco, and from Venice round the Gulf and down towards Greece the whole of that side of Dalmatia, extending over a space of 370 miles, enjoyed all the advantages of Italian civilization for many centuries. The Senate ordered that Orseolo and the future Doges should assume the titles of Doge of Venice and Duke of Dalmatia, to which the people unanimously agreed. To commemorate this triumph it was decreed that an annual and sumptuous festivity should take place on the Ascension-day, with such splendour only as could be attained at Venice, and nowhere else. Nothing like it ever took place before; and on such days the Doge, in the presence of all the highest authorities and the populations, who came from all parts of the world to witness the spectacle, used to marry the sea, pronouncing, as he threw down the ring, these words—"We marry thee, O Sea, as a mark of our true and perpetual dominion." What a change has taken place now; even the fishes have almost withdrawn from that coast, on account of the filthiness and the smell of the Austro-Germans who infest the coasts and islands. Lately the Austrians dreamt (whilst drunk) of a German Sea in those waters; but they have forgotten the last grand historical demonstration which took place on the 22nd of August, 1796, in the city of Perasto, when General Rukovina, in execution of the treaty of Campo Formio, disembarked a thousand men from a small fleet at Petana, in Dalmatia, took possession of the place, and marched to Perasto to take down the Insignia and Standards of St Marco. That mournful ceremony took place entirely against the desires, and in spite of the tears of the whole of the supplicating population, who

had hastily assembled in the square, and begged and prayed uselessly that the general would leave them their auspicious emblems, and not substitute those of the hated Austrians. However, the Flag of San Marco was inexorably lowered, while the population was on its knees, and saluted with twenty-one guns from the fortress for the last time, amidst the universal consternation and grief of the citizens and villagers, all of whom had assembled to pay homage of sympathy, and to take the last farewell of those dearest symbols of their past long glory and happiness. The Captain Commander of Perasto, overgrieved and in tears, took the Flag, and uttered a patriotic apostrophe upon it, expressing the noblest sentiments, and protesting and appealing to all Europe and to history that the Perastians had for a long and uninterrupted space of 377 years sustained most gloriously the honour and the fortunes of the most honourable and illustrious Venetian Republic, of which they had been the obedient and dutiful children, and that in return that illustrious Senate had protected them, assisted them liberally and freely, and that they had ruled them with incessant care, and as zealous fathers.

To resume: By citing historical facts, I have proved that the Adriatic Islands, Istria, and Dalmatia, and all its littorals, had been under the protection of the laws and government of Venice, from the time of the defeat of the Tartarian Ugres (now called Hungarians), until the conclusion of the treaty of Campo Formio in 1796. In 1815 they were given over to the rule of Austria, which power has misruled them so constantly that the population still cry out most loudly "Murder, murder." Is it not time, then, to go to their rescue? and is it not unchristian, inhuman, and ungrateful of Europe and Italy to leave to such a fate that most worthy and glorious people, who, in spite of the muskets, swords, and cannons of their executioners, succeeded in

expelling them in the year 1848, and forcibly kept them out of the place, and most valiantly defended themselves against superior force, although unassisted by any Royal or Imperial army, for nearly eighteen consecutive months; when, through want of provision for the support of the people, want of ammunition, and through the cholera morbus, which was ravaging the population (converted into *militas patriæ*), and finally abandoned and besieged by that double-faced lady called Diplomacy, they were compelled to capitulate? The Austrians again entered, and the Venetians were bound to submit once more to the unmerciful, double-headed, ever-starved monster of prey, who, with another *cholera morbus sui generis*, still occupies the marble halls, whilst he threatens to devour the foundations of the palaces that support his despised carcass. But the time fortunately approaches when the *tocsin* will sound his precipitate retreat, and when the people will get hold of him and drown him; then I shall say, Amen.

To any one who is engaged in writing upon any particular subject, it is very consoling when he chances to find, just at the very moment he has executed his task, by the reports of the public press, that a Member of Parliament had enunciated and supported those very ideas which he has already written to appear in his book. Such a coincidence of opinions has happened to me to-day (the 12th of September, 1861), and I cannot resist inserting the extract which follows. The remarks which I refer to were made in an interesting debate which took place in the Lower House of the Reichsrath, and the speaker was Signor Lapenna, in answer to M. Gljubissa. Signor Lapenna said:

“Being generally acquainted with the tenor of his predecessor’s political creed, he did not require any special knowledge of his arguments for opposing him in the most determined manner. Although

inhabited by a good many Croats, Dalmatia, he urged, possessed a number of Italian towns, and moreover had to thank the people of Italy for whatever civilisation it possessed. He then expatiated upon the political past of the country, which for three centuries had been a dependency of Venice, and without any relation except of an international character to Croatia. When he concluded his speech, he was greeted with the applause of the Germans; who hastened to express their gratification at this utterance of anti-Croatian and pro-centralisation feelings from the mouth of an Italian. Yet there was evidently no cause for the Teutonic majority to exult. It is a public secret that, if subjection to Austria in preference to Croatia is preferred by the Italian element in that maritime province, the only reason influencing them in this choice is the hope that the Empire will go to the wall sooner than the new and aspiring kingdom of Slavonian nationality."

At this point I feel bound to state that I cannot help digressing from the various periods which it was my intention to describe in these chapters; although I feel at the same time irresistibly compelled to continue my narrative of the succeeding centuries. I suppose these things are consequent, either upon my inexperience as a writer, or through the want of having the proper knowledge how to compile this work. And I will take this opportunity of saying here that I never before this attempted to write a book, and that I did not suppose for a moment at one time that, from several letters which I had prepared at my leisure for the press for anonymous publication, I should at this date have increased them to such an extent as to form the present historical volume, but which I fear the reader has found disjointed, sometimes in most particular positions.

Besides the perplexity which these incoherencies

must have caused to the reader, there is another serious discrepancy to be taken into consideration—and which I am perfectly aware pervades the book from beginning to end—and that is the audacity of a person undertaking to write a book in a language, with a knowledge of the construction of which he is lamentably deficient. This is the position I feel bound to state I am guilty of having placed myself in. The only excuse I can offer in palliation, therefore, of the numerous errors which I know I must have committed is that I have never taken a single lesson in the English language, and that my knowledge of it has resulted only from reading the daily newspapers, and my intercourse with the English people.

I should farther state, that when I decided upon forming the various papers which I had prepared for the press into a book, I discovered that by accumulation they had become so numerous that I could not find time to lay them in strict chronological order, or to revise them. I have been obliged, therefore, to print them promiscuously, for fear that some change might occur in the political world which would render the publication of the work useless.

I remember some years ago I used to say, that as soon as I could gain a slight knowledge of its pronunciation, and the most familiar expressions of the English language, I would study it. During the time that I have learnt sufficient to express myself in many different arguments, however, I have forgotten my resolve, and boldly adopted the Latin maxim, *audaces fortuna juvat*; and dared to write this book as a political essay, adapted to the circumstances of the time we live in. Trusting that, as there is mercy for all repentant sinners, there will also be mercy for me, I will now proceed with my task, promising to do my best in amending my faults, my expressions, and, if possible, upon another opportunity—should it be offered me—the book itself.

THE FIRST EXPEDITION TO THE HOLY LAND.

ANNO 1099.

The political ability of the Venetian Senate, the regular and steady increase of the population, the extension of their commercial transactions with Africa, Asia, and Europe, and their commercial tariffs, which facilitated the importation into Venice of all kinds of useful articles of consumption and *luxure*, attracted to that port all the foreign merchants and their merchandise, and constituted Venice the emporium of the world. It was, therefore, necessary to institute just and equitable laws; and to keep in order and submission a floating and promiscuous foreign population, as well as the natives, that those laws should be administered with prompt and stern resolution. For the protection of such immense capital and wealth it was necessary to maintain, also, a powerful naval army. The commercial faith of the Venetian citizens was strictly kept, at home and abroad, and sacredly maintained by the traders and the Government, which appears to have attained the highest glory and the first rank in the scale of powerful naval nations at about the one-thousandth year of the Christian era.

With the Venetians the whole of the eleventh century passed in peaceful navigation and great commercial enterprises, which contributed much to increase the riches and the influential power of the Republic; and to its credit let it be said that that Republic was ever ready to extend the hand of friendship towards any human family, however far distant they were situated.

Towards the end of the eleventh century Godefroy de Bouillon had conquered Jerusalem, and was enthroned King of that city. All his reward was justly due to him for his bravery, his successful

achievements, and his superior merit. In this first expedition of the Crusaders, to deliver the Holy Land from the tyranny of the Turks, the Emperor, Henry the Fourth, King William of England, the French King, Philippe the First, the Kings of Spain, Denmark, Poland, Sweden, and even Hildebrand (who had so much intrigued and stirred this affair, which had been invented by the Lombard hermit, Peter, *pour detourner les armes Imperiales* from Italy, so that those States should be left at the mercy of Pope Hildebrand and his concubine, the great Countess Mathilde) did not join. As a matter of course, the Venetians did not dare to co-operate either, for the reason that the Pope and the Emperor had made war and carried fire and death into every quarter of Italy; and it would have been a great political blunder on the part of the Venetians to have taken their naval army so far away at a moment of such great peril at home, or near there. The Venetians were, nevertheless, anxious and ready to assist in the liberation of the Holy Land, and had unofficially aided the first expedition. In the year 1099, as the affairs of the liberators were almost at a stand-still, an appeal was made to the European Knights, and two great fleets started from Italy. The Pisan Republic, which had at that time elevated itself into a powerful and respectable State, and had already acquired several possessions, also sent a large fleet, which was met near Rodi by a Venetian fleet of 200 sail, commanded by the Doge, Dominic Michiel. Between these two Republics there existed a great deal of rivalry, and at this very epoch a quarrel arose, which had been provoked by the Pisans about pre-eminence. From words they came to blows, and a great naval battle ensued between them, which ended in the destruction of nearly two-thirds of the Pisan fleet. The Venetians captured twenty-two of their ships, with 4,000 Crusaders on board. They retained thirty hostages, and gave back the ships and the

remainder of the prisoners, in order that they might proceed with the expedition to the Holy War. After this encounter the Pisans never had any further dispute with the Venetians, and always recognised their superiority. It is worthy of being remarked that the Pisans, the Genoese, the Florentines, and other States, which have, either more or less, favoured the quarrels of the Holy See, have invariably lost their power and liberties before any other State, although those who sided with the Empire, or remained neutral, gained very little in proportion to the sacrifices which they made to support themselves and others. After the above tremendous battle the victorious Venetian fleet, in 1099, entered the Archipelago, took possession of Smyrna, and opened the road for the Crusaders to conquer Jaffa by assault in the same year. In the following year, 1100, the Venetians materially assisted to conquer *Tiberiade*, and almost all *Galilea*. Godefroy attacked Jaffa by land, whilst Doge Michiel, with his fleet, assaulted it by the seaside, and compelled the besieged to surrender. This expedition ended gloriously, and in favour of the Venetians ; and the Crusaders and the Doge, full of glory, returned to Venice, to receive the popular and Senatorial ovations.

Upon the death of King Godefroy, his son, Baldwin, was crowned at Jerusalem ; but he was not so expert in politics as his father, with regard to the management of his kingdom. He, therefore, lost ground with the Turks to such an extent that he was obliged to apply to the Venetians for assistance, which was readily proffered him by the illustrious Doge, Michiel, in the shape of a fleet, which he again personally commanded ; and by his valour and the assistance which was also rendered by the Crusaders, they conquered Acre, Sydon, and Berito. After everything was settled, the Venetians returned home, and remained inactive, as far as any expedition was concerned, until the year 1117, when Baldwin again

applied for assistance, as he had at that time lost nearly the whole of Syria. The Doge again set sail, this time with a fleet of one hundred sail and upwards. King Baldwin was imprisoned by the Turks. As he passed Dalmatia, the Doge took on board reinforcements. He speedily reached Cyprus, and then Jaffa, where he came up with a Turkish fleet, which he had followed there. He immediately gave them battle, which turned out a tremendous one, and lasted many hours, inasmuch as he completely destroyed and sunk the whole of their ships and men; after which he entered the port of Jaffa, to restore his valiant sailors, and take on board the necessary provisions for the remainder of his campaign.

Soon after his defeat of the Turks the Doge went to Jerusalem to preconcert measures with that Patriarch and the Magnates, with regard to the campaign, and to obtain his signature to certain stipulated conditions which had been already agreed upon by both parties. As soon as this political treaty was concluded, in order to give *éclat* to the first military operation, Michiel proposed that a child should draw lots to determine which city should be the first to be captured. This the Patriarch agreed to do, and accordingly celebrated a festival in the Temple; the urn which contained the names of the cities stood upon the altar, and the child appointed for the task drew forth the name of the city of Tyre. The siege, which proved a long and difficult one, was immediately undertaken, and after a constant and severe struggle, which lasted for five months, the troops of Venice and of Baldwin entered the city. King Baldwin was then restored to liberty and to his throne, and for these obligations he paid a ransom to the Venetians, and accorded them certain privileges, &c.

The Greek Emperor, Carlogianus, was at this time jealous of the greatness of the Venetians, and he ordered his navy to assail their ships in any of the

Greek waters. Upon discovering this treasonable intention, the Doge presented himself with his fleet before *Rhodium*, when the population of that city opposed his entrance into the port. Michiel, without the least perturbation, thereupon availed himself of the opportunity to enter forcibly and chastise his opponents, which he did. He then sacked the town, after having first carefully removed into his ships a great many of the best and most ancient monuments of Fine Arts. From thence the victorious Doge went to pay a visit to the islands of Scio, Samos, and to all the Cyclades; when he took possession of all those places, to the great happiness of the populations, and to the glory of the Venetian Republic. This Doge was so highly honoured and so much esteemed by the nations and by his army, that, being in want of money, without troubling the Senate for it, and in order to meet his necessities and keep his troops in good supply of everything they required, without abusing the confidence or deluding the people, or extorting anything from them (they furnishing him voluntarily with the necessary material), he conceived the scheme of stamping his name upon little bits of leather, and giving them in payment to his troops and to the provision-dealers, and promised all those who took them that, on his arrival at Venice, they should be exchanged for real money. By this stratagem he averted mutiny and starvation, and on the return of the troops to Venice the Senate approved his wisdom, and honoured his credited leather coins, which were faithfully repaid. This glorious, honest, and true Republican, in *repatriating*, had crossed the Archipelago, come along the sea coast of Morea, conquered Modone, garrisoned it, and brought his fleet to an anchor off Sicily for a few days. The arrival of this great warrior there filled the hearts of the population with joy and admiration. The people and the Nobles, as a tribute of their enthusiasm and esteem for him,

offered to his illustrious brows the Sicilian crown, which he modestly refused, saying that it would be unbecoming a true Republican Venetian citizen to accept it. The honour which attached itself to a Venetian Doge was not inferior to that of any other potentate, and Michiel, by refusing the proffered crown, proved himself a worthy prototype of Garibaldi, and an excellent exemplar of disinterested and human wisdom.

I will now leave the Doge Dominic Michiel safely landing from his ships with his valiant army, rich in honours and the precious spoils of antiquity, taken in the conquered places, to enjoy the festival instituted in honour of their glorious deeds. The monuments which they there set up taught, and will still teach, posterity what the nature of their heroism was.

In the year 1125, from the coast of Syria up to Venice, the whole of the populations bowed to the name of the Venetian Senate.

THE WEALTH AND GRANDEUR OF THE VENETIANS IN THE ELEVENTH AND TWELFTH CENTURIES.

The repeated barbarian invasions in Italy had not only suspended and destroyed the regular course and development of the arts and all scientific pursuits, but had completely upset law and order, and divided the compact union of the Roman Empire by separating it from those great families or communities which were its tributaries, and substituting in their place new, and independent, and lawless masters. Charlemagne had partly remedied this evil, but his collegiate institutions in each of the States of his Empire proved insufficient for any great progress of civilisation. It was the great commercial enterprises of the Venetians to and from the East to the West of Europe which so materially assisted and

contributed more than any other of the arts or sciences to civilize the populations, to polish their manners and improve their tastes, while at the same time they enriched them, and made them industrious and happy. Their great expeditions to Egypt, Syria, and Turkey, and their constant intercourse with the Greeks, rendered them the principal European carriers for the transport and exchange of the produce of those countries, and later even of India, in the various European ports. It is a well-known and long-established fact, too, that the Baltic, and particularly the Hanseatic ports, were always open to the Venetians; and in these latter, as well as in the harbours of Great Britain, they were under the immediate protection of the Governments of the respective cities, and enjoyed many immunities and privileges on account of their honest and useful speculations, which, at the time of the Crusaders, had reached such an apex, and had resulted in such prosperity and benefit to them and their correspondents, that their wealth became almost fabulous. This was particularly evinced in the establishment of their Banks in the various *Metropoles*, and the number of manufactories established by them in Italy and abroad.

When I open the French, the English, and the Italian histories, and find so many testimonials of the virtues and the industry of the Venetians (who were then known under the appellation of Lombards), and reflect upon what they were then and what they are now, my heart becomes so filled with grief that I am almost compelled to break the bounds of moderation and give way to tears. At such times I often say to myself, surely there is a possibility that some one will one day or other make a proposition in some liberal European Parliament of redeeming Venice from the barbarous treatment to which she has been subjected. Is there no descendant left of the noble Volunteers who went to the

Holy Land with the Venetians, in the Venetian boats, and who, probably, experienced the hospitality of this once glorious people in the hospital which was built for the reception of them in expectation of the passage to Palestine? Did not any one of those Volunteers leave any memorandum or any family record of the companionship of the Venetians, testifying to their sincerity, their disinterested conduct, their love of gallant enterprises, their many virtues, the generous feeling by which they were ever ready to assist those who were oppressed, and release those who were slaves, and their intrepid determination to keep up a perpetual war with the barbarians, and thus prevent them becoming the masters of Europe? I should like to know what would be the state of things at the present day with those Germanic patriots of so much renown if the Venetians had not made war with the Turks in 1684, when they were on the road to Vienna?

We shall see that the Venetians were engaged from the year 1652 to the 27th of May, 1667, in defending Candia; that in 1684 they took up the quarrel betwixt Poland, Austria, and the Pope, whilst the Turks and the Hungarians were under the walls of Vienna, and that the brave Morosini, with his Venetian sailors and soldiers, after a number of successive battles, conquered Greece, its islands, and all the Morea, and that he liberated the populations from the Turkish dominion, thereby completely breaking up the Mussulman power everywhere, thus saving Europe; all which was the glorious result of his noble and disinterested naval and military actions. We shall likewise see that Austria and Poland profited by the achievements of Morosini, which through the ingratitude of those nations, and of Europe likewise, were unhappily the means of building up that monumental sarcophagus in which Venetian glory lies buried!

THE CONQUEST OF CONSTANTINOPLE.

Towards the end of the twelfth century the Christians had lost almost all the cities that they had previously taken from the Turks in Asia. Entire regiments of Christians, commanded by the Crusaders, had been cut to pieces. The famous Prince Lusignan had likewise been taken prisoner, upon which the Venetian Doge, Henry Dandolo (who was a man of the highest mind, a genius in war and legislative science, an octogenarian, expert in every civil art, and who was universally admired and esteemed by his compatriots and by strangers), conceived the idea of entering into a convention with the Crusaders (who were then passing through Venice to embark for the Holy Land), by which they should lend him their assistance in the capture of Zara, the metropolis of Dalmatia, which had been forcibly occupied by the Hungarians, to the detriment of the Venetian Government, to which that province had belonged for two centuries. For their services, the Doge agreed to compensate them by paying their expenses, and by giving them credit for the expenses of their embarkation and transport to Asia, until their return from the Holy Wars. All this was duly agreed upon. In the meantime, Dandolo conceived the idea of liberating Constantinople from the power of the usurper Alessius, the brother of the Emperor Isaac, who had been dethroned, blinded, and incarcerated in a tower at Constantinople. His son Alessius had sufficient time to save himself by going on board a Venetian ship, disguised as a Venetian sailor. Young Alessius applied for help, but uselessly, to the Emperor, to the Pope, and to the Crusaders. The Emperor Philippe and the Pope advised him, as they could not assist him, to confide his cause to and rely upon the Venetians. He thereupon applied to the Venetian Senate for the

recovery of Constantinople, and the restoration of his father to liberty and to his throne, and obtained Dandolo's assistance. At the moment of departure most of the Crusaders had disappeared, so that the French and Flanders Volunteers, and the Venetians and Savoyards only departed. They arrived safely, and afterwards took Constantinople, in which they were assisted by an internal revolution. They then liberated Isaac: and reinstated him on the throne, when he took his son as partner.

The people most gratefully acknowledged the valour and glory of the Venetians, and recognised them as their liberators.

After a short time, however, young Alessius, instead of supporting and fulfilling his conventions honourably, indignantly repudiated the treaty which he had made with Dandolo in compensation for his recovery of the Empire; which he was emboldened, flattered, and instigated to do by a traitorous courtier named Murtzulphus, who shortly afterwards dethroned Alessius, who had attempted to incendiate and destroy the Venetian fleet. Dandolo, with extraordinary presence of mind, most cleverly evaded the impending evil by taking prompt measures of precaution.

He immediately collected his troops, with the French and other Crusaders, and determined to take vengeance upon the perfidious reprobate whom they had crowned as Emperor, and take Constantinople as a conquest. All this was accomplished in a very short time. Isaac and Alessius were killed by the people, Constantinople was sacked, many persons were slain, and the traitorous Murtzulphus was proclaimed Emperor, while the Venetians were masters of the city with their 20,000 men, who could not be restrained by any means from sacking the town and robbing the citizens. Dandolo, seeing the destruction by fire and sword was so great, issued an order that the sacking might be continued,

provided everything was deposited in three churches, that nothing was sold to the Greeks (to whom the French troops were selling the most precious objects for the most trifling considerations), and that the soldiery should cease setting fire to the houses. This happened on the 12th of April, 1204. An aide-de-camp of Count S. Paul was hanged with his arms and his shield pending from his neck, for having disregarded the orders of Dandolo, and convicted of having sold the precious objects stolen during the sack. This example checked the melting and the destruction of the most valuable objects, and the precious monuments of antique ingenuity in the arts of chiselling and sculpture in metal and precious stones. Nevertheless, great destruction had already taken place; and it is attested in a letter of Baldwinus, written by him to the Pope, that the quantity of valuable things accumulated by the Crusaders was so enormous that all the remainder of the other cities could not possibly possess as much. And when we come to consider that when Constantine transferred his Imperial family to Constantinople he stripped Rome of all the best monuments of art that it contained to embellish his new metropolis; and besides this that it had continued to be the Imperial residence for nine consecutive centuries; that it became the metropolis of Europe and of the world; and that, situated as it is, it was the most convenient place to receive the manufactures, and a grand depot for the commercial transactions of Asia, Africa, and every other empire, it could scarcely have been otherwise. When they began to divide the precious spoils, the Venetians, observing that the French were destroying and selling their share of valuable objects of art for any consideration, or for the sake of making money, they agreed to buy the respective shares of such objects at the rate of 400 silver marks for the share of each Knight Crusader, 200 for that of each Prelate or officer, and 100 for that of each soldier.

By these means they saved from dispersion and destruction the finest, the most ancient, and the most precious jewels. Thus the gold, silver, brass, and other metal works of art were secured, and transferred to the Venetian Museum ; where they remained to the admiration of the public, and served as models of instruction, for many consecutive centuries, to the Venetian artificers.

The land possessions were also divided. Dandolo took regular possession of half of Constantinople, also of the islands of the Archipelago, several seaport towns on the coast of the Hellespont, as well as Frisia and Morea. Murtzulphus then gave way to Baldwin, who was proclaimed and installed Emperor. Louis, Count of Savoy, was at the taking of Constantinople, as well as Boniface, Marquis of Monferrato, with many of their troops and retainers ; Count San Paul, with his valiant troops, and Baldwinus, the Count of Flanders, and a great number of followers and other knights, were also there, and all distinguished themselves in that glorious enterprise.

I may here remark that neither Dandolo (who gave an Empire to the Count of Flanders), nor Louis of Savoy, would ever have thought for a moment that one of the successors of Baldwin, in course of future centuries, would have hesitated to recognise the right of a descendant of Count Louis to the throne of Italy ! Yet such is the fact, and the youngest of Kings and Kingdoms ungratefully refuses to pay the tribute that he owes to the eldest of Kingdoms and to the Kingly friend.

It may be stated that the fleet, which was commanded by the illustrious Dandolo, in the above expedition, consisted of 100 ships of the line, 120 gallies, *alias* frigates, and 60 transport ships. It appears also that 20,000 men were landed in Constantinople ; therefore, there must have been a crew of at least 16,000 to man and attend to the Fleet while the others were engaged on the land.

In closing this short chapter, I append this brief foreign certificate of a contemporary historian : That the state of government and manners were much more improved in Italy than in the other countries of Europe is evident, not only from the facts recorded in history, but it appears that the more intelligent leaders of the Crusaders were struck with the difference. Jacobus de Vitriaco, a French historian of the Holy Wars, makes an elaborate panegyric on the character and manners of the Italians. He viewed them as a more polished people, and particularly celebrates them for their love of liberty and civil wisdom. "In consiliis circumspecti, in re sua publica procuranda diligentes et studiosi; sibi in posterum providentes; aliis subjici renuentes; ante omnia libertatem sibi defendentes; sub uno quem eligunt capitaneo, communitati suæ jura, et instituta dictantes, et similiter observantes." (Hist. Hierosol. ap. Gesta Dei per Franc. Vol. II.)

THE FRENCH AND VENETIAN EXPEDITION TO THE HOLY LAND.

A correct idea of the naval power of the Venetian Republic may be easily formed by glancing at the historical period of 1268, when the rage for spoliating the Jews was still prevalent; that is, I mean to say, when the Christian Princes, at the instigation of the Pope and in conformity with his injunctions, pretended to free the Holy Land from the Turks, Jews, Arabs, &c. The Venetians appear to have been the general conveyers of the European troops to the most convenient places of landing, and they appear to have kept in almost constant readiness a small *corps d'armée* to pioneer the new comers.

In the 1st volume of the *Traitez de Paix de Treve*, &c., p. 81, is to be found the Convention between St Louis, King of France, and the D. Dux

et homines Veneticorum, by which the Venetians engaged themselves to convey to the Holy Land a French *corps d'armée*, composed of four thousand cavalry and ten thousand infantry, with all their provisions, horses, forage, &c., and to keep the ships there, at the most convenient ports, for the period of a full year, and at the disposition of the French Commander of the army, with specified conventions between the French General and the Venetian Admiral, &c., for a stipulated sum of money, &c. The Venetians also agreed to furnish the large ships and the crews to man them, &c., so that, instead of the 14,000 French troops, I presume the total number of men must have amounted to, at least, about 20,000, particularly when we come to consider the number of transport-ships they employed to convey the provisions. It is somewhat tedious to transcribe this treaty, which details the names of the Venetian vessels, and gives their dimensions, and begins thus :—

Navis quæ vocatur Sancta Maria, est longa pedibus 108, quæ longitudo est de pedibus 70, in columba; in largore proræ et puppis est de 38, et est ampla in fundo pedibus novem et dimidio, et est alta in secunda coperta pedibus sex et dimidio, et est alta in corridoriiis pedibus quinque et dimidio, et a corridoriiis in superius pedibus tribus et dimidio, et est alta in capitibus columbe, et habet duos paradisos et unum bannum et unum super bannum coopertum et duos pontes, et unum super pontem et unum bellatorium amplum de quatuor vel quinque pedibus retro de puppim; quæ navis cum omnibus corredis et apparatibus suis et cum centum et decem Marinariis dabitur pro mille quadringentis marcis argenti, ejus bonitatis cujus est Venetiæ grossus ad pondus de Parisius.

2. Navis, quæ vocatur Roccafortis est longa pedibus 110, quæ longitudo est de pedibus 70, in columba, &c. &c.

There are only eight of these ships so described, but I imagine they must have employed many more of them to convey so large a number of men and provisions, and whatever munitions were used in war before gunpowder was invented. At all events, the implements and engines of war were voluminous enough, and required a great space in the ships; and so it would also in this book were I to describe them. My intention, however, is simply to name the fact, in order to show the vast means and power of the Venetian naval army of that period, as well as her influence, and the fact that alliance with her was courted by most of the European Monarchs.

I should not omit to mention here the numerous wars of the Venetians against the Genoese. These two powerful republics, jealous of each other's glory, have done considerable damage to themselves and to the Italian nation, as I have already said. They never would or could understand that their own, as well as the general political interests of Italy, would have been much better served by a mutual and commercial intercourse, secured by a good and sincere treaty of alliance and peace, than by keeping up a constant state of warfare with each other. Instead of following the vicissitudes of the Empire, upset by Papism, siding either with the one or the other, and in opposition to themselves, as they have done, the Genoese and the Venetians should have arrayed themselves against both Pope and Emperor; and, in course of time, they would have succeeded in mastering each of them, and, in addition, have secured their mutual interests and independence. With regard to the Imperial Vicars, there would not have been the least difficulty, as it has been proved that some of them were indifferent as to whom they paid feudal tribute; as we have seen frequently by one or the other feudal lord receiving the investiture of his Estates, sometimes by the Emperors, and at others by the Popes. This proves that a little

diplomacy would have easily arranged all the interests of the Imperial Vicars, by securing to them their States, which would have become consolidated by their forming part of the Italian league. After the extinction of the line of the French Monarchs, after Otho the Fourth, Henry the Fifth, Frederick the First, or, at any other time, as there was a state of constant schism kept up for many consecutive centuries, such a league could not have failed to be successful; particularly if they had put the Popes in their proper places, and kept them there, with short nails and short commons. Instead of doing this, the two republics waged an inexorable war against each other, which materially contributed to enforce their servitude, either to the Pope or the Emperor; and when the Genoese could no longer sustain, single-handed, the opposition of the Venetians, the former sold her independence to the Lombard Vicar, so that the usual rivalry might be continued.

I will say nothing further on this subject now, as it is painful to recur to the thought of such great human sacrifices which were made without any good cause and any good effect. Most happily those times are now buried in the past, and will return no more. The brotherhood of the Italian family is recognised by themselves, and by those strangers whose delight and whose interest it was to set them to fight each other, until they were sufficiently exhausted and prostrated for them to come in for the best share of the spoils, if not the whole, according to the old proverb, *Inter duos litigantes, tertius gaudet*. I will not say anything material at the present moment, but I have some slight doubt about these Romano-Neapolitan affairs. Napoleon the Third neither ignores the law which compelled him, a proprietor and a citizen Swiss, to quit that territory, nor the month and year; therefore there are reasons as enigmatical as they are suspicious about this Italo-French and cosmopolistic holy *brigandage* which should be seen into, and watched with the eyes of an Argus, and

guai allo straniero che oserà usurpare il suolo di Cirillo e di Pagano, e di un milione di altri martiri.

I give the following passages, though not strictly belonging to my present subject, as it affords an interesting illustration of the political state of things in Italy at the time of Frederick the First. The different steps taken by the cities of Italy in order to extend their power and dominion are remarkable. As soon as their liberties were established, and they began to feel their own importance, they endeavoured to render themselves masters of the territory round their walls. Under the Romans, when the cities enjoyed municipal privileges and jurisdiction, the circumjacent lands belonged to each town, and were the property of the communities. But as it was not the genius of the feudal policy to encourage cities, or to show any regard for their possessions and immunities, these lands had been seized and shared among the conquerors. The Barons to whom they were granted erected their castles almost at the gates of the cities, and exercised their jurisdiction there. Under the pretence of recovering their ancient property, many of the cities in Italy attacked these troublesome neighbours, dispossessing them, and annexed their territories to the communities, and made thereby a considerable addition to their power. Several instances of this occur in the eleventh, and in the beginning of the twelfth centuries. (Muratori Aut. Ital., vol. 4, p. 159, &c.)

Their ambition increasing together with their power, the cities afterwards attacked several Barons situated at a greater distance from them, and obliged them to engage to become members of their community; that they should take oath of fidelity to their magistrates; that they should subject their lands to all the burdens and taxes imposed by common consent; that they should defend the community against all its enemies; and that they should reside within the city during a certain specified time of each year.—(Muratori *ibidem*.) This subjection of

the nobility to the municipal government established in cities became almost universal, and was often extremely grievous to persons accustomed to consider themselves as independent. Otto Frisingensis thus describes the state of Italy under Frederick the First: The cities so much affect their liberties, and are so solicitous to avoid the insolence of power, that almost all of them have thrown off every other authority, and are governed by their own magistrates. Insomuch that all that country is now filled with free cities, each of which have compelled their Bishops to reside within their walls, and there is scarcely any nobleman, how great soever his power may be, who is not subject to the laws and government of some city. (De Gestis Frider. I, Imp. lib. 2, c. 13.) In another place he observes of the Marquis of Montferrato, that he was almost the only Italian Baron who had preserved his independence, and had not become subject to the laws of any city. I will now pass over the three succeeding centuries, during which the Venetians were in the zenith of their glory, and pass to—

THE LEAGUE OF CAMBRAY.

At the commencement of this work I have named the League of Cambray, but said very little about it, as it was then out of chronological order. The point at which I have now arrived is an opportune one to state that the struggles of the Venetian Republic, as well as those of her invidious rivals who had leagued themselves together for her destruction, were great on both sides, and that the war lasted from the year 1507 to that of 1516. Pope Julius the Second had already recovered from the Venetians the cities of *Faenza*, *Rimini*, *Ravenna*, and *Cervia*, which had formerly belonged to the Roman Empire, and were ruled by Imperial Vicars, when they were forcibly taken from them, by stratagem, treason, and war, by

Valentino, who was instigated to that dirty work by his father, Pope Alexander the Sixth, and assisted in the first instance by the arms of the French King Charles the Eighth, and afterwards by Louis the Twelfth, each of whom in their turn formed a confederacy to conquer and partition amongst themselves the whole of Italy, after expelling the Emperor, the Vicars, the Spanish King, and extinguishing the Republics. Valentino, however, had them taken from him by the Venetians. With the assistance of the League, they were afterwards recovered by Julius, who (seeing that the Venetians were fast regaining possession of many of the Lombard towns which they had lost on the first attacks of the confederate army), for fear of closing them again, meddled, and hastened to propose peace, which was concluded whilst the Republic had recovered almost every town which she had previously lost by the treason of its friend the King of France, who was allied with it, and had no cause for disagreement with it. Without notice, or any declaration of war, he sent orders to his Generals suddenly to occupy with a strong *corps d'armée* the lands of Trevi and Casal Maggiore; which was actually accomplished before the Venetians had time to collect and reunite their forces at Ponte Vico. After his occupation the French withdrew a portion (the surplus) of those troops to Milan, and there awaited the arrival of the French king, Charles the Twelfth. As soon as he arrived, he sent a herald to declare war against the Republic, which did not care about his declaration, as he had broken faith, and the laws established by civilization.

I will here make bold to ask what European State besides Venice could have resisted, for so many consecutive years, the coalization of nearly all Europe, defending itself, as it has done, by land and sea, in so many places simultaneously, and after all losing nothing of great consequence either in power or

territory except the towns detailed above? The celebrated Bembo says that they spent more than five millions of gold ducats in that war, which was a large sum for those times. The allies must have consumed even more than that to contribute, after all, to the enhancement of the military glory of the illustrious Republic.

At the end of the fifteenth century (the period of the discovery of America and the Cape of Good Hope), the naval power of Venice was considerable, and is described to have consisted of 330 great ships (*alias* men-of-war), a much larger number of smaller ships, as well as an infinite number of mercantile vessels. The war fleet was manned by not less than 36,000 sailors, and there were besides 16,000 men employed in her arsenals. Notwithstanding all their immense power and wealth, the discoveries in the New World opened to the other nations such vast fields for enterprise that the old stream of wealth was diverted from Venice; and the Venetians, being rich, grew indolent, continued only upon the old roads and streams, lost the greatest part of their traffic and their profits, and by degrees saw the other naval powers progress, while subsequently to that time they were almost constantly engaged in glorious wars, which I must say *victoriously* contributed to their ruin.

THE QUARREL OF PAUL THE FIFTH WITH THE VENETIAN SENATE, DEFENDED BY FRIAR PAUL.

I will now speak of the quarrel between Paul the Fifth and the Venetian Republic; the history of which was carefully written by the celebrated historian of the Council of Trent, Friar Paul, who also wrote the clever and energetic defence of the Venetian Senate against the said attempted usurpation by Clement the Eighth and Paul the Fifth.

I have in my possession both of these works,—the History of the Quarrel, and the Defence, *alias* ‘A Fvll and Satisfactorie Answer to the late Vnadvised Bull, thundered by Pope Paul the Fifth,’ &c., modestly entitled by the author, ‘Considerations upon the Censures of Pope P.,’—and I shall not take many extracts from these books, on account of the orthography of the English language at that time, but will pick out a few paragraphs, so as to give the reader an idea as to what were the intentions of that celestial and terrestrial jewel. The first book begins thus: “Pope Paul the Fift was addicted from his youth and nourished in those studies, which have no other end but to acquire unto the Pope the *Spirituell and Temporall Monarchie* of all the world: and to advance the order of the Clergie so farre, as not only to exempt them from all power and jurisdiction of Princes, but further to exalt them above Kings themselves, and submit unto them secular men in all kindes of services and commodities,” &c. This was very good as far as it concerned the Priests in their houses, but out of doors, and even in the churches, as they were public property, the Popes and the Priests found out that it was a mistake. It then goes on to say that the Papacy, and Paul in particular, were much averse to Kings and Monarchs, and that they strongly detested the *Republiques* or “Commonwealthes, because considering the Gouvernours thereof in their private persons (in which respect they are without power) he might hope to attaine his end, howsoever they were joyned in one body, and assisted by authoritie which accompanieth public forces. But above all, he had a particular designe of revenge against the State of Venice, as well because it alone sustaineth the Dignitie, and hath the true markes of a Prince independent, as because the *Ecclesiastiques* have no dealing in that Estate, and yet farther, it alone (among all Princes) doth not give pensions to any of the

Court of Rome : which being by them interpreted a contempt, is the cause that they carry all an especiall hatred, and nourish in themselves an evill will against that *State*, he proposed no other thing for his end, but to enlarge the *Ecclesiasticall authoritie*, (or as he termed it) to restore it unto that condition from which it was fallen by negligence of his predecessors, and particularly Clement the Eighth. Wherefore his first purpose was to establish a congregation at Rome, whose only charge and studie should be to consider of the meanes whereby this authoritie might be maintained and augmented, or at least by examining all writings upon these matters to raise new difficulties, and to prepare occasions for his successors to give perfection unto that which he could not finish, and in the meane while to mortifie the presumption (as he called it) of *Secular Estates*." This was the programme of that terrestrial and infernal thief who ruled at Rome, scaring and upsetting the world because the Venetians would not support at their own expense any vagabond he chose at the Court of Rome, and because they would not, in addition to that, pay large annual sums of money to the Holy Shop. It is not necessary to give any further extracts, as those above given are, in my opinion, quite sufficient to show the cause, or rather the pretence, upon which Paul the Fifth grounded his *casus belli*. This alone was the real cause of quarrel, and the arrest and imprisonment of *Scipio Saraceno*, Canon at Vicenza, and the Abbot of Nervesa, *Count De Valmarino*, for criminal offences against the laws and humanity, merely afforded a pretext for making war.

I will resume here, in a few lines, the statement written in old English, and give the act of accusation of the two criminals. I should like also to insert here a copy of the Circular Letter of the Venetian Senate, which was addressed to all their Ministers and Consuls at the foreign Courts and

States; but as my eyes are fatigued, I must limit myself to an extract from it. I must also say that I regret much to omit here the frank and loyal opinion of the English King and Ambassador given to the Venetian Senate, as well as the highest testimonials given by them of sincere friendship, and their disinterested offer of assistance with troops, ships, and sailors at a moment's notice. The Sultan acted with the same determined spirit as the English Government, to the confusion of the Spanish Government, which acted in a most underhanded manner, and urged the Pope forward in his scheme for plunging Europe into a conflagration, hoping, amidst the general confusion, to spoliage the Venetians of their wealth, and somebody else in the bargain. But they were disappointed in their expectations.

This affair happened in September, 1605, and continued till the 9th of May, 1607.

The Senate of Venice did not give pensions to the High Clergy of Rome, nor had they any dealing with that craft. The Doges and the Senate maintained always their dignity and independence from the Court of Rome, and when Paul the Fifth was created Pope, seeing that in the States of that illustrious Republic he could not enlarge the Ecclesiastical authority at the expense of its citizens, and that it was useless to say there, "I am the Pope, and I will be obeyed," there remained to him no other alternative but to seek a pretext for a quarrel to compromise that Government in the face of all Europe, and attempt to humiliate them if he could not obtain anything else, either by fair or foul means. The machinery of the Jesuits was in its full play, with full power, and the whole of the other religious sects aided them and assisted them with as much as their means permitted. The Venetian Senate was full of wisdom and very circumspect, and would not fall into any pit or trap laid by the hasty imprudence of Paul the Fifth.

Therefore he lost his temper, and sought a quarrel with them on account of their having two laws, one touching the building of churches, the other against the alienating of laymen's goods unto Ecclesiastics; and also because one Canon and an Abbot had been arrested, and were to be judged by the secular laws of the Republic. These three heads constituted the basis of the quarrel, which threatened to become an European conflagration, on account of the interference of all the great and small European Powers. With regard to the two laws, the Venetian Ambassador answered the Pope, saying that God had given the power to all Princes to govern their States according to their wisdom and necessities, and as it did not appertain to the Venetians to govern the States of the Church, so it did not appertain to the Church to govern the States of Venice. The two Ecclesiastics were under trial for criminal actions, and could not be given up to the Ecclesiastical Courts: "The incrimination of Scipio Serrano, Canon of a Church of Vicenza, consisted in having with great contempt defaced the Seals of the Magistrate which had been put to, for the custody of the Bishop's Court of Chancery, at the request of the Chancellor (the See being vacant); that he did his utmost endeavour to seduce a *demoiselle*, his kinswoman, and prevailing not with her, after he had long molested and pursued her in public, and even in the Church, at last, in a despitefull outrage, he shamefully defiled her portall and house doores [decency forbids me to state what with]; for which cause, being assisted by some gentlemen of her family, she came to Venice, and there put in her complaint against this Canon, who being called readily presented himself. Count Marc Antony Brandolino de Valdimarino, Abbot of Nervesa, was accused to exercise a most unjust and cruel tyranny upon the country near about his dwelling; taking up the goods of any man at what price himself was

pleased ; and to committ vile rapes and impurities with all sorts of women ; and withall to practise in sorcery and other magicall operations. That he studied the art of tempering and composing of subtill poysons, whereby he had wrought the death of his brother, of a Prior of St Augustine's Order, and of his servant : these two latter because they were conscious of his crimes, and the first because he was his competitor in the House ; and that with the same poyson he had brought his own father in extreme danger of his life ; that he had for a long time the carnall knowledge of his owne sister, and had empoisoned her maide, fearing by her to be discovered ; that he had caused an enemie of his to be killed, and after that empoisoned the murtherer, lest he might accuse him. Shortly, that he was guiltie of many more murthers and notorious vile crimes."

It appears that these two pretty jewels of the Holy Roman Catholic Church amply deserved the benevolence and kindness of the hangman, instead of the protection and interference of the Pope ; nevertheless, for nearly three years, and after going to great expense, the Pope could not be removed from his obstinacy to revoke the interdict or the excommunication of the Doge and Senate. It would be worth while for the reader to peruse the whole seven books of the History of the Quarrels of Pope Paul V with the Senate of Venice, and the Defence.

I am happy to say that the dignity which was evinced in its answers, and the wisdom and spirit displayed by the Senate, were much above the intrigues and subtlety of the Pope and his supporters ; in fact, the Pope gained nothing, and the Venetians won the esteem of every honest man in every State throughout Europe. France interposed as a mediator, and out of courtesy to the King, the Senate at the last moment, after the withdrawing of the interdict, gave up to him the two culprits. In this political

imbroglio the only two powers which acted from the beginning with consistence, or with a frank, free, and liberal spirit, and which would have sided with Venice in the event of a general war, were England and Turkey, both of which nations had spontaneously and resolutely offered their assistance in the most disinterested manner, and had got their ships and sailors in readiness. The Turkish Admiral, with a fleet of sixty sail, when in search of the Spanish Admiral, met some of the ships of the Maltese Knights, and began to comb them, and it required all the prayers of the Venetian Admiral to stop him from doing any further damage to those black rooks. When the Pope and the Spaniards heard of the determination of the Turks and the English (well knowing that Holland in course of time would have joined the Venetians likewise), they shrank into nothing, and all their verbose bravados and cabalistical projects were converted into a miraculous smoke which darkened the horizon for a long time. There was a party which gained a great victory, that is, as they say in England, "over the left;" that party was the Jesuits, who busied themselves with books and pamphlets after the manner of the present time, and gained their expulsion from Venice and the Venetian States. A law emanated from the Senate of Venice against them as severe as the statutes of Henry the Eighth, and by that law they were regularly and properly treated as they deserved.

NOTES TAKEN FROM THE DEFENCE BY FRIAR PAUL.

Regnum de gente in gentem transfertur, propter Eccles. x.
injustitias, injurias contumelias et diversos dolos.

Rex qui judicat in veritate pauperos, tronus ejus Prov. xxix.
in æternum firmabitur.

In the olden time the Ecclesiastical Benefices were void by the death of the Intendants, and therefore

the Court of Rome hath the first-fruits, and the price of the Bulls. Many Benefices belonged to Monasteries, Chapters, and other fraternities; the Popes perceived that by such a dependence they lost that benefit which otherwise by the Curates' deaths came into their hands, and they considered that, under every fifteen years, such a vacancy might fall out; and, therefore, they ordained that all benefices thus depending, should pay every fifteen years a fifteenth. So, in like manner, may a Prince suppose that every hundred years a possession may become confiscated, and so make them pay every hundred years a valuable confiscation. To prevent which, in some kingdoms there is a custom that when anything stable is conveyed over to the Church, the same is bound to give *homine, vivente moriente*, and *confiscabile* till the stabilitie be by royal authority extinct.

Stable possession, also, is sometimes sold, and paid for the same by some duty to the Prince, or goeth to strange heirs, for which likewise a certain portion is paid; as, in like manner, if after the term of many years one of these accidents should occur, would it be reason that the Prince without any consent given thereunto, should be deprived of these his rights? &c. (Friar Paul in defence of the Venetian Senate against Pope Paul the Fifth, p. 21. London: John Bill., 1606.)

Lettre du Senat de Venise écrite aux Recteurs Consuls et Communautéz des Villes, &c.:

Dieu Eternel voulant et ayant ordonné que les Princes ses Lieutenans et immitateurs paroissent au monde pour Gouverner les hommes et maintenir la société civile: de là vient que comme lui, Pere et Conservateur universel, assiste et prouvoid à tous par sa grande bonté et sapience: qu'ainsi les sujets des Princes soyent maintenus et gavantis par les loix, et par la prudence d'iceux es gouvernemens particuliers. La Republique ayant l'œil continuelle-

ment ouvert sur cela, et non moins soigneuse des biens et commoditez des villes et communautéz à elles sousmises que de la propre cité de Venise, a voulu d'un zele paternel que les habitans d'icelles villes et communautéz comme membres bien—aimez et portion de son corps d'Etat, eussent part aux statuts et à l'ordre qu'elle a cognu leur estre avantageux et profitables. Estant doncques, &c. It goes on enumerating various abuses introduced in Venice by the various pretended religious corporations, and then it comes to say, that as the laws do not permit such innovations, and the stoppage of human progress, that to maintain—la conservation de la liberté publique, quoi faisant nous estimons servir a Dieu, assurer et maintenir de nouveau cette Seigneurie et les subjects que sa Majesté Divine lui a raccommendez. Outre plus il convient pour vivre paisiblement et a recoi, exercer indifferemment justice contre les scandaleux et perturbateur du repos public : contre lesquels, comme chacun sait, se trouvent souvent des Religieux et Ecclesiastiques en grand nombre aujourd'hui, devenu si audacieux et debauchez, qu'avec tres-grand scandale ils troublent et tourmentent non seulement les citadins, mais les cites mesmes, ravissent les biens, l'honneur, la vie du prochain, et se licentient à cela pour assouvir leurs appetits insatiables, outres les litigieuses et cauteleuses plaideries, leurs meurtres et empoisonnements, attentates contre le sang plus prochain, pour courir avec tant plus d'audace en la voye de leurs pensées diaboliques. Mais nos ancestres qui ont catholiquement et religieusement gouverné la Republique, ont toujours chastié et punis tels debauchez, quoi qu'ils se nommassent Religieux Ecclesiastiques, telle joustice étant permise par les lois Divines et humaines à l'honneur de Dieu et de l'Eglise, et au soulagement des oppressez : dont nos dits predecesseurs ont en divers tems été toujour louez et approuvez par plusieurs tres-

saincts Papes en leurs Brefs et Bulles Pontificales. Or nous etans deliberez et resolu, selon notre devoir, de maintenir la tres-juste loi susmentionnée, et ceste si ancienne coustume de justice, sur tout à present contre personnes suspectes de plus grands excez que les paravant mentionnez, Paul V de present nouveau Pape a été circonvenu et persuadé par des flatteurs, ennemis du bien public, de vouloir empecher tel œuvre, enterompre les coustumes tres-anciennes et francs privileges, ensemble le cours regulier de nos tre-joustes loix, ce que aucune puissance du monde n'a osé entreprendre en l'espace de douze cent ans. 1200.

This political affair speaks for itself; therefore comment is unnecessary. If any publisher should think it worth while to issue a new edition of the History of this Quarrel, and the Defence, I am open to any proposition.

THE SIEGE OF CANDIA.—THE CONQUEST OF MOREA, OF ATHENS, AND OTHER PLACES.

The Siege of Candia, which commenced in 1652, and lasted nearly twenty-five years, and cost the illustrious Venetian Republic many millions of ducats, as well as an enormous sacrifice of life on their part, and one hundredfold more to the Turks, cannot fail to afford the historical reader the highest satisfaction, because the events of that siege will convince him of the grandeur and sublimity of the naval and military science of the Venetians, which ranked far above that of their enemies, and must have offered a luminous example to the other European powers, which, before that time, possessed neither the means nor a man who was able to cope single-handed with the Turks, much less with the Venetians.

It would require too much time and space to insert here a description of the heroic deeds of arms

which were effected by the small republican army under that great hero Morosini, who, after the death of Generals Foscolo, Mocenigo, and Foscari, was named to command in chief. The chivalric deeds achieved by the Venetian army in defending themselves against the attacks of the Turks, from the year 1652 to the 22nd of May, 1667 (on which day the Turks succeeded in opening a breach in the town) were innumerable, and of the most heroic description; and from that day in particular the most courageous and extraordinary efforts were made by them in the defence of their lives and in their struggle with death. Their deeds of this kind were too numerous for recapitulation here. It must therefore suffice to say that in less than six months they sustained and warded off no less than thirty-two regular assaults by the Turks, they themselves making seventeen sorties during that time. The Turks also blew up the mines no less than 618 times. All this failed to subdue the Venetians, who would rather have suffered death than have surrendered the place, although they had lost in defending it 3,200 soldiers, and 400 officers; amongst them were a few volunteers from all nations, who were attracted there by the fame of this celebrated siege. The Generalissimo Morosini, and the Governor Barbaro, though repeatedly wounded, never gave way either to the propositions for peace by the Turks, or to the daily decrease of their provisions, ammunition, and men. At last the Pope, the Kings of Spain and France, and the Emperor of Austria thought it was time to interest themselves on behalf of the Venetians, for fear of losing their interest and influence through the successful spreading of the Turks. Accordingly, they ordered their fleets and armies to proceed to the assistance of the Venetians, as they were by this time nearly exhausted; however, they did not proceed there in sufficient force nor in time. A *corps d'armée* of only six or seven hundred French

volunteers appeared on the scene, under that valorous and really clever General, the Duke La Feuillade, who, through jealousy, would not submit to the views of the more expert Morosini; he therefore decided to have a brush with the Turks by himself, which he really did, and afterwards returned to France, in spite of the supplications to the contrary of the citizens and of Morosini. He had quite sufficient of the affair, and his pride and obstinacy were cured by a single action, which, however, it is just to say, he fought most resolutely and gallantly. The Spaniards sent a fleet, which, however, did not appear on the scene of action, on account of the winter weather. The Austrian Emperor sent 4,000 troops, belonging to various States; after which Louis the Fourteenth, the Pope, and the Knights of Malta sent a fleet. France also sent 6,000 men, under the command of the Duke of Beaufort, who, like his predecessor, La Feuillade, would not listen to the experience of Morosini, and insisted upon acting in his own way; in consequence of which he brought out his troops against the Austrians, mistaking them for the Turks. As soon as he discovered his error, he recalled his men, and valiantly led them upon the Turks, with such impetuosity that they were very shortly forced to abandon their places and run to the mountains. The French, in their anxiety to possess themselves of the redoubts and batteries of the Turks, unfortunately set fire to some barrels of powder, mistaking them for mines; they began to cry out that the mines were on fire. Siezed by a panic, they abandoned the place, and their arms, and fled with such confusion and rapidity that Morosini had scarcely sufficient time to send them a detachment of his soldiers to protect their hasty retreat into Candia. As the loss of the French consisted of thirty or forty men only, Morosini flattered himself that, upon the arrival of the Duke of Mirandola with other reinforcements of the confederates, they would soon

undertake some grand, decisive action. The French General, however, obstinately decided upon departing immediately with his troops for France; and neither the tears of the women, the deputation of the clergy, nor the prayers and exhortations of Morisini, could prevail upon him to remain. After this, single-handed, Morosini made new efforts with his army, displaying great valour; but all was useless, on account of the great number of the Turks, who soon discovered that the French had departed. The last attack of the Turks was valiantly repulsed in a sortie by Morosini; who, though severely wounded, pursued the Turks up to their encampment with a tremendous loss of men.

Morosini felt as sure that the departure of the French and the other allies had emboldened the Turks, as he was cognizant of his scanty means of defence, and of his small number of available troops; therefore, as the Grand Vizier had several times proposed a treaty of peace, before succumbing to pressure and want of means, after due consideration, and after having called a Council of War and heard their opinion, he wrote to the Grand Vizier telling him that he could not sign the conditions of peace which had been sent to him by Chevalier Molin (the Venetian Envoy at Constantinople), except as Captain-General of the Army, and that, if the Grand Vizier was really disposed to treat for the establishment of a general peace, he would send Commissioners to him for that purpose. Morosini, in the meantime, communicated with Chevalier Molin, so that he might also contribute his quota to the most advantageous negotiations, which lasted from the 28th of August to the 6th of September, 1668. The treaty was signed, by which the Venetians ceded to the Turks the city of Candia. The necessary time was accorded them for the embarkation of their arms, ammunition, and various stores. Permission was also given the inhabitants to embark with the garrison, as well as

to take with them their effects, and any property that they could carry away. Besides this, the Republic reserved to itself the three principal ports of the kingdom of Candia, with the adjacent Isles, and all those towns and lands which belonged to them in Dalmatia and Bosnia, including even the very important fortress of Clissa. Such was this most honourable capitulation, as concluded by this brave and indomitable soldier, who was at the very extremity of being buried in the ruins of the town with a mere handful of men, which was all that remained of a small *corps d'armée* which had defeated and destroyed an enemy fifty times superior to them in numbers. The admirers of heroic actions should read the siege and defence of Candia, no matter by what author. The result would sufficiently compensate them for the time employed in the perusal. The population of Candia, in consequence of the siege, was reduced to 4,000 souls only, and they unanimously demanded that the Venetians should convey them elsewhere, which they preferred rather than remain where they had lost their friends, relations, and substances. The General granted them provisions and money, as well as free passage to and the gift of lands in Istria, in compensation for their fidelity to and affection for the Venetian Government, which approved and confirmed his generous acts.

In 1684, war was raging in Europe; France and England were fighting against Holland, and the Turks and the Hungarians against Austria, Poland, and Innocent the Eleventh. The Venetians could no longer tolerate the violation of their treaty by the Turks, who had audaciously trespassed in many different ways; consequently they leagued themselves with Austria and Poland, and Francis Morosini was again elected Generalissimo of the Republic, which placed at his disposal twenty-four ships of the line, twenty-eight other smaller vessels, and six more of minor sizes. These were all in a state of

completion and fully manned, and with this fleet Morosini sailed from Venice on the 8th of June, 1684. The whole of the authorities were present to witness the departure, as well as the entire population, which flocked from every part, to give the warriors the cheerful *Vale*.

In the course of a few days this fleet arrived at Corfu, where it received reinforcements from the Venetian General Purveyor of the Isles, and was joined by some Maltese and Pontifical ships. From this point Morosini directed his expedition upon the celebrated island of Santa Maura, where was situate a fortress of considerable importance; upon reaching the island he commenced the assault upon this fortress, which, however, after uninterruptedly resisting the assaults of the intrepid Venetians for eighteen consecutive days, was compelled to surrender. This victory was the prelude to many others, which were successively gained in a very few days, on account of the activity and military valour of Morosini; in fact, the Castles of Vomizza, Valpo, Natolico, Missolungi, and others in the country of Acarnania, were all of them dexterously conquered by assault, and with but trifling losses. Thus emboldened by his successes, Morosini undertook to besiege Prevesa, in spite of the greatest difficulties which stood in the way of opening a breach there; but by his skill and ingenuity, supported by the valour of his troops, he soon mastered this place also, and there stationed himself for a short time, thus ending the campaign of 1684. In the following year he formed the project of commencing the campaign by attacking Corona, one of the most important places of Morea, and to carry out his project he disembarked 8,000 of his men, and encircled it; but at the very moment that he was about to master the place, he found that the arrival of Bashaw Mustapha, with a reinforcement of 9,000 men, was immediately expected. Upon

learning this, Morosini immediately determined to raise his camp, and go to meet and defeat him before he could approach the town; in fact, he fled to meet his rival, whom he surprised whilst sleeping in his camp, and who was so frightened and astonished, that he took to flight without offering to defend himself, abandoning his artillery, arms, and baggage, standards, and horses, all which fell into the hands of the Venetians, who followed him and massacred a great number of his followers. Morosini then returned to Prevesa, and called upon the garrison to surrender. They answered him with insult; upon which he blew up a mine containing 150 barrels of gunpowder, which had hardly any injurious effect upon the Turks, though a breach was opened. The Venetians then pressed on the assault of the fortifications; but they were repulsed with great loss. Nevertheless, they were not daunted, but determined on repeating the assault on the following day, which forced the garrison to display the white flag. While the articles of the capitulation were being discussed, a cannon was fired from the town, which wounded several Venetians whilst they were standing near their glorious chieftain. Upon this the Venetian soldiers became furious, and resolved to summarily punish this infamous treason. In a moment they flew upon the Turks in the most desperate manner, dealing blows right and left, upon men, women, and everyone they met in the streets, thus taking full vengeance upon them for their treachery and barbarism. The massacre became general, and the irated soldiers were not calmed until those Turks who had escaped with their lives were chained and made prisoners. A considerable quantity of artillery, ammunition, and provisions, as well as a great number of slaves, were taken as trophies and sent to Venice, together with the standards of two tails of the Seraskier and numerous other things, which were duly received by the Venetians; who held a great

feast and jubilee in honour of their brave countrymen, at which the trophies were displayed. Of course the Senate, as usual, decreed an annual feast in commemoration of these splendid victories, &c.

I must not leave the hero Morosini with his victorious army inert. Being at a trifling distance from the much-renowned and classic Sparta, the people, in remembrance of their former glory, and feeling acutely the debased condition to which they had been brought by the oppression of their Turkish conquerors, leagued themselves, in conjunction with the peoples of the Province of Maina, with the Venetians (who they looked upon as their liberators and friends), and united together made a powerful attack upon the city of Zamata, which was soon conquered. The Aga, who was the Commander-in-Chief of the place, was also compelled to surrender his sword into the hands of Morosini, to whom he presented his humiliation. Not yet tired of victories, Morosini continued his march to accomplish the conquest of Calamata. He found the Captain (Bashaw) strongly and firmly shut up in that fortress, with 12,000 troops to defend it. They fought; they lost the battle, and the fortress too. After this Morosini went further on and took Chielafà and Passava, and in a short time he conquered all the places and forts of Maina, freed that province entirely from the Turkish dominion, and made the entire population Venetian citizens. I may here remark that the Venetians were exceedingly liberal to the peoples they conquered, and gave them the Venetian laws, and even the rights of citizens of the Republic, with the same privileges which were enjoyed by the old citizens. The season was advancing, and Morosini, as well as his valiant troops, required some rest. He then directed his fleet to sail for Corfu, as that was a convenient place for winter quarters. On arriving there Morosini wrote to the Senate for permission to return to Venice to rest a few days. The

Senate, with the most honourable expressions of gratitude to the hero, replied "that they found it most useful that he should stay there," flattering him, and leaving to him the option of finding another enterprise worthy of himself, and as great or greater than the others. Upon this Morosini conceived the idea of conquering all the Morea; and as that sacred land had been the birthplace of so many heroes and geniuses of all kinds, he thought he could not do anything better than follow his own inspiration, and redeem them from Turkish abomination and rule. This project was highly approved of by the whole of his army, who enthusiastically swore to make every effort to accomplish such a noble project. Finding his troops so well disposed, and determined to support him in his liberal Christian plan for emancipating a people who had been great and noble-minded, but who had been unfortunately subdued by force of arms, and degraded by the brutality of the Turks (in the same way that the Venetians themselves are now Austro-germanised, and stripped and plundered of everything, excepting the extreme miseries under which they live), the Captain-General, who was ready for this great and noble work, conducted the greater part of the fleet to Lepanto, so as to attract the attention of the Turks there, whilst a portion of it took Navarino, and afterwards Modone, though the latter was well fortified, and furnished with a great many cannons and a very numerous garrison, but all which was useless when opposed to Venetian bravery.

Modone proved to be of great advantage to the Venetians, on account of its position on the sea, and for the reason that 4,000 prisoners were taken there, and afterwards employed as free men in manning the ships, besides the ammunition, and arms, and provisions found there. Although Morosini was aware that the Seraskier was marching his great army to Napoli di Romania, and that that town and its forts,

also, were well provided with troops, and exceedingly difficult to take by assault, yet he unhesitatingly determined to follow the fortune of war, and accordingly set sail for that place. Upon arriving at Tulous (four miles from Napoli), he disembarked his land troops, and blockaded the place. The defenders resisted, but were compelled to surrender before the arrival of the Seraskier, who soon appeared with 4,000 horsemen and 3,000 infantry, which were instantly placed in order of battle. Upon observing the superior number of the Turks, Morosini ordered 2,000 of his sailors to disembark and join the infantry, which hastily marched straight upon the Turks, whose cavalry, after attempting to break the Venetian battalions, in front and flank, suffered horrible losses by their artillery, by which they became so dismembered, and the horses and men so terrified, that the Seraskier and horsemen ignominiously turned their backs upon their conquerors, leaving a great number of dead and wounded on the field of battle.

Immediately after this the fortress of Argos was also taken. Morosini then brought all his forces against Naples, and commenced a regular siege, throwing into the town and forts from five hundred to six hundred shells per day. The Turks defended themselves most valiantly, whilst the Venetians redoubled their efforts, which were wonderfully successful; and at the moment that their artillery had almost silenced the fire of the Turks, the defeated Seraskier came from Mount Palamida with ten thousand new troops, and, presenting himself upon the scene of action, put his troops in order of battle. Morosini collected his men together in good order, and met the Turks, who fought most obstinately, with bayonets and swords in hand, for three hours, and, for the second time, were defeated, after an extraordinary loss of men. They again quitted the place, and once more took to the mountains.

Morosini lost no time in again commencing the siege of Napoli di Romania, and, to frighten the Turks, he momentarily adopted the Turkish system, and showed some Turks' heads, fixed upon halberds, in order to give them to understand that, unless they surrendered, they could expect no other treatment. Fully understanding the intentions of the Venetians, the Turks shortly afterwards planted the white flag upon the walls. Hostilities then ceased, and the town and forts surrendered, when the Venetians entered the metropolis of the Morea, which was well provided with everything, as it was the residence of the Pachas. Mustapha and his brother Alexander, who had surrendered the fortress of Chielafa in the previous year, fearing the Sultan's resentment, asked and obtained permission from Morosini to go and reside in Venice, which the Senate duly approved of, and received them and their families with due distinction.

After the achievement of these new victories, the Senate conferred fresh honours upon Morosini, who, with his fleet and army, had by that time opened a new campaign at Petrasso, where he found the Turks ready, and awaiting his attack. Morosini soon set them to rights, after a fight which lasted only two hours, as is attested by the historians. This great warrior next took Lepanto, with its fortifications and its famous Dardanelles. In addition to this he visited, with his fleet, the whole of the shore of the Gulf of Lepanto, extending over a space of nearly two hundred miles. He destroyed the nest of pirates which infested those places, and restored the inhabitants to freedom and Venetian protection. Having learnt that the grand Seraskier had taken refuge at Corinth, together with some of the troops that remained with him, Morosini directed his fleet thither. Before he could arrive there he heard that the Seraskier had abandoned the place, and crossed the Isthmus. He thereupon disembarked some of his

troops, took possession of Corinth, and installed some of his soldiers in its forts, as that place was of great importance, and was the key to all the Morea. With his fleet he then visited the entire coast of the Morea, and found it free, and under the Venetian protection, except Malvasia, where the Turks showed opposition and resistance.

The bad season was now approaching, and the great Morosini, to avoid exposing his fleet to the chances of severe winds and tempests on such rocky shores, directed his course to the Gulf of Egina, intending again to visit Malvasia as soon as the weather would permit. Here he wrote to the Senate, giving them an account of all his proceedings. Having calculated the immense advantages arising to civilisation in general on account of his splendid victories, and in particular to the illustrious Republic by the capture of so many cannons, ammunitions, stores of all sorts, and men fitted for navigation, as well as ships, standards, and spoils of every kind, not knowing how to convey to Morosini their high appreciation of his merit, as they had already exhausted in his favour all their homages, and all the dignities they could confer on him, the Senate decreed, on account of such luminous actions, that the standard of three tails of the great Seraskier, and a full statue in bronze of the hero, Morosini, should be erected in the Great Hall of the Council of Ten, with the following inscription under it :

“ Francisco Mavroceno
Peloponesiaco
Adhuc viventi
Senatus.”

They thus rewarded him after the manner of the Romans, who paid the highest honours to their living heroes. Morosini, hearing how he was appreciated by the Senate, and that his deeds were applauded by the whole nation, inflamed by the

highest spirit of republican patriotism and devoted to the welfare of humanity in general, was highly pleased, and, with the general approbation of the Senate, which voted him some pecuniary means for that purpose, he handsomely rewarded his soldiers and sailors.

The season getting better, Morosini determined again to set forth with his warriors to conquer other places, and accordingly set sail for the Morea. As he passed Malvasia (which still resisted), he bombarded it; but, as it was entirely unprotected by other Turkish places and forces, instead of losing time there, he proceeded to Misistra, which was situated where the celebrated ancient Sparta stood. He opened a bombardment upon this place, and took it in so short a space of time that he was almost ashamed of gaining so easy a victory in so renowned a place, where he expected to have to display his military skill. Here he took 700 Turks, and forwarded them to Venice as prisoners of war. As the weather was now very bad, and it would have involved much danger to undertake any great enterprise, he called a council of war to deliberate upon what was best to be done. The result of the deliberation was that they should attack Athens, with the view of freeing it from the Turks. The Captain-General gave the order, and the fleet got under sail: On the 2nd of September, 1687, it arrived in the famous Pireus, which was then called the *Porto Leone*, from an ancient and great lion, carved in stone, which is placed there as a monument. Arrived here, the General in Chief called upon the Turks to surrender the place. The answer was that they would resist to the death, for they felt confident in themselves, on account of being well fortified and well armed and provisioned; in addition to which, they were in daily expectation of the arrival of the great Seraskier, with a number of fresh troops, for their assistance, who were to come from Tebe.

Morosini was not a man to trifle time with words, nor to attempt to persuade anybody to surrender, except by force of his cannons; therefore, he lost no time in disembarking his men and military weapons and everything ready for the siege and assault of the fortress, although it was an arduous task, on account of being situated on a high and inaccessible mountain. In consequence of the rocky nature of the soil it was impossible to excavate trenches, but their military genius found a means of constructing superficial galleries and redoubts, by which the besiegers could work under some protection. These completed, the bombardment began with all its terrific effects, and when the Venetians were thinking that their cannons and shells did not have sufficient effect upon the besieged, suddenly a terrific explosion was heard, when it was discovered that the Turkish gunpowder magazine had blown up. This produced considerable destruction and dismay amongst the Turks engaged in the forts, and unfortunately, also, the partial demolition of the exquisite and admirable Temple of Minerva, which was situated near the magazine, and in which two hundred Turkish families, who had taken refuge there, perished by the explosion and through fear. A portion of the fortress itself also fell down; other buildings were much shaken, and reduced to a dangerous condition. When the soldiers recovered from the shock, they conceived that they had no other alternative but that of being buried in the ruins if they did not at once capitulate; therefore they showed the white flag, and sent to the Commander-in-Chief five of their superior officers, as hostages to obtain the suspension of hostilities, and a capitulation. It was agreed that the Turks should quit the town and fortress, and proceed to Smyrna, embarking in ships hired at their own expense, and they were allowed only to take away whatever they could carry upon their backs. The Moors and the

Christian slaves were to remain there ; many Turkish families supplicated and obtained permission to remain, also agreeing to be baptised as Christians. Morosini, who had the highest sense of Christianity, and an exquisite feeling of civilisation and freedom, highly approved of the conversion of the Turks to Christianity, and ordered the religious ceremony of baptism to be celebrated with the greatest pomp and the most magnificent show consistent with religion, so as to attract by those means others who might feel inclined to follow the same example.

Upon the suspension of hostilities, Morosini, with his sailors and soldiers, went to admire the so-much renowned Athens, and felt much grieved when they found that the majestic Parthenon had been so materially damaged by the explosion of the gunpowder depot, which had been placed so near to it by the ignorance and barbarism of the Turks. Morosini would have remained there for some time, had he not been afraid of a pestilence which was raging just at the time. He therefore decided upon abandoning the Pireus, and wintering at Egina. Whilst here he learned the death of Doge Giustiniani, and that the Senate had all given their votes in his favour, and elected him Doge. The Senate sent to him one of their Secretaries, to announce his election to that supreme dignity, and to present him with the Ducal Diadem, and the Gold Ring with the Seal which by prescription the Doge was obliged to wear constantly on his finger, and begged that he should remain with his fleet where he thought most convenient in those parts.

On the 26th of May, 1688, Morosini appeared for the first time on a throne, which was erected on board his ship, with all his insignia as Doge ; and there received the ovations of all the officers, and the felicitations and homage of all the nobility and gentry, and the authorities of Egina and many other towns, who had congregated there, and obtained

permission to be presented to him. They were all regaled by the Doge with the most exquisite refreshments, and the whole of his army and navy received from his private treasure a small sum of money, and an abundance of wines and provisions of all sorts for three days. After this followed a regular number of sumptuous feasts, arranged with the greatest and the most exquisite taste, but which it is unnecessary to describe here. After the feasts the Doge, with his army, left Egina, and proceeded to invest Negroponte; upon reaching which place he gave a terrible battle to the Turks, in which the latter lost a great number of men. Soon after this, Morisini was assailed by severe indisposition, and his ships' crews were also so severely affected by disease, that he resolved to quit the place, and go to Napoli di Romania, where he duly arrived with all his fleet. Here Morisini partly recovered, and wrote to the Senate to inform them of the state of his health, and to ask their permission to repatriate. The Senate had already heard of his indisposition, and for fear of some misfortune ensuing in consequence, had sent there another Proveditor-Generale to assist and direct, or to take the command in case of need. While Morisini was waiting the answer of the Senate, he went with his fleet to blockade Malvasia; which he did so effectively that the place surrendered directly afterwards to his successor, as Morisini himself had already quitted the fleet for Venice, on account of his illness, which arose from several old wounds, through want of proper rest, having increased. After the lapse of sixty days, he arrived at Malamocco.

I must leave the reader to find the description of the most grandiose triumphant entry of Doge Morisini himself into Venice. All historians agree pretty well as to the extraordinary sumptuousness and *éclat* of the feasts; I have not space to say anything further than that the entire walls of every room of the Ducal

Palace were decorated and entirely covered with the trophies and spoils of those enemies which had been conquered by the Doge Francesco Morosini.

So much for the past and present Jesuitic detractors of the Venetian Republic. The present generation should read the histories of two or three great nations, and then compare their deeds with those of the Venetians; they would then see which of them has done the most towards the progress of civilization and the good of humanity. In reading those histories throughout, it would be found that in many instances the Venetians went to war, not only to obtain redress for offences which they had received themselves, but for those which had been suffered by other nations, particularly in defence of Christianity. The rivalry and the invidious enmity of the Monarchs (especially of the Popes) were always unaccountable, because these last, more especially, have always been propped up, when in distress, by those same Venetians, whom the Popes, in the excess of their ingratitude, instead of thanking and repaying or compensating them for their trouble and expenses, only studied new means for inflicting ruin and calamity on their benefactors; and when they could not find an ambitious Prince who was ready to attack them under some pretext, they themselves provoked and attacked them, in the expectation of creating such a chaos, that with the help of the leagues of the Church, the confessional, or by any other iniquitous, demoniacal invention, they might invade and destroy them.

I regret to repeat here that, for nearly three hundred years, the Popes, availing themselves of the hypocrisy, the religious superstition, and the jealousy of the Genoese, maintained a constant and fratricidal war against the Venetians, thus materially preventing the advance of each other's prosperity, and their progress in the work of Christianity. Turn for one moment to the oriental Venetian conquests, for

instance, and it will be readily seen that the Genoese and the Popes were more formidable enemies to the Venetians than the Turks themselves. The League of Cambray is corroborative of this assertion. With regard to the siege of Candia, there is no doubt that the military valour of the Venetians would have victoriously and promptly terminated it had they had proper assistance from the other friendly rulers; but they had not, and it ended, as I have related, in consequence of the invidious rivalry of some, and the open enmity of the other sovereign Powers.

After this short *exposé* of such brilliant and glorious political facts, I need not make a peroration in favour of the rights and liberties of Venice, as a reward due to the genius of her citizens. Humanity, common sense, and justice will plead their cause with greater eloquence than would be contained in my poor and humble expressions; therefore I leave the case in the hands and heart of the reader, with almost the certainty of his sympathy, and his approbation of the right of the Venetians to their resurrection.

I might still further illustrate the claims of this great and brave people, by citing many other valiant, humane, and praiseworthy Christian acts; but what I have already said would be sufficient to place any nation upon the highest pinnacle of fame. I will, therefore, abstain from any further illustration of their heroic deeds, and pass over the remainder of Morosini's triumphs and his death.

I am sorry to be compelled to make an alteration in this portion of my work, on account of Cavour's death. I am truly grieved by this irreparable loss, particularly at this time and stage of the political Italian resurrection. Acknowledging gratefully, as I do, the patriotic spirit of the Liberal Minister, I hope the nation will have his name and his worthy acts recorded, in proper time and place, in the Roman

Capitol or in the Pantheon, as a great luminary for the enlightenment of his political successors who have to traverse the dark and dangerously encumbered footpath, which is ever infested by the predominant black vermin. I have no doubt that the illustrious and happily-energetic-minded Ricasoli (who gave such splendid proofs of his ability in the conduct of political affairs two years ago,—so well disposed and so well seconded by the flower of the nation constituted in the revival of the glorious old S. P. Q. I.), will be equal to the task, equally liberal, and equally enterprising and successful as the lamented Cavour, to whom most sympathetically (as the distance prevents me spreading a flower upon his tomb) I wish, *corpori terra lævis, spiritui pax*.

We must, then, devote all our energies to the welfare of the Nation; and every Italian should help, in proportion to his intelligence and means, to reconstruct that noble edifice, which was unfortunately knocked down at the time of Pliny, in spite of the support and patches kindly tendered by several Cæsars, until one of them, more generous and good-natured than the rest (Constantine), in his benevolent attempt to give more assistance than required, Samson-like, and ignorant of his strength, overbalanced and crumbled to pieces the towering edifice of the Roman Empire, which lay in a heap till two years ago. Through the assistance and benevolence of another Cæsar, however, it is now in a fair way of successful reconstruction.

I will here relate that I had a dream lately, which I will recount (though it may not be believed as a fact), that Cavour did not die, but merely took an excursion to Olympus to tell Jupiter and Minerva that their favourite country, the Grecia Magna, is now free, and disencumbered from the monstrous bipeds who had inhabited, perverted, and polluted that classic soil for so many ages; that henceforth it would be inhabited by a genial people, anxious for

civil and moral progress ; and that, out of gratitude to their old benevolent deeds, the people would be happy to see them reinstated in their old places, not exactly as before, but merely as friends and conviviais, as the Nation did not intend in future to trouble them with any sort or form of worship as they used to do. The fact is, Cavour has got *carte blanche* to invite them all to return even to Rome, where they shall be respectably entertained, but not in the same manner as of old, as we have changed the style. I dare say he will apologise by telling them that they must excuse the barbarians who expelled them from the Pantheon and other favourite places, and darkened with various inglorious and imaginary things the great Eternal Truth. He will tell them that those places are not yet ready, on account of the immense number of repairs they require ; and besides, that so many whitewashings are necessary to obliterate all the black spots ; that the black deeds and even the black men must undergo whitewashing *outré-d-ca* ; there are so many cart-loads of filth accumulated in that town, and so many monstrous things to destroy by fire, sword, or water, that it will take at least six months to purge the place, even if they were to be drowned in the Tiber—like the *Chouans* were in the Loire. But I must put aside my dream, and return to the positive. I, therefore, congratulate myself, in common with the Italian population, upon the acquisition of the illustrious statesman Ricasoli. His diplomatic genius, the versatility of his talents, his assiduity, and patriotic inspirations will all endear him to the nation, who already highly esteemed him before he assumed the Portfolio of Foreign Affairs. Since his installation to the pinnacle of diplomatic honour, too, by his two already published official documents he has elevated himself in the universal esteem and admiration of the political world, and it will not be too much to say that posterity will hereafter venerate his memory

as we now do that of his old and illustrious compatriot, P. Capponi. I will avail myself of the opportunity to insert here his two public documental declamations, in order to perpetuate his straightforward policy, as well as honest zeal and desire for the welfare of the Italian nation. The people, with these programmes under their consideration, will see who contributed materially to develop their interest and prosperity; in the meantime they will have present to their mind who have been, and who are their spiritual and material mortal enemies.

TURIN, July the 2nd, 1861.

(House of Commons, present the S.P.Q.I.)

Baron Ricasoli, after having spoken of the intention of the Government as to the administration of the interior, said:—"We arm not only for the defence of the national territory such as it actually is, but also to complete it—to restore it to its natural and legitimate boundaries." The Minister then said:—"The Government has the happiness to announce to Parliament that, with the exception of Austria, its friendly relations with the principal Powers of Europe are of the most satisfactory kind. The Italian cause enlists general sympathy, and can still count upon having allies. The recognition of the Kingdom of Italy by England and France and other Powers is a solemn proof of the confidence which we inspire in our friends, and we have reason to believe that it will not be long before these examples are followed by Europe generally. Thanks to the principle of non-intervention, our nationality will very soon be universally and solemnly acknowledged, as well as our incontestable right to complete our independence. I have heard some mention of a project of cession. Permit me, who represent by word and thought the Government of the King, to repel with disdain such an idea. I say, once for ever, that I do not know of a foot of Italian soil

which was to be ceded, that I should not wish to cede it, and absolutely will not cede it. The King's Government sees a national territory to defend and to recover. It sees Rome and Venice, and addresses them in words expressing the grief, wishes, hopes, and intentions of the nation. The Government is sensible of the great task expected of it, has decided upon fulfilling it, and, God be thanked, will fulfil it. The opportunity which time is preparing will open the way to Venice; meanwhile let us think of Rome. We wish to go to Rome. Rome, politically separated from the rest of Italy, will continue to be the centre of intrigues and conspiracies, and a permanent menace to public order. For Italians, therefore, it is not only a right but an inexorable necessity. But we do not wish to go to Rome aided by rash and inopportune insurrectionary movements, which might compromise the national work. We wish to go to Rome in accord with France, not destroying but building up, and at the same time opening to the Church a way of reform by giving her that liberty and independence which will invite her to regeneration—a task to be accomplished by the purity of religious sentiment and simplicity of manners—by that severity of discipline which in the primitive ages rendered her glorious and venerated, and by the frank and loyal abandonment of that power which is opposed to the great idea of her institution. The Government does not believe this to be an easy path to tread, but draws courage and faith from the very greatness of the work and the strength of public opinion. The Italian revolution is great because it founds a new era. I hope that the justice of our cause, our prudence, our firmness, our perseverance, and our boldness at the right moment will enable us to maintain our end." Signori Cordova, Crispi, and Mordini also spoke on the subject.

I will now quote the important Circular issued by

Baron Ricasoli, dated Turin, August 24, 1861, to the Foreign Courts, in which, as Prime Minister, he condemns and exposes the enemies of Italy and of civilization :—

In the Circular despatches which I have had the honour of addressing to the representatives of his Majesty abroad, I alluded to the troubles and difficulties which exist in the Southern provinces of the kingdom; and whilst declaring that I would neither dissimulate nor extenuate them, I expressed the hope that those provinces, warmed by the sun of liberty, would soon be cured of their evils, and would add force and honour to the Italy to which they belong. No new circumstances have arisen calculated to diminish the hopes which the King's Government placed in the vigour of the measures it was adopting, and in the patriotism of the populations. But as the brigandage by which those provinces are desolated, feeling itself more closely pressed, has redoubled its efforts—as the co-operation of its auxiliaries has become more powerful (no one is now ignorant who they are), and as in these efforts, which we are inclined to believe will be the last, acts of cruelty which ought to be unknown to our times and our civilization have been committed, and to which, consequently, by a deplorable necessity we have had to order a corresponding repression—as all this is so, our enemies have regarded it as a new reason for protesting more strongly against the oppression, as they say, which Piedmont imposes on that unfortunate country, forced by trick and violence from its legitimate master, to whom it desires to return even at the cost of martyrdom and blood. To these malevolent allegations of our enemies have been added, it is painful to say, imprudent language of men who are honourable and strongly Italian by old affection and profound conviction; which men, seeing the fatal conflict prolonged in the Neapolitan provinces, incline to the belief that the union of those districts

to Italy was made inconsiderately, and that, consequently, it is necessary to look on it as of no effect until after a new and more certain experience.

For our part, we can never accept the point of view of these persons, though we do not question either their patriotism or the uprightness of their intentions, since we cannot doubt either the legitimacy or the efficacy of the *plebiscité*, by means of which those provinces declared that they would form part of the Italian Kingdom, and since the nation cannot in any way admit that it possesses the right of declaring itself separated from the other provinces, and a stranger to their fate. The Italian nation is constituted, and all that is Italy belongs to it. In this state of things, and in this situation of public opinion, the King's Government thinks that its representatives abroad should be informed of the real condition of the Neapolitan provinces, and of the considerations by which they will be able to correct the inexact judgments which may exist on the subject in foreign countries. Wherever the form of government and the reigning dynasty have had to be changed by a revolution, there always remains, to trouble the new order of things for a period more or less long, a leaven of the past which cannot be removed from the body of the nation without fratricidal conflicts and bloodshed. Spain, after the lapse of thirty years, has not yet seen the wounds of civil war healed up which, at every moment, threaten to break out afresh. England, after having recovered her liberties with the House of Orange, had to struggle during nearly fifty years against the Stuarts, whose partisans were able to march from Scotland to the gates of London. France also sacrificed the Girondists to the cause of the federation, devastated Lyons, was rendered desolate by invaders, and was afterwards distracted by the troubles at La Vendée, which province, scarcely vanquished in the terrible and sanguinary war under the Republic, took up

arms in the Hundred Days, and did the same against the Monarchy of July; and yet no one, in the midst of those difficulties of Spain, England, and France, dared deny the right of repression possessed by the Governments fully constituted and approved of by the great majority of the nation; and no one considered the armed resistance to the national will as anything else than rebellion against the national sovereignty, although that rebellion had regular armies, brave and experienced generals, possessed towns and territories in which it exercised authority, and to put it down a regular war and pitched battles were necessary.

You cannot have failed to remark the immense difference which exists between the Neapolitan acts of brigandage and the facts which I have just mentioned. On no account can we do the former the honour of comparing them to the latter. The partisans of Don Carlos, and of the Stuarts, and also the Vendéans, who combated for a principle, would have considered themselves insulted if they had been placed in comparison with the vulgar assassins who invade different parts of certain Neapolitan provinces solely for the sake of pillage and rapine. It is in vain that you would demand from them a political programme; in vain that you would seek among the persons who guide—if, indeed, there are any who do so—one man who can even be distantly compared to Cabrera or Larochejaquelin, or even to the priest Merino, to Stofflet, or Charette. Among the general and superior officers who have remained faithful to the Bourbons there is not one who has ventured to take the command of the Neapolitan brigands, and the responsibility of their acts. The absolute want of political principle which is proved by the events which have occurred and the acts of the Neapolitan brigands, is also clearly evidenced by the testimony of the English consuls and vice-consuls in the Southern provinces, and by the official cor-

respondence recently presented to Parliament by the Government of her Britannic Majesty. To this correspondence I venture to direct your attention, and particularly to the dispatch written from the Capitinate by Mr Bonham on the 8th of June, and to that of Mr Severn, dated the 12th June; which latter says textually, "The bands of malefactors are not so numerous as they seem; but they go about everywhere, and everywhere their ferocious acts are complained of. They rob travellers and pillage hamlets; they cut electric wires, and sometimes set fire to crops. The old Bourbonian flag has been raised in some places, but it is certain that the movement has no political character, and that it is a system of agrarian vandalism embraced as a profession by a great part of the disbanded troops, who prefer pillage to labour."

Still, Neapolitan brigandage may certainly be an instrument in the hands of the reaction which excites and pays it, in order to keep up agitation in the country, encourage foolish hopes, and mislead public opinion in Europe. But as it would be an error to regard it as an armed protest of the country against a new order of things, so it would be contrary to truth to represent it, on the faith of newspaper accounts, as possessing the importance and extent ascribed to it. Of the fifteen provinces which composed the kingdom of Naples, five only are infested by brigands. That does not mean that they occupy these provinces or that they are established in any town or village, but they live in small bands in the mountains, and from them rush on defenceless places to seek their prey. Never do they dare to attack even a third-rate town, or a position guarded by any soldiers, however few the latter may be; and if they arrive without resistance in any place, they deliver malefactors from the prisons, and, reinforced by them and peasants accustomed to such sort of enterprises, rob and pillage and then take to flight. Brigandage,

as it is practised in the province of Naples, is neither a political reaction nor a new thing; it is the fruit of the wars which have continually taken place in that province, of very frequent political commotions, of rapid changes of rule, and of governments which have always been bad. Brigandage desolated those provinces during the Spanish and Austrian viceroyalties up to 1734, and did not cease during the reign of the Bourbons, of Joseph Napoleon, and of Murat. Brigandage in the Neapolitan provinces, therefore, is accounted for by historical precedents and the habits of the country, to say nothing of the excitement of political revolutions, to which in the present case other causes are added. I will not dwell upon the bad government of the Bourbons in the Southern provinces; I will not be more severe than the representatives of the European Powers at the Congress of Paris in 1856, who denounced it to the judgment of civilised Europe as barbarous and savage, nor more stringent than the Hon. Mr Gladstone, who, in his place in the British Parliament, called it the negation of God; I will only say that the Bourbon Government had for principle the corruption of everything and everybody—a corruption so universally carried out, and with such persistence, that it appears to us almost miraculous that those noble populations should ever have been able to extricate themselves from it; everything which in tolerably organised governments serves to strengthen, to discipline, and to moralise, there only served to weaken and deprave. The police was a privilege accorded to an association of malefactors to harass and plunder the people as they pleased, and to exercise espionage for the Government. Such was the Camoria.

The army, with certain exceptions, was composed of elements carefully selected, scrupulously trained by the Jesuits and chaplains in the most abject and servile idolatry of the King, and in the blindest superstition. No idea of duty towards the country:

their only duty was to defend the King against the citizens, considered essentially as enemies, and in a continuous state of rebellion, at least in intention. And if this rebellion became real, the army knew that the life and resources of the citizens belonged to it, and that it would have every facility for gratifying its ferocious and brutal instincts, and all the cupidity which was fostered in its heart. Moreover, there were no regulations to maintain discipline and give the soldier the *esprit de corps* becoming his noble mission, his importance, and dignity; he had no love for his country; he was only required to be submissive to the King, who, to gain his goodwill, did not even spare the most ignoble flatteries. They were 100,000, well supplied with arms and money, possessors of formidable fortresses and unbounded military resources; and yet they did not fight; they continually retreated before a handful of heroes who had the courage to advance against them; regiments, and even a complete *corps d'armée*, submitted to be taken prisoners. It was concluded that men who did not fight would never make soldiers worthy of the name, and especially Italian soldiers; they were, accordingly, offered the opportunity of returning to their homes, and were disbanded; but, accustomed to a life of idleness and dissipation in barracks, and unused to labour, they revived with equal ferocity, but with greater cowardice, the traditions of Hammone and Mona—they became brigands. If in their atrocious enterprises they sometimes displayed the Bourbon banners, it was merely from habit, and not from affection. They dishonoured themselves by not defending their flag, and now they dishonour their flag by making it an emblem of murder and rapine. It was thus that was formed the Neapolitan brigandage; and at the present moment the dethroned King of Naples is its champion, and Naples the apparent object. The dispossessed King resides in Rome at the Quirinal, and he there coins the

false money with which the Neapolitan brigands are freely supplied. The offerings extorted from the Catholics throughout the different countries of Europe, in the name of St Peter, are employed to enrol these brigands in every part of Europe. They go to Rome to inscribe their names publicly, to receive the word of order, and the blessings which make these ignorant and superstitious men hasten with greater alacrity to commence their career of murder and pillage. From Rome they obtain the immense quantities of arms and ammunition which they require.

On the Roman and Neapolitan frontiers there are dépôts, places of rendezvous and refuge, where they reassemble, and whence they return with renewed ardour to their rapine. The perquisitions and arrests made within the last few days by the French troops leave no doubt on this subject. The hostile attitude assumed, and the language used on these solemn occasions, by a part of the clergy—the arms, powder, and proclamations found in certain convents—the priests and monks taken in the ranks of the brigands in the execution of their enterprises—prove beyond all doubt whence and in whose name all these instigations proceed. And as there are here no religious interests to defend—and even if there were it would not be with such arms, nor with such champions, nor with such means, that their defence could be tolerated—it is evident that the connivance and complicity of the Roman Court with the Neapolitan brigandage are founded on the solidarity of temporal interests, and that the object now is to keep the Southern provinces in a state of revolt, and to prevent the establishment of a regular government capable of repairing so great evils, both recent and of long standing, in order that the sovereignty of the Pope may not be deprived of its last support in Italy. We trust that this will furnish a new and powerful argument to demonstrate that the temporal

power is condemned, not only by the irresistible logic of the national unity, but also that it has become incompatible with civilisation and humanity. Were it even to be admitted that the Neapolitan brigandage is of a character essentially political, the consequences to be drawn would still be contrary to those which our enemies would fain infer. In the first place, no argument can be drawn from its duration; it must not be forgotten that it is impossible for us to surround the brigands on all sides, as would be requisite to effect their complete destruction, since, when beaten and dispersed on the Neapolitan territory, they find a convenient asylum in the Roman States, which lie close at hand; and there they form again, and then, strengthened by fresh succours, return to their work of devastation.

What provinces, towns, or villages have risen to join these new liberators? Will it be said that the Government distrusts the populations and represses their sentiment by terror? Look at the press of Naples; it may rather be accused of licence than of abstaining from commenting as it pleases on public affairs. The Government has armed the country in the National Guard; the Government has appealed to the country for volunteers. The country has amply responded to this appeal. Already have several battalions been organised and mobilised, and National Guards and Mobilised Guards, townspeople and peasants, hasten to encounter the brigands, and often expose their lives. At the present moment differences of opinion are disappearing, the various sections of the Liberal party rally round the Government, so that neither the regular nor local forces have experienced a single defeat. For more than a year, in the midst of so much uncertainty, anxiety, and change, in the full exercise of a new and unrestricted liberty, Naples, that great city of 500,000 inhabitants, has not raised a single cry of disunion, has not permitted the extension and realisation of a single

one of the thousand Bourbonist conspiracies which are continually springing up, to disappear immediately. I think that, from the whole of these facts, it will be evident to you, Sir, that the Neapolitan brigandage has no political character; that the European reaction established and countenanced at Rome fomented and supports it in the name of the dynastic interests of Divine right, in the name of the temporal power of the Pope, taking an abusive advantage of the French arms placed there to guarantee more elevated and more spiritual interests; that the Neapolitan populations are not hostile to national unity, nor unworthy of liberty, as some persons would have it believed. We must not forget that these victims of a corrupting system of government supplied heroes and martyrs in 1799, and that they were quite prepared, at the moment of the new regeneration, to take their position beside their other brethren of Italy.

What the civilisation and the humane sentiments of the present age cannot tolerate is, that schemes of subjugation should be prepared at the seat and centre of Catholicity, not only with the connivance, but with the countenance, of the ministers of him who represents on earth the God of meekness and peace. Truly religious minds are indignant at the abuse made of sacred things for ends altogether temporal; weak consciences are seriously alarmed to see the discordances arising between the precepts of the Gospel and the acts of him who ought to interpret and teach them. Rome, by advancing in the path on which she has now entered, compromises her religious, without promoting her worldly interests. Every upright mind is already profoundly convinced, and this universal conviction will greatly facilitate the task of the Italian Government, which it cannot decline, and which is that of restoring to Italy, and also to the Church, her liberty and dignity.—Accept, &c., RICASOLI.

The following letter by Garibaldi, in answer to one received from Princess Ghika, paved the way to corroborate the statements of Baron Ricasoli's Circular:

Caprera, July 16, 1861.

Madam—I have read your splendid letter with admiration and gratitude. It confirms the opinion which I have long held, that woman is appointed by Providence to take the first part in the emancipation of oppressed nationalities, and in the destruction of despotism and superstition. You are right. The Papal theocracy is the worst scourge which afflicts my poor country. Eighteen centuries of untruth, of persecution, and of complicity with all the tyrants of Italy, have made its wounds incurable. Now, as ever, this vampire of the country of the Scipios raises its corrupt carcase, and, by discord, reaction, depredations, and civil war, offers a pretext for the presence of foreign arms, while, with its accursed influence, it prevents a noble nation from establishing itself. Our mission is difficult. We have yet many obstacles to overcome; but the mutual sympathies of the different nations of Europe, the unanimity of purpose and progress which binds them, so that with clasped hands they hasten to the same goal of freedom—are sure guarantees of the final success of this crusade of humanity. So many causes of affection exist between your country and the Italian people, that it will appear to you only natural if, through you, I should address to your noble fellow-citizens a word of advice, which, I think, will benefit the general interest. The present position of Hungary is very delicate. The Hungarian people, who in the field of battle of Italian liberty cemented their friendship with us, especially deserve the co-operation of the nations of Eastern Europe, whose cause is identical with their own. Servians, Croats, Dalmatians, join in the national aspirations of the Magyars. The Moldo-Wallachians should follow this example, and I put unlimited faith

in your influence with your compatriots, and in your ability to unite in a fraternal and everlasting bond the Oriental families and their sister races of Central and Western Europe. When, by the wicked designs of tyrants, the people were forced to combat one another, they increased the power of these tyrants themselves. Let them now live together in love and peace, according to the laws of Christ and of humanity; and they will by themselves realise those dreams of prosperity which have been dear to us throughout our lives.

G. GARIBALDI.

The whole of the Liberal press of England and France, as well as of other countries, has most severely censured the acts of the highest Ecclesiastics, in league with the Bourbons who maintain brigandage in Italy. As this state of things is both intolerable and inexplicable, the Liberal press remonstrates against the patient calm, amounting to nothing less than indifference on the part of the Italian and the French Governments. I extract the following article from the public newspapers of the 15th of July, 1861, which will serve as evidence of this, and exclaim, in unison with the learned Editors, "Quousque tandem Papa abutere patientia nostra?"

THE FRENCH IN ROME.—The *Opinion Nationale* ventures to make the following outspoken observations upon the extraordinary conduct of the French Government in cherishing a focus of reaction at Rome: "The state of things in Italy since the taking of Gaeta will certainly furnish one of the most curious and extraordinary chapters of history that was ever registered in its annals. In the name of the great principles proclaimed in '89, in the name of justice, in the name of the sacred right of people to choose the form of their Government, we have permitted Victor Emmanuel to realise the desires of Italy, and to create national unity. France, England, Switzerland, Portugal, Greece, Turkey,

the Scandinavian States, have recognised the new kingdom. Our desire is that it may consolidate itself, progress peacefully and with order; but by the strangest of all possible contradictions, we stand between Italy and the exercise of the most essential of all her rights—that right which nature has engraved in the hearts and conscience of all creatures—the right of self-preservation and legitimate defence. We allow her bitterest enemies, those who hope for her ruin and sigh for her death, to fix their camp in the very centre of her provinces, to foment rebellion, to suborn brigands, and furnish supplies for civil war; and when the elected King would defend himself—when he would punish his enemies and sweep them out of Italy—we stop him under the pretext of religion, and require from him a degree of patience which God would not exact from saints in Paradise. Such an abnormal situation cannot long continue. It is pregnant with danger, and in keeping it up, we run the risk of goading the Italian people—if not the Italian Government—to some extreme resolution, likely to compromise the general peace. This is a truth which must strike every one. We must assure the future of Italy and the triumph of liberal principles; we must at length allow Victor Emmanuel's Government to emerge from the stifling atmosphere in which he is pent up; and our opinion is that it would be for our own interest and dignity to hasten the desired solution with or without the concurrence of other Powers—whether Catholic or Legitimist.”

TURIN, July 14, 1861.

According to news received here from Rome to the 11th inst., Francis II had had a secret conference with Chiavone. The arms of the late Bourbon army, which were stored in the Castle of Saint Angelo, had been distributed among the reactionary bands.

ENGLISH PRECEDENTS AGAINST THE INNOVATIONS OF THE CLERGY.

As I have particular reasons for thus digressing from the order of this work, and that which I am now about to introduce will give a beneficial lesson to the Roman Catholic priesthood, I trust the reader will bear with me, and not consider that that which will follow is altogether out of place.

In England, where Constitutionalism has now become Patriarchal, at various ages uncommonly wise laws have been mooted and passed to put a stop to abuses of trust and power, not only by the lay class, but by the Ecclesiastics also. Should therefore Baron Ricasoli and Count Persigny want precedents at law in such cases, they can easily obtain them. For their immediate necessities I will here quote a few acts or proposals, which I extract from MSS. 4 vols. in folio, which were begun about 170 years ago, afterwards discontinued, and then taken up again by the Amanuensis of Sir Robert Walpole during the twenty-eight years he held the Premiership in the administration of the country. The contents of these volumes are a calendar of the journals of the House of Lords, from the beginning of King Henry the Eighth's reign, &c., and they end in 1787, still incomplete. They are alphabetically arranged under the heads of substantives, such as Academy, Address, Army, Alum Mines, Attorney-General, &c. Under the word *Impeachment*, I find the trial of the thirteen bishops for crimes and misdemeanours, dated the 4th of August, 1641. It is much too long to be copied here; as the volume contains many other things which are much shorter and equally suited to my purpose, I will content myself with giving only the cause which brought on or accelerated the Act of Accusation against the Bishops.

I take it from the MS., vol. 2, p. 34, under the head *Bishops*, and it begins thus :

“The Lord Keeper by Command of His Majestie Delivered a Petition which was presented to Him being stiled, a Petition and Protestation of all the Bishops and Prelates called by writ to attend in Parliament, Protesting against all Laws, &c., which since the 29th Instant should pass during the time of their forced Absence, and the same being Read, was in regard the Lords conceived it contained matters of High and Dangerous Consequence, and Intrenched upon the fundamental Priviledges and Being of Parliament, Communicated to the Commons at a Conference, 30th Dec. The Commons by Message returned their Lordships Thanks for Communicating the said Petition to them, and accused the respective Bishops who signed it of High Treason for preferring the same, and thereupon they, being Twelve in Number, were ordered to be brought before the House and Committed to Safe Custody, 30th Dec. 1641, post merid.” *Vide* Impeachment in the same book, where there is all the rest, &c.

I will now copy some of them, and at the same time will avail myself of this opportunity to remark that long since I adopted the rule of never interfering with the religion or politics of any country where I might happen to reside. I have always adhered by that rule hitherto, and hope I shall not be materially departing from it upon the present occasion by referring to these historical facts, which occurred about 210 years ago, and which now form part and parcel of the pillars and foundations upon which is so firmly built and so equally poised the religio-political edifice of glorious Albion. As a mark of my appreciation, and the esteem and consideration which I feel I owe to those great men, the citizens, and the martyrs who baptised and christened with their blood the religious liberties of this country, and as a tribute of veneration to them

and their noble deeds, and as an encouragement to other countries to follow in the same steps for the attainment and accomplishment of like ends, I take the liberty of copying the following from page 26, Vol. the 2nd, of the MS. above-named, under the word *Bills*.

“ For disabling Persons in Holy Orders to Exercise Temporal Jurisdiction, brought from the Commons, and Speed in the Passing of it Recommended, and the Bill was read the first time 23rd October. It being moved to Read the second time, it was desired by some Lords that it might be deferred till another Session, they Alledging the Substance of it was voted against in a former Bill this Session, but the matter being debated, the Bill was ordered to be taken into Consideration the next day peremptorily, 27th October. The Commons by Message desire the Lords to proceed in the Bill 14th June. The Bill was Read a second time, and committed 4th February, post merid. The Committee of the whole House having gone through the Bill with Amendments, the same were Reported, and the Bill was read the third time and Pass'd, and Dissent, 5th Feb. The Commons signified their Agreement to the Amendments, and desired some Lords might be sent to the King to desire Him to Crown this Bill with the Royal Assent, 7th Feb. Reasons of both Houses sent to His Majesty for passing it, 8th Feb. Passed by Commission, 14th Feb, 1641.”

The substance and wisdom of this law was entirely extracted by the English legislators from the Decree issued by Pope Paschal the Second in the year 1111, after he had been tamed of his impertinent arrogance, and subdued by war, by the Emperor of the Holy Roman Empire, Henry the Fifth. This Decree (of which I have already made a copy, as well as of the whole of those transactions resulting from that war of usurpations, by the Pope) is a masterpiece of castigation and self-condemnation of that and of all the other

succeeding Popes. As I have submitted to the reader this Decree in its entirety, in its chronological order, I shall here simply quote the preamble of it, which commences thus: *Paschalis Papæ Decretum*. “*Paschalis Episcopus, Servus Servorum Dei, dilecto filio Henrico Regi, et ejus Successoribus Imperatoribus,*” &c.

Divinæ legis institutionibus sancitum est, et sacris canonibus interdictum, ne Sacerdotes curis secularibus occupentur, neve ad Comitatum, nisi pro damnatis eruendis, atque pro aliis, qui injuriam patiuntur, accedant. Unde ad Apost. Paulus inquit: Judicia si habueritis, contemptibiles qui sunt in Ecclesia, illos constituite ad judicandum, &c. 1 Corinth., 6. It will be plainly seen that Paschal even quotes the Bible to serve his purpose, though he forbids it to the secular people. I begin to wonder what the saints of the almanack for next year will say to me for disinterring such old documents and conventions, which had been agreed upon after a schism and a war. My answer will be that this Paschal knew very well both before and at that time, what he contemplated doing and what he did, when he took without permission that which did not belong to him; for he was well aware what belonged to him, and what to Cæsar. Neither admonition nor advice on the part of the Emperor, however, could prevail upon him to desist and make restitution of the sacred Cæsarian rights. This was a bold attempt to revive the old constitutional fever of the Popes—the pilfering fever—which, however, gave way to the prompt and successfully-administered doses of emetico-cathartic medicines, and he was soon purged and cleared by the disgorgement of the greedily swallowed heterogeneous bodies which had produced that mad fever. From vol. 2, p. 31, of the MS. Calendar, under the head of *Bill*, I take the following:—

“Against Scandalous Clergymen, and four private Bills brought from the Commons 12th April. The Bill Read the first time 26th April. A 2nd time and

Committed 2nd May. The Commons desired the Bill might be hastened 1st June. The House was in Committee on it 20th June. A Select Committee was appointed to Consider of the Amendments 23rd June. The Commons desired the Bill might be Dispatch'd 25th June, and 30th July. The Bill was referr'd to two Judges 24th Jan. The Commons by Message desired expedition might be given to the Bill, and thereupon the Committee for it was Ordered to Meet in the Afternoon 27th Jan. The said Bill was reported with Amendments and Approv'd of 28th Jan. Read the 3rd time and Pass'd 30th Jan. 1642. The Commons Signified their Agreement to the Amendments the same day in the Afternoon."

Here is a further specimen, which relates to another matter in connection with the Clergy. I take it from the same book, p. 30, under the head of *Bill*. "For Suppressing divers Innovations in Churches, and brought up 24th March 1641.—Read the first time 25th of March. A 2nd time, and Committed, 29th March. The Commons desired the Lords would give Expedition to the Bill 1st and 12th April, 1st and 25th June. The said Bill was Debated in a Committee 14th July. The House having been again in a Committee on it, 'twas referr'd to Justice Crauley to draw a Proviso that the taking down Glass Window may be done by such Commissioners as shall be appointed by both Houses 15th July. The Amendments were Read, as also the Bill with them, and then the Bill was read the 3rd time, and Pass'd, and sent to the Commons 16th July. A free Conference was had at the desire of the Commons concerning some Alterations in the Bill, 30th July, 1642."

Again, under the head of *Bill*, in the same volume, p. 23, occurs this:—"For Regulating Archbishops, Bishops, Deans, and Chapters—Read the first time 1st July, post merid. A 2nd time and Committed 3rd July, 1641." From the said MS. vol. ii, p. 48, under the head *Conference*:—

“Another Conference desired by the Commons concerning some reasons to be offered to His Majestie for the speedy Passing of the Bill to take away the Votes of Bishops, and had, and the Commons Reasons being Reported, the Lords Agreed to joyn therein, and directed the same to be presented to His Majestie 8th Feb. 1641, post merid.”

In the same volume, p. 49, also occurs this:—
 “Another Conference desired by the Lords touching the Amendments in the Bill against Pluralities 12th Feb. The Commons by Message Signified they were ready for the Conference, and the Lords Agreed to meet with them in the Afternoon, 14th Feb. The Conference was accordingly had the 14th Feb., post merid. A free Conference was desired by the Commons touching the Bill, 24th Feb., post merid. Another free Conference was desired by Commons, 22nd March. The same was agreed to, and the Bill was Recommitted, 23rd March, 1641. The Commons desired Expedition might be given to it, 1st and 12th April. The former Alterations waived, and a Proviso was added and sent to the Commons, and a Conference being had at their desire they signified their Agreement to the Proviso, and the Lords, at the Commons’ request, changed the word (June) to (August), and immediately Signified the same to them in the Painted Chamber, 3rd May. The Bill was Read the 3rd time and Pass’d, 4th May. It was ordered to be sent to the King to be Pass’d, 20th June. His Majestie to be desired to Pass it, 14th July, 1642.”

I am resolved to make no remark or comment whatever upon these affairs, notwithstanding I am of opinion that, even at the present time, they might be of some service to those upon whom is placed the responsibility of conducting the public weal in moral order, not only in the public streets, but particularly in the Churches. I will therefore transcribe some chapters *ad rem* from the said second volume of MSS.,

under the head *Church*. I take the following from p. 78 :

“ Rites or Ceremonies in the Church which may give Offence not to be Introduced, 16th Jan. 1640.

“ Church of Halsted in Essex, the Examination of a great Disorder and Riot Committed in it by one Poole, and Haward was Recommended by the King, and they were ordered to be sent for as Delinquents, 30th Nov. 1640. The Lord-Lieutenants to command the Deputy-Lieutenants to take care to apprehend them, 10th Dec. They were brought to the Bar, and denying the Fact were committed to the Fleet till the Matter be heard, 12th Dec. Examination had, and they ordered to make their submission, and to be discharged, 19th Dec. They having made their Submission accordingly, the Proceedings against them were Ordered to be Stopp'd, 13th March, 1640.”

Were I to ask the Mr Poole who occupied so conspicuous a place in the Police reports during the winter or summer of 1860 (I forget which), with regard to his inquisitory and extra-amatorial impudic questions at the Confessional of St Barabbas, if I were to ask him, I say, whether he is a distant relative and descendant of the above-named gentleman, he might assert his right to refuse an answer, and upbraid me with impertinent inquisitiveness in interfering with that which I must confess I myself think derogatory to my present business. I therefore leave him fixed on the cross upon Mount Calvary, to contemplate the stars in lieu of Barabbas, and proceed to take another quotation from the Constitutional MSS. in my possession, to establish the rights and precedents of liberal Governments, to bring to trial and destitute and punish, according to the evidence adduced, the Right Reverend Transgressors of Secular and Canonic Laws; and I do so for the sake of doing homage, and encouraging the present enlightened French and Italian Ministers in their administration of the Laws and Justice of the Realms.

“ A Committee appointed to consider all Innovations in the Church concerning Religion, 1st March. They were Impowered to send for the Learned men to assist them, 6th March. Directed to meet on particular Day, 10th March. They were Ordered peremptorily to Meet on the 29th and 24th March, 1640. Order'd to meet that day sev'night peremptorily, 29th March. [Although I do understand this, it reads like a puzzle to me; nevertheless, I will be a faithful copyist, and nothing more.] Another time appointed for meeting, 5th April, 1641. [The next case is this.] Divine Service having been Disturbed in Churches in Cheshire, it was Ordered to be performed according to Law, and Such as Disturb it to be severely punished, 23rd April. Upon a Certificate of the Magistrates that they found no such Disturbances as was complained of, 'twas referr'd to the Committee for Innovations, 31st May, 1641.”

There is no ambiguity whatever about this; it is clear enough. I will now proceed to the next case, also under the head of Church :

“ A Petition Complaining of Certain Disorders in Churches in Southwark Road, and the Offenders' names to be given in, 9th June. Given in accordingly, and they were ordered to be sent for as Delinquents, 10th June. Counsel and Witnesses heard, and new Rails Ordered forthwith to be set up about the Communion Table in the same manner as they have been for 50 years past, at the cost of the Delinquents, who were publicly to acknowledge their faults, and to be committed to the Fleet, and one Waineman and Bonace, for Making a great Tumult in the time of the Administration of the Sacrament, were Committed to the King's Bench, to stand on a Stool in the Streets and Acknowledge their faults, and to pay a Fine of 20 S. to the King, 17th June. One Shepherd who was Committed to the Fleet, Acknowledging the Sentence to be just, was set at liberty, 5th July. The other Persons Sentenced, upon

Acknowledging the same to be just, to be also Released, and in regard to their Poverty they were Excused from Setting up the Rails, 19th July. Upon their Petition to the purpose aforementioned they were Released accordingly. Waineman and Bonace, upon their Acknowledgment, were Discharged, and their fine Remitted, 22nd July, 1641."

I will here give it as my humble opinion that these few extracts from this English History (I call it so, from the fact that it is the most accurate historical collection of documents, proposed, past, or rejected in the Senate of these Realms from the beginning of the reign of King Henry the Eighth to the end of the political career of Sir Robert Walpole, extant) should be quite sufficient for the present, as I have said, to show the leaders of modern Constitutional Government what steps might be safely taken by them in imitation of other illustrious Constitutional predecessors, who at various times had recourse to the prompt and energetic wisdom which was contained in these measures to disentangle and clear the way from the political obstructions, machinations, and snares invented by the then mutinous Clergy. If I were not afraid of indirectly offending the present class of Clergymen, I would select further extracts from various other chapters; but I desist for this reason, as well as from the fact that they might be deemed superfluous. I will therefore apologise to the reader for what I have already transcribed, and then resume the subject of my work.

THE RIGHT OF THE HOUSE OF SAVOY TO THE ITALIAN THRONE.

The election of Victor Emmanuel to the throne of Italy was responded to by every true Italian heart. Of all others, Victor Emmanuel was the fittest monarch to wear the crown of that country, for the

liberties and rights of which he so nobly fought, and scorned to think of danger when "Liberty, glorious liberty, to the soil of Italy" was the battle-cry. There are other reasons too, besides these, why the Italians would have none other than Victor Emmanuel, or his successors, for their King: first, because he is the oldest Sovereign Ruler in any part of the Italian dominions, and, rhetorically speaking, the *pars pro toto* is the same as *totum pro parte*; particularly when derived by a legitimate lineal descent of about forty consecutive generations. There is no other legitimate Italian Sovereign, and, for this reason alone, he is fully entitled to the Italian throne. The Lorraines, the Bourbons, and the ex-Este Sovereigns are all spurious branches, and heterogeneous to the Italian elements, never having reigned to the hearts' content of the populations, nor with their consent. The Este family only had a prescriptive right, which was of very ancient date, like the Savoy Carignan; but their rights died away with the grandmother (who was the last of the Este family) of the late Francis the Fifth, the ex-Duke of Modena. I say late, because the Eternal God, in his merciful Providence, decreed that this last abortion of that family, in punishment for the crimes of his ancestors, should, like a mule, be impotent to generate; therefore, dead or alive, it is all the same for him, and, if there is any sense or feeling in him, he will endure remorse for his forefathers' crimes, committed to the detriment of those unfortunate Modenese people, who had to bear their absolute and despotic rules in Ferrara, Modena, Reggio, and other towns for nearly a thousand years. Secondly, because, at various epochs, the House of Savoy had waited the opportunities, and attempted to redeem Italy from the stranger's oppression, and, two or three centuries back, not only re-established the glory of the Italian arms at home, and freely and liberally (as far as was permitted by contemporary Sovereigns) ruled in her

own States, but actually rebuked and baffled the Papal impostures sent to her in ancient times in the shape of Bulls or monitories, and maintained her rights and privileges at home for the welfare of her subjects; she also harboured the Waldenses at various times with a tolerance worthy of applause, though at others she was compelled, through the imposition of the powerful States, to persecute them. Thirdly, and lastly, because Victor Emmanuel, like an old Paladin, is brave, honest, and free—as desirous of his own liberty as he is of that of his subjects—gentle and generous, valiant as were Roland, Richard Cœur-de-Lion, Orseolo, Morosini, Mocenico, Dandolo, &c. of old, and equally heroic as the modern warriors, Napoleon and Garibaldi. Therefore no one shall presume to reign in Italy but he, the chosen of the nation, the honourable sword of Italy, the defender of the faith of regenerated, resuscitated Italy.

It is not my intention in what follows hereafter to entertain my readers with a story or an allusion; far from it. I am about to furnish the real truth, which I intend to borrow in the shape of facts from old and authentic diplomatic documents, and which will go to prove incontestably the right of Victor Emmanuel's succession to the throne of Italy. I shall not give the history of his illustrious house, although I shall extract from the ancient historian of that family a few facts with relation to the diplomatic transactions of nine or ten hundred years ago.

Guichenon,
Preuves, p. 48.
Or from the
'Traitez de
Paix de Treve,
d'Alliance,'
&c., vol. 1, p.
827, after the
Preamble.

The illustrious House of Savoy is one of those which presents an uncommonly old genealogical tree, and as early as the opening of the thirteenth century was intimately connected by marriages with Philippe the Second, King of the Romans, with the Roman Emperors, the French and English Kings, and other Sovereigns. I will now extract from Guichenon's 'Histoire Genealogique de la Maison de Savoye,' a few lines from the concession made by Philippe the Second to Thomas de Savoye, Comte de Murienne,

who went to Basilea to meet him.—Quod accedens ad presentiam nostram Carissimus consanguineus noster *Thomas Comes Sabaudice* apud Basileam, &c., and there the King gave and confirmed to the Count a diploma of the investiture of the towns of Kario and Testona.—Et quo incessanter ad ipsius utilitatis et honoris augmentum intenti esse cupimus, de gratia Regiæ liberalitatis feudo suo, quod prius ab Imperio tenuit, addimus sibi, concedimus et confirmamus Villam de Kario, nec non Villam de Testona, cum omnibus appendiciis et tenimentis earum, et cum omni jure et integritate, quemadmodum ad Imperium spectare dignoscuntur ut ipse Comes et sui hæredes, easdem possessiones, ab Imperio et a nobis, nostrisque successoribus Juere Feudi, teneant et recognoscant. Sciendum quoque est, quod memoratus *Consanguineus noster Comes Sabaudice*, Castrum Meldani a nobis recepit in Feudo; et nos fideliter promisimus, in ipso Castro et omnibus pertinentiis ejus, eum manutenere et contra omnes homines defensare. Statuimus igitur et Regio Edicto firmiter præcipimus ut nulli unquam personæ altæ vel humili, Ecclesiasticæ, sive seculari, licitum sit sæpe fatum consanguineum nostrum in hac nostra, donatione et concessione molestare aut ei aliquo improbitatis ausa contraire: quod qui facere ausus fuerit, in vindictam transgressionis centum libras auri puri componat, quarum medietas Cameræ nostræ reliquum possis injuriam persolvatur. Ad cujus rei certam imposterum notitiam, hanc Ducalem paginam exinde conscribi jussimus et Majestatis nostræ bulla aurea insigniri. Then follow the signatures of the King and of his noble witnesses, &c.

I have omitted the preamble for the sake of brevity, and limited myself to name this Investiture by the King of the Romans to Thomas, Count de Maurienne, one of his relatives, and an Imperial Vicar, to whom he gave as a feud the above-named towns to honour and increase the interest of that

noble family, and make them more illustrious. I will first take notice of a treaty of peace and alliance between Othenin de Bourgogne, Sire de Salins, et Renaud de Bourgogne Frères, d'une part : et Thomas de Savoye Comte de Piemont, et Amé de Savoye Frères, d'autre. Fait a Paris en l'an 1071. This treaty is written in Patois, or rather the *lingua Franca* of that time and place, as it is still spoken by the French people of the South ; it is also familiar to an Italian of the North. I will give here the exordium, as it will serve as a specimen of the idiom of the ancient Troubadours :

Nous Othonins de Bourgogne et Sires de Salins, et Renaux Frères fommes à savoir à tous cens qui verront ces presentes Lettres, Que nous regardée la grand esperance d'amour, laquelle nous avons eüe toujours et aurons en enpres à Nobles Barons et nostres chiers et amés Thomas et Amé de Savoie Frères, prometons a iceus maimes en bone foy donnés sermenz corporeement a saintes Evangiles de Dieu, valoir et conseiller et aider tant cum nous vivrons de toute guerre et de touz plaiz, de toutes querailles contre tous homes dou monde de totes noz forces, de tous nos povers, exceptez nobles Barons Philippe de Savoye et de Bourgogne Conte, Aaliz de Savoye et de Bourgogne Comtesse, Hugue Duc de Bourgogne, Thebaut Conte de Bar, et en seur que tout nous prometons per le serment devant donné, que s' il avenoit par aucun cas, &c. If I do not mistake, this Thebaut, Conte de Bar, was a celebrated musician, a poet troubadour, and a Mæcenas of the Middle Ages. I have quoted this treaty to show that Baron Philippe de Savoye was also Count of Bourgogne, and the Counts of Savoy continued for several consecutive centuries to possess part of the lands and the title of Count of Bourgogne, as I shall demonstrate after the close of this note. The treaty of Othenin and Thomas ends with these words : Ce fut fait à Paris en len Cloistre Nostre

Dame en l'Ostel lois de Savoye en l'an de l'incarnation nostre Seigneur mil LXXI. XXI le jour da mercredy devant la Feste S. Nicolas ; apres la Feste S. Andrier L'Apostre.

S. Guichenon reports another early treaty of peace between Rodolph, King of the Romans, and Philippe, Count of Savoy, made—datum in Castris ante Pater-niacum in die Beat. Joan. Apost., anno 1083. In this treaty the King of the Romans promises the Count he will not have any quarrel nor war with him, and that he will maintain peace for all his life, in consideration of the cession and assignment to him of the towns *Muratum* and *Contaminum*. This has all the appearance of an imposition by a strong party upon a weak one, who is compelled to buy the friendship of his neighbour.

S. Guichenon
Hist. Genea-
log de la Mai-
son de Sa-
voye, Preuves,
p. 87.

I also find in the 'Recueil des Traitez de Paix, de Trêve, de Neutralité, de Suspension d'armes, d'Alliance,' &c., a treaty of peace between Thomas, Count of Savoy, and Maurienne and Marquis of Italy, and Albert Seigneur de la Tour du Pin. This treaty was made in the Château de S. Symphorien le 30 Janvier, 1218. In the same year, 1218, also in the Recueil des Traitez, in the same page, 828, I find the Marriage Contract between Margarette of Savoy and Herman, Count of Kibourg. This treaty was made *apud Melducium*, Calend. Junii.

The high esteem which the illustrious Thomas, Count of Savoy, enjoyed from Frederick, the Roman Emperor, is attested by the trust and confidence which he placed in him in making a treaty on his behalf with Hugolinus, Mayor of Marseilles, and this will be the proper place to show the Count's ability in the transaction of political and civil affairs. This treaty is to be found in 'Guichenon's Histoire Genealogique de la Maison de Savoye,' Preuves, p. 54, and commences thus : In Nomine Domini nostri Jesu Christi, Amen. Ego Thomas Comes Sabaudiaë, Vicarius in Lombardia Domini Friderici, per Dei Gratiam

Romanorum Imperatoris, et Regis Siciliæ et Suriæ, promitto tibi Hugolini Done Dame, Potestas Massiliæ nomine Communis Massiliæ, et pro eo stipulanti et recipienti, &c. This was done and sealed anno Domini, 1226.

After this I find numerous instances of treaties of Political and of Matrimonial alliances with the highest reigning families in Europe, almost forming a precedent *ad instar* of the present illustrious family of Cobourg. I may name here that Amé, of Savoy, gave to Margaret, his sister, Countess of Kibourg, as a donation, the Château de Monteys, in the year 1239. Shortly after this the same Amedeus, Count of Savoy, gave to the said sister, Margaret, the Town of Saint Maurice on Chablais, as reported by S. Guichenon, and inserted in the 'Recueil des Traitez de Paix,' &c., p. 830. That donation conveyed only the useful Dominion, and the Sovereign power was reserved as well as the coining of money by the donor.

S. Guichenon,
Preuves, p. 90.

The said Count Amadeus the Fourth, in the year 1242, gave to his brother, Thomas of Savoy, Count of Flanders, as a donation, the Château de Bard en la Val d'Aouste: Hoc donationis et Infeudationis Instrumento dedit, et tradidit dilecto Fratri suo Domino Thomæ Comiti Flandriæ et Haynaut, et ipsius hæredibus in perpetuum.

Then there was a Marriage Contract between Amedeus the Fourth and Cecile de Baux, which was effected in the year 1244; and in 1247 Mainfroy (Manfredus), the Son of the Emperor Frederick, married Beatrice, Countess of Saluzzo, and daughter of Amedeus the Fourth. This last treaty was signed at Chambéry on the 21st of April, 1247.

After this, in the year 1251, Aymon, Seigneur de Faucigny, *fait donation a*—Illustri Viro Domino Petro de Sabaudia Marito Agnetis carissimæ filiae nostræ, pro ipsa Agnete, omnia Castra nostra, omnes Terras, Possessiones nostras, cum Juribus, feudis,

Dominiis, usagiis appenditiis et pertinentiis eorundem; and he divested himself of his Castles, Lands, Possessions, &c., to invest the above-named Count Peter, husband of Agnes, his daughter.

Now comes the best part, or the greatest Donation, and I can assure the reader, and even the Wolf of Orleans, Antonelli and Co., that this is a positive one, and entirely different in its nature from the imaginary vision of St Peter's Patrimony. It conveyed the Sovereign and useful Dominion, and it was given as a grateful recompense for benefit received by the King of the Romans from the Counts of Savoy. It may not be out of place if I quote here two or three lines from the exordium of the Document of Donation and Investiture, which says: Ut Nobiles, et Magnates Imperii gratis præveniamus beneficiis, ac dignis honoribus exaltemus, promotionibus eorundem, tam benigne, tamque favorabiliter insistendo, ut ad obsequendum nobis alii eorum exemplo facilius inducantur. What do you say to this, you incorrigible blacks? Your Roman Curia, in spite of the many opportunities offered it, never did an atom of good to anybody; and in attempting to do too much for itself, spoiled even its own interest. Is not this the truth? But I must not lose sight of the Diploma of Donation made by Guillaume, Rois de Romains, a Thomas de Savoye, Comte de Maurienne, des Villes et Châteaux de Turin, de Montalier, de Rivoles, de Colegno, *Cavours*, Ivree, du Pays de Canavais et autres lieux—Faite le 22 Mai, 1252, which is to be found, *in extenso*, in S. Guichenon's 'Histoire Geneal.' &c., Preuves, p. 93, and in the 'Recueil des Traitez de Paix,' &c., p. 833. Neither must I forget to name the Testament of Eubal de Genève, son of Humbert, Count of Genève, who, in the year 1259, bequeathed to his relative, Count Peter of Savoy, the *Comitatum Gebennensem*. That Will was made in London in the year 1259. The Will of Agnes, Dame de Foucigny, Countess of Savoy, is important on account

that she bequeathed her estates to her husband, Count Peter of Savoy, and her other properties to Beatrice, her daughter, who was married to the Dauphin, as reported by Guichenon, *Preuves*, p. 78 : instituo mihi Hæredem carissimam Filiam meam Beatricem uxorem Illustris Viri G. Delfini Viennensis, et Alboni Comitis. This Will was made on October the 17th, 1262.

Neither is the Testament of Beatrice of Savoy, Countess of Provence, made in March, 1263, less interesting on account of the great wealth of that lady, who was the widow of the illustrious Raymond Berengarius, Count of Provence. Her daughter, Margaret, was married to the French King, and Alconora was married to the King of England. It will be recollected that I have taken some slight notice of the strong and reasoning letters written by this lady to the Pope and to the Emperor when the latter arrested her son as he was passing through the Imperial territory on his return from the wars in Palestine. This was not a Papal-Imperial blunder ; but it was a Papal and an Imperial *grassassation* on the highway, just after the style of Chiavone, and the modern Cavalieri di Cristo !

Again, the English and French Queens inherited, during their lifetime, their mother's property, which, after their respective deaths, reverted to the two sons of Thomas Amedeus, the brother of Beatrice, Countess of Provence. (See Guichenon's 'Histoire,' or the 'Recueil des Traitez,' in which the Wills are reported in full.)

In 1263 the Emperor Richard made a Donation "a Pierre Conte de Savoye, des biens d'Herman Le Jeune, Comte de Kibourg." (See Guichenon, *Preuves*, p. 74.) This was a capital Donation, and the Counts of Savoy possessed already the right of succession by consanguinity.

The next step was a matrimonial alliance between Philippe, Count de Savoye, et Alix, Comtesse Pala-

tine de Bourgogne. In the marriage settlement it was stipulated that the Count should receive for life 3,000 livres of the current money per annum, to be deducted from her estates; and that, after his death, they should be paid yearly to their heirs, or to any party that they should name. (Guichenon, *Preuves*, p. 88.)

The wealth and extension of territory of the illustrious house of Savoy had assumed almost the proportions of an Empire, and their political importance, influence, and power were great, not only in Italy, as Imperial Vicars in Lombardy, but also in France and England, where they possessed lands; and by their consanguineous alliances also with the Imperial family, those Counts were entitled to the respect of the remainder of the ruling Sovereigns, as well as to the admiration of the populations.

Instead of copying the Testament of Count Peter of Savoy, made in the month of June, 1268, and reported in the '*Recueil des Traitez de Paix de Treve*,' &c., lib. 1, p. 838, I will extract merely a few lines, just to prove this statement.

Peter, after saying that he desired to be buried *apud Altam Combam*, *Beatricem carissimam filiam nostram Uxorem Illustris Viri Delfini Viennensis, hæredem nostram instituimus in tota Terra nostra, quam habemus in Gebennesio, et in Vuando (the Cantons of Geneve and Vand), usque ad Mosternensem, et in Alemania, quocumque titulo in predictis terris, aliquid possideamus, vel quasi excepto jure quod habemus apud Scyssellum, et Montem-Falconem. —Item domus, et legamus eidem Beatrici Filiaë nostræ, homagium quo tenetur nobis Albertus Dominus de Turre, cum feudis quæ a nobis tenet. —Item feudum quod a nobis tenet Comes Forensis. Item castra sancti Raneberti et de Lommes, cum mandamentis, et pertinentiis universis, et feuda quæ a nobis tenentur omnibus et singulis prædictis. Item damus et legamus dilectis Nepotibus Nostris, Filiis*

Domini Thomæ de Sabaudia, carissimi Fratris nostri Villam-Franchiam in terra Pedemontis, et Jus quod habemus in ipso Castro, et pertinentiis ejus, et terram quam habemus in Essex et in honore Aquiliæ in Anglia. Item carissimæ Dominæ nostræ Alienoræ Reginæ Angliæ, donamus et legamus Comitatum Richemontensem, ita tamen quod ipsa solvat, et satisfaciat integraliter de omnibus debitis, quibus tenemur Mameto Spinæ, et ejus sociis civibus, et mercatoribus Florentinis. This seems to me one of the highest examples of honesty and generosity, on his part, that could possibly be offered; but I have been unable to find, as yet, in history how the house of Savoy came to possess the lands in Essex and the County of Richmond in Yorkshire, unless they were acquired by the Archbishop of Canterbury, who was a great uncle of Count Peter of Savoy. In the Counties of Savoy, on this and the other side of the Alps, he constituted as his heir his brother Philippe, Count of Savoy and of Bourgogne, &c., and to his wife, during her lifetime, he gave "dilectæ uxori nostræ Agneti Dominæ Faucigniæ Castra de Versoya, de Alingio, de Festerna, de Charrossa, de Albona cum eorum pertinentiis universis." To his sister, Dominæ Margaretæ Comitisse de Quiburgo, and to the daughter of his brother, Amedeus, he bequeathed money, and to one hundred and twelve other personages, as well as to hospitals, churches, and monasteries, he also left money, &c.

Up till the year 1290 several conventions, marriages, and treaties took place with the Counts of Savoy and Bourgogne, and the Dukes of Bourgogne. The marriage of Gaston, Vicomte de Bearn, with Beatrice de Savoye, Dame de Foucigny, took place in the year 1273.

The treaty of League between the Counts of Savoy and Bourgogne, and Aymar de Poictier, Comte de Valentinois, and that of the alliance between the Count Philippe of Savoy and the Abbot

Jean de la Baulme, are dated 1281 and 1282. In those treaties, the Count of Savoy takes under his protection the Abbot and the Abbacy of Ambronai.

In the year 1291, the Ligue entre Aime V, Comte de, et Archeman, et Rodolphe Comte d'Haspurg, B. d'Haspurg Evêque de Constance—promettrant pour Archeman dont il etait tuteur et Oncle, par laquelle ligue Archeman s'engage a assister Amé de tout son pouvoir, pour recouvrer les Châteaux de Loyes et de Condamine au Pays de Vaud, la tenir pour son père, defendre sa personne, et ses terres, et particulièrement* le Ville et les Habitans de Berne. Rudolph, King of the Romans, and his children had usurped it. This treaty was made at Chierces in 1291.

I have passed over other minor treaties and matrimonial alliances of the illustrious House of Savoy, and will take notice here of the Donation made by Beatrix de Savoye, Dame de Foucigny à Amé le Grand, Comte de Savoye, de tout ce que ladite Dame possedoit depuis le Lac de Geneve et Seissel jousque a Fribourg, which was made in the year 1294.

The Ligue entre Amé, Comte de Savoye, &c., and Bertrand de Baux, Prince d'Orange, against the Dauphin, was signed in May, 1300.

In the year 1306, the Union of the Counties of Piedmont, of Provence, and Forcalquier, which was effected by Charles the Second, King of Sicily and Jerusalem, at Naples, on the 14th of January of the above year.

I omit noticing other treaties, and come to the Investiture faite à Amé le Grand Comte de Savoye, du Comte de Savoye, de Duchez de Sablais et d'Aouste, du Marquisat d'Italie, et de Seigneuries de Baugé et de Coligny, par l'Empereur Henry VII, fait a Pise le 11 Juin, 1313.

In the year 1314, the treaty between Amé, le Grand, of Savoy, and Jean the Dauphin, of Vienna,

followed, and many other marriage alliances, leagues, and treaties with the other noble ruling families followed, which for brevity's sake I will not name here. I will, however, notice the *Traité entre Jean, Roi de France, au nom du Dauphin son Fils, et Amé VI du nom Comte de Savoye, surnomme le Verd, par lequel le Traite entre Aymon Comte de Savoye et Humbert Dauphin, est confirmé* ; et il est porté, que le Roi de France, ni le Dauphin ni leurs successeurs ne pourrons aquerir aucune terres en Savoye, ni le Comte en Dauphiné. Fait à Ville —Neuve d'Avignon, le 27 d'Octobre, 1351. After a page of preamble it states : *Item convenerunt et componunt dicti procuratores prædictis nominibus, quod Rex idem vel successores sui, Regesque alii qui erunt Franciæ pro temporibus in futurum per se vel alium tacite vel expresse directe vel indirecte quovis colore quæsito non possint, nec sibi liceat perpetuo quicquid acquirere de novo in Comitatu Sabaudiaë, terris, baroniis, juribus, feudis, retrofeudis dicti Comitatus successorum, vassal. hominum vel subditorum ejusdem qui nunc sunt de Imperio et inter limites Comitatus, terrarum et Barcniarum eorundem per gardas, feuda, retrofeuda, homagia, conventiones, tractatus alios sive causas : Et si contrarium (quod absit) fieret in futurum, acquisita non teneant ipso facto in commodum acquirentis, eaque statim et omnino acquirens dimittere teneatur ; et ex nunc prout ex tunc contractus invalidus censeatur et sit : Et hoc potissime quia ex talibus acquisitionibus per potentiores Dominos in minus potentum terris inter ipsos suscitantur discordiæ sæpias et dissentiones non parvæ, quas inter Reges et Comites prædictos evitare cupiunt et inter eos nutriti perpetuum amoris et fidei vinculum co-operante gratia Salvatoris. Insuper dictus Comes aut sui perpetuo successores, per se vel alium tacite vel expresse quovis colore quæsito, non possint nec sibi*

liceat perpetuo quicquam acquirere in Dalphinatu Viennesio, terris, baroniis, juribus, feudis retrofeudis dicti Dælphini, successorum, vassallorum, &c.

This treaty is pretty clear, and without reticences, as it also gives the reason why, for the future and in perpetuity, both parties ought to abstain from acquiring ulterior possessions in other States, and that, if by chance they shall do so, the contracts should be considered null and void, and quashed.

I omit marriage treaties, alliances, and wills, as usual, and take up the Convention between Amé the Seventh, surnommé le Rouge, ou le Rouge Comte de Savoye, et ceux du Comte de Nice par lesquelles ils se donnent à lui. This convention was made before the Church of St Ponce, in that monastery, on the 28th of September, 1388. The document is a very long one, by which the Maire and the Community of Nice, the Counts of Vintimilli, that is of Tenda and of Briga, together with the primary citizens of those places, as well as of Nice, by common accord, gave themselves up to the Count Rouge, Amé the Seventh, of Savoy and Bourgogne, Prince d'Achaja, Marquis of Italy, and Imperial Vicar, &c., so that they might be protected from the constant aggressions of their enemies, and from pillage, and starvation, as there was a prospect of great scarcity of victuals, on account of the destructive wars which they had suffered and were still likely to suffer, as they were unprotected, and because the King of Jerusalem and Sicily was impotent to assist them, they being his subjects. In order to avoid these sad contingencies, they agreed to a spontaneous *dedition*, &c. This convention, which occupies five full pages, contains many other stipulations, but as they are irrelevant to the present purpose, I will quote only a few words from the preamble, which will give the reader some idea of the ingratitude which those provincials showed to the illustrious House of Savoy in return for the benefits and

advantages which they had derived from its protection, besides the prescriptive rights acquired by five consecutive centuries of dominion upon that little State.

“Ex tenore hujus veri et publici instrumenti universis præsentibus et futuris elucescat. Quod cum Universitas et homines Civitatis Niciæ attendentes et considerantes oppressiones et damna læsiones, injurias, prædas, rapinas, offensas et vasta factas et facta, illatas et illata hujus temporis guerrarum discrimine, dictæ civitati civibus et singularibus personis tam dictæ civitatis, quam districtus et Vicariæ ejusdem, in personis et in bonis eorundem; et quæ futuro tempore fortius inferri parabantur per Illustrem Dominum Ludovicum filium Illustris Domini Ludovici quondam Andegaviæ Ducis, ex eo quod se Regem Jerusalem et Siciliæ, et Comitatum Provinciæ et Forcalquerii Comitem se asserit; adeo videlicet, quod fames et caristia in dictate Civitate Niciæ jam insurgebat et fortius insurgere spectabatur, propter dictarum guerrarum discrimina, et inimicorum potentiam suorum. Videntes et ab experto cognoscentes succursum Serenissimi Principis Domini Ladislaus Regis Jerusalem et Siciliæ et Comitatum Provinciæ et Forcalquerii prædictorum Comitatum eorum Domini naturalis, habere non posse, propter ipsius impotentiam, et dictorum suorum inimicorum robur et potentiam rapacem qui jam majorem partem dictorum Comitatum Provinciæ et Forcalquerii vi sua usurparunt, et suo subjugarunt Dominio; et quod ulterius vivere non poterant quin succursum alicujus Domini implorarent habendum; habito super hoc, inquam, pluribus colloquiis et consiliis deliberato proposito elegerint unanimes et concordēs viam eligentes saniores, implorare succursum Illustris et Incliti Principis et Domini Domini Amedei Comitis Sabaudia, Sacrii Imperii Vicarii Generalis a quo,” &c.

I will now pass over many documents of importance up till the year 1401, and extract from the Convention of Sale of the County of Geneva a few lines (as reported by Guichenon), to show the reader that the Canton of Geneve, or County of Geneve, had two masters, and that both of them had rights upon the same State by anterior treaties, and family rights of inheritance. Odo de Villars had inherited the previous year the said County from his nephew, Humbert de Villars, and we have seen that the Counts and Dukes of Savoy had anterior family feudal rights. The two Counts, to avoid contention, strife, and law-suits, arranged in a friendly way to disentail that estate, and so concluded the—*Vente du Comté de Genève faite à Amé VIII, Comte de Savoye, par Odo de Villars Seigneur de Baux et Comte d'Avelin, faite à Paris en l'Hotel de Nesle le 6 Août, 1401, for the sum of 45,000 francs.*—"Idem Dominus Comes Sabaudiaë promisit et convenit præfato Domino Odoni stipulanti et recipienti ut supra, dare et solvere realiter in pecunia numerata, semel tantum ac simul et non per partes 45,000 francorum auri boni et legitimi ponderis," &c.

I must still pass over many other interesting affairs, and take my stand at the year 1514, when Charles the Eighth, Duke of Savoy, surnamed Le Bon, *infeudated* the County of Geneve and the Baronies of Foucigny and of Beaufort to his brother, Count Philippe of Savoy. This document was made at Chambery on the 14th of August, and is reported in full in the '*Traitez de Paix de Trevés, d'Alliance,*' &c.

After the twenty-two lines of preface, it says—*Cogitans et animo revolvens, quod etsi dicti Ducatus Sabaudiaë dignitas, tam ex forma Juris, quam ex vetustissima et antiqua consuetudine, hujus Sere-*nissimæ et inclitæ Domus ac Prosapiaë Sabaudiaë Indivisibilis sit, et Ducatus ipse cum suis pertinentiis quibuscumque integrò Statu ad Primogenitum

Masculum, secundum divinas et humanas leges pertinere dignoscitur, quem vel aliquod ejus notabile membrum, alienare, vel in totum appropriare, non conveniat, sciens tamen quod proprium et peculiare Dominorum Principum se infeudare et liberalitate et munificentia, uti in eos maxime qui sibi sanguine juncti sunt et Statui suo afficiuntur, ut illum ne dum tueri et protegere, sed et ampliare dilatareque semper studuerunt, &c. I need not proceed any farther, as the above quotation is sufficient to show that this infeudation was made for the sake of taking better care and of bestowing more attention upon the provinces composing the States of Savoy, and that the infeudation was not an alienation nor a sale. Having, therefore, established this point, I will take the liberty to make a few remarks on the late transaction, the cession of part of Savoy.

I was in a fever during the whole of the time that the Parliamentary debates and the political discussions were going on in the newspapers upon that question, but condemned myself to silence, for fear of causing embarrassment, and the suspension of those political affairs. Now that the public mind is directed somewhere else, like an old woman, I must state my invalid opinion. First of all, I will put the question to Italian Statesmen, whether, before acceding to the agreement of cession to Napoleon the Third of the territory of Savoy, the Diplomatist had tried verbally to infeudate the said territory to Prince Napoleon on account of his alliance with the Italian family, giving it as a dowry, or marriage settlement, to the Princess of Savoy, and in the absence of any issue, making it revertible to the parent State, reserving only a life-interest to Prince Napoleon, and to his lawful heir. Should the Princess die, and the Prince marry again and have children, all such rights to cease and determine.

If such a treaty as this had been concluded, instead of absolute cession, it would have been more

advantageous to both parties, and would have dissipated all the aspersions and suspicious omens that were raised as to the intentions and political deeds of Napoleon the Third. It would also have removed from the minds of Italian and foreign political men the suspicion that he intends, or contemplates, making another annexation.

Another great cause for Imperial satisfaction would likewise have arisen, that is, the certainty of having gained for himself the esteem and gratitude of the whole of the Italian population, with the exception of a section of dissentient Priests, Jesuits, and Co. A treaty of this kind would have conciliated and disarmed the Republicans, and broken the hearts of the retrograde and discarded Sovereigns, as well as those of the Ecclesiastical rebels. Be certain, Sire, your generous act towards Italy would have put all your enemies into a corner, without the hope of raising their heads. Then you would have had the right to tell the Italians, and any other nation, that France was grateful to the former for upwards of twenty years' services in the supply of men and means for the campaigns of your illustrious Uncle, and that, in token of sympathy, after you had revindicated your rights and privileges in France, you had acknowledged and rewarded their former services, by assisting them to recompose and firmly unite the whole of their family.

There is another consideration, which I will state here as briefly and submissively as I can, being disposed to applaud in every way, and to assist in and contribute to the maintenance and development of liberal principles in Europe, particularly in Italy, France, and England. To be able to explain my thoughts, I must be permitted to ask this question of the Emperor of the French: How long will your dynasty on the throne of France last, if you abandon your natural allies, Italy and England? I have said natural allies, because the difference between these nations is not great in any particular respect as

regards intelligence, propensities, languages, industry, and commercial intercourse. Germany might be included in the same category, but she has been invariably the opponent of France, and is still considered its particular enemy, though that population aims at her own emancipation as other people do; consequently, Napoleon cannot be happy with them, nor trust to their alliance, as he would have more to fear from them as friends than as enemies, or neutrals.

I now arrive at another question: How long have the various French Governments lasted within this century? Why, for very short periods only. What were the causes of this? For certain, it does not require the knowledge of a Pythagoras, nor of a Thales, to explain them, as they have evidently been the results of the two great discrepant principles which prevail in France.

First, the fanatically ignorant *cagotique* principles, which are inculcated upon the popular masses by the Ecclesiastics; and, secondly, the unbounded spirit of patriotic progress of civilisation, unrolled and radiated like the light of the firmament, warming the bodies and the souls of men, who are fully aware that they are entitled to freedom. These are the two demons of the century, and it is these which give the *veto* to the regular investitures of the French Monarchs. One of them must be subdued for a time, at least; and you, Sire, are the only person who can find the proper means to quiet them, without the assistance of an opiate. You are well versed in the history of past events in France and everywhere else, and need no suggestion; you have seen (God forbid that you should see a repetition of them) events that would change even the *statum quo sumus*. Your existence is necessary to France, and to Italy in particular; you are at the Rubicon, and have stopped longer than Cæsar, and I hope you have not forgotten that your illustrious model said,

“If I stop here, I am lost.” The eyes of all Europe are upon you, however distant you may be; and millions of free-minded persons would willingly assist you in the responsible *onus* that you have undertaken. There are now none of those sects whose object was to destroy everything, without building up a new organization. The real Republicans, if there are any left, would help you; yes, the sober-minded, austere lovers of the public welfare would applaud your actions; but you should not suspect them, or mistrust them. Temperate freedom conciliates the minds of mankind to noble actions, and I am sure France fully deserves that latitude which other countries have, and which France will have in future.

There is no returning to past rules in any country now, and woe to the modern Polignacs or the Sovereign who should attempt it. As Sovereigns will league themselves for political and private alliances, so also will the populations for their mutual support, and the maintenance of their constitutional privileges and their popular rights; and, before I die, I entertain the hope of seeing established in Europe the universal constitutional principles, as also in each nation that sovereign tribunal of public opinion, which will guide the masses to walk in step and harmony with their respective Sovereigns. Sire, though I may appear bold, I protest in advance that my object is peace and happiness to every one, and obedience to the constitutional laws. These thoughts, and that it is time to remodel and modernise society, are the true aspirations of every honest man at the present day. Accordingly, as you are master of the situation, and have the power of doing all this, upon you devolves the duty of accomplishing the will of God, who has prepared the way for you. Therefore, as *vitæ summa brevis est*, and Europe is prepared to witness and to assist in the resurrection of various oppressed peoples, do not delay, or hesitate to achieve that

honourable task, which would immortalize you and your *nobilissima proles*. Three short months of combined and well-directed political movements would conveniently and properly settle everything, without effusion of blood, and with only very few sacrifices to the inexorable Manes.

I dare not say more, though I have much to relate, in this chapter; but, before I close it, I will state that, until the public instruction is entirely secularized in France and everywhere else, so long as the Jesuits reign supremely in the churches and out of them, and even in the Ministries and public offices,—that until Europe is completely expurgated and emancipated from them—there will be no peace or happiness, and their mischievous *veto* will threaten and prevent the regular succession of the Investitures to the Monarchs of France and other countries.

I am of opinion that another continental 1848 is in progress, though the Liberals do not believe it, and will not have anything to do with the blacks who will head the movement, having at their disposition a long cohort of idiotic sheep, to offer in holocaust to the ambitious attempt to regenerate their already lost power. I sound the alarm, to warn the few exalted youths who, through want of experience and reflection, might fall into the nets of the old black foxes, who want to use them and to sacrifice them at the same time. Beware of them, I say. If the Pope, the Queen of Spain, the Emperor of Austria, the dismissed Princes, secular and ecclesiastic, as well as the other old *rococos* saintly recorded in the *Tablet*, and who reside in the best houses of every State in Europe; if all these, I say, want to be reinstated in that power which they once had, but which they did not know how to use, they must wait until their Messiah arrives; then they may congregate, and arrange their accounts, and see what they can do by contributing all their means to raise

sufficient funds to support the expenses of their nefarious enterprises; until then, they may address themselves and pray to the ex-Don *Pulcinello* of Naples, and, through his relations, to the other expelled ex-Italian Divinities, with the assistance of a Nymph, a Driad, an Hamadriad, a Nun, or one of those Ladies who sport the medal of the Sacred Heart; they may seduce Jupiter to send another golden rain, to fill their pockets and their strong boxes, and to provide and pay for the new million of soldiers that they want to employ to extinguish liberty and Christianity.

Before committing myself to this long digression, I was remarking that the infeudation of Savoy might have proved more advantageous to both parties, French and Italians. According to the experience of the last seventy years, a political convulsion occurs in France, on an average, every fifteen years. To prevent all this, it should be the study of the master-minded Legislator who desires to found his dynasty upon that throne, to leave his works to the admiration of posterity, and carry with himself *ad Elisios* the palm of satisfaction and self-content of his own merit at the end of his imperial and mortal career. Suppose, then, that, in spite of his vigilance, his Proconsuls, either through indifference or carelessness, on account of being rich and easy, or through ambitious motives betray him, as did Phocas against Mauritius, or as in the case of Charles the Tenth, or as happened to Louis Philippe. In such case, if Savoy had been infeudated to Prince Napoleon by the King of Italy, and the Imperial Prince (Count of Savoy) could reckon at a moment of need to have at his disposition 100,000 men, ready for an excursion to Paris, to reinstate the Imperial heir on the throne of France, do you not see clearly that such a scheme would be more materially advantageous to both countries and to both dynasties; that one would support the other, and that, as *l'union fait la force*,

the success would be undoubted on both sides? By these powerful auxiliary means, and these only, would both Monarchies be rendered safe and durable, and strong enough to resist and successfully oppose external and internal political machinations. If things remain as they are now, in case of need, where is France to look for help? To Germany, Spain, or England? Certainly not. It remains, then, that Italy, which is the next and most handy friend, and which could do that service with promptness, and as energetically as the circumstances would require, is the very nation that France would have to look to; but unless things are changed, and brighter prospects are manifested for Italy, and unless she is repossessed of what belongs to her, she will say, "I sympathise with you, but for the service that you have done me I paid you in money and lands, and, therefore, I am exonerated from any obligation for the future."

This is the language I speak to the Maw-worms of Saint Roche, who would see Italy stripped of everything, for the sake of possessing themselves of what is hers. The Government is illuminated enough to understand and interpret the meaning of an inexperienced writer, half puzzled, as I am, to express his thoughts, compelled by circumstances to make reticences, perhaps, to the best of his own ideas. Of course new treaties would be required, which could be easily effected, as Ministers have nothing to do, and there are plenty of materials, cheap enough, in the Offices, and the most important matters to transact; and the first to be concluded is the liberation of Rome and the Venetian States. When this is accomplished, the *Senatus Populusque Italicus alta voce plaudentes te salutant Augustum Pontificemque Maximum*. What constitutes a good omen for Napoleon the Third is, that the actual political circumstances of the present moment are almost identical with those of 1900 years ago, when Cæsar

had pacified Italy and Egypt, and would have demanded that province of the Senate, when he conceived the idea of becoming Pontifex Maximus. Therefore, *macte animo*, and give us the opportunity of singing your praises, as did old Ovid in *Fastis*, lib. 3, where *Pridie Nonas Martias August. Pont. Max. festive decantavit*—

“Cæsaris innumeris quos maluit ille mereri

Accessit titulis Pontificalis honor.

Ignibus æternis æterni numina præsumt

Cæsaris : Imperii pignora juncta vides.”

I know that so long as you are not crowned, all your public and private, political and civil acts might be quashed or disavowed by the coalesced Sovereigns who might undertake such a conspiracy. I know that you were *renitently* recognized as Sovereign of France by the Austro-German Powers. I know, also, that you were slighted by one of them, who prevented you from marrying the lady of your choice, and that the same antagonistic power opposed your Coronation as Emperor of France; and, moreover, that the Pope, supported and encouraged by that *veto*, refused your Coronation. Again, I know that the Lombard Crown belongs to the Italian Kings, and is no more to be found in its *Sancta Sanctorum* at Monza; which almost tempts me to inquire, who stole that Crown? In addition to all this, I know many other things; but as there are climateric days, in which I cannot remember them, much less write about them in a passive manner, without some trifling remarks upon the facts, and this being one of those days, I will abstain from inquiring upon certain things, and proceed towards the *Caput Urbis et Orbis*, and there I will begin to cry out, *procul o procul este profani* to all those miscreants, the sweepings of all the European *lupanaria*; and with the assistance of some of the valiant *Bersaglieri*, and of the brave, uncorrupted *Trasteverini*, and other

Roman citizens who have kept aloof from that degraded stream of impurity, earnestly work to purify and expurgate the roads, places, temples, and palaces, and clear the *Via Sacra*, so that your access to the Capitol should be free from all trammels; therefore, to you, Priest, I say :

Tibullus,
Eleg. 1, lib. 2.

Vos quoque abesse procul jubeo, discedite ab aris ; we do not want sullied, unchaste Priests here, who spend their nights in the arms of Venus.

“Queis tulit hesterna gaudia nocte Venus.”

Go, quit the sacred temples, and leave them free to men who are devoted to humanity, and well disposed to do homage to the Eternal God. Though amongst the Invalides, I already fancy myself amongst the *ovantem populum*, escorting the Imperial *cortège* through the *Via Sacra* to the Capitol, and see you Pontificem Maximum, Cæsaremque indutum Sacra Stola equitantem, like the Persian Cyrus, and all the other ancient Roman Emperors and Pontifices. Delay no longer, come to Rome, inunctus eris, sceptrum et coronam accipies munere Christi. Come to Rome, Senatus Populusque Italicus te Pontificem Maximum salutabit, et insignitum Imperio, et Pontificatu fulgebis in Templis, in castris et arvis, et nomen Patris Patriæ habebis.

My inexperience and enthusiasm have again driven me out of my argument, and I find I have omitted to mention how the Counts of Savoy renounced to the French Kings the counties of Bourgogne, of Bresse, of Provence, &c. I have also omitted to make honourable mention of several of the Counts of Savoy, who signalised themselves in many noble ways and in war at all times. As it is impossible, in this short sketch, to find space for all of them, I shall name only the illustrious Thomas, Philippe, and Amedeus the Fourth. I find a short biographical sketch of this valiant Prince in a MS. which formerly belonged to the Colonna family. I will extract the following few lines from page 113 in

the life of Friar Folco de Villaret the Twenty-Sixth, Grand Master of the Knights of Malta, who was severely engaged against the Turks before Rodi, in the year 1308 and in 1309. I quote from the MS. history of the Pope, and of the Knights of Malta, in my possession. "When Amedeus, Count of Savoy, arrived with troops, he displayed so much valour that the Turks were compelled to give up and abandon Rodi; and in memory of that valorous action, that Prince placed on his shield and arms the white Cross in the red field, with the four letters, F.E.R.T., which signify, Fortitudo Ejus Rodum Tenuit, and that motto and armorials remain still as a mark of chivalrous veneration to that noble family." Amedeus, or Amé le Grand, was one of the cleverest and most successful warriors of his time. Amé the Eighth was also a great soldier, politician, and Pope. Philibert, Prince Eugene, and others, are also most honourably recorded in history.

In closing this sketch of the rights and privileges of the House of Savoy to the Italian kingdom, and which shows that no person has any right, under any pretext whatever, to possess or take from that illustrious House any part or parcel of their estates, particularly the French nation, with whom these Princes had so many family alliances and exchanges of possessions, of towns, lands, and provinces, I will quote here the "Declaration de Francois I, Roi de France, par laquelle il se depart de tous les droits qu'il pouvoit avoir contre la Maison de Savoye." This document was made at Lyons the 10th of September, 1523, and is reported by S. Guichenon, and in the 'Recueil des Traitez de Paix,' &c., vol. 2, p. 651 :

"François par la grace de Dieu Roy de France, Duc de Milan, Seigneur de Gennes, Conte de Provence, Forcalquier et Terres adjacentes. A tous ceux qui les presentes lettres verront; salut Sçavoir faisons que nous ayant regard et consideration à la proximité de lignaige dont nous attient nostre tres-

cher, et tres-amé, Oncle Charles, Duc de Savoye, et pour la tres-cordiale et reciproque amour et entiere affection qui est entre nous et luy, desirans qu'elle soit indissoluble. A cette cause et occasions qui pourroient causer la rompture d'icelle; Par l'advis et conseil des Princes de nostre sang, et gens de nostre Conseil, apres qui nous est venu à memoire et recordation que avons et pretendons avoir contre nostredit Oncle, tante comme Comte de Provence, que Duc de Milan aucunes querelles, la poursuite desquelles pourroient enfraindre icelle amour et benivolence. Nous, pour y obvier avons de nostre certaine science, plaine puissance et autorité Royal ceddé, quitté, remis, delaissé et transporté. Quittons, cedons, remettons, delaissons pour nous, *nos hoirs et successeurs à perpetuité* à nostredit Oncle et à ses successeurs les droits, actions et querelles qui nous compettent et appartiennent, peuvent competer et appartenir comme à Comte de Provence et Duc de Milan, a l'encontre de luy et de ses successeurs touchant le Comte de Nice, ses terres et appartenances, et aussi la Seigneurie et territoire de Vercil, et les autres terres et Seigneuries qu'il tient et possede à present de la les Monts. Lesquelles actions et querelles combien qu'elles de soient icy autrement declarées et specifiées, quittons et remettons, et voulons icelle quittance estre de tel effet et vertu, comme si estoient de mot à mot declairées; et si avons promis et promettons pour nous et nos successeurs ne luy ferons pour raison des choses dessusdites, ne aux siens directement ne indirectement par voye de Justice, ne de guerre, ne autrement en façon que ce soit aucune question, querelle, poursuite ne demande; et ainsi l'avons accordé et accordons en bonne foy et parolle de Roy, et sur nostre honneur et consience pour ces presentes que nous avons signées de nostre main; et fait sceller de nostre grand seel. Si donnons en mandement par ce presente à nos amez et feaulx les Gouverneurs de Milan

et de Provence ou leurs Lieutenants seant à Aix, President et Maistres des Archifs de nosdit Duché et Comté, qu' ilz facent lire publier et registrer ces presentes en leurs Registres et laisser jouyr nostredit Oncle, et ses successeurs de l'effect de ces presentes. Car ainsi Nous plaist-il estre fait, nonobstant toutes choses qu'on pourrait alleguer au contraire, esquelles Nous avons renoncé renonçons par ces presantes. Donne a Lyon le X jour de Septembre l'an de grace 1523, et de nostre Regne le 9, Signé François. Par le Roy Duc de Milan Comte de Provence, de Neufville, visa."

With such historical documents as these in his hands, the Minister of his Majesty, Victor Emmanuel, should have acted differently in the transaction of the cession of Savoy; and I repeat that the infeudation could still be effected by an act of generosity on the part of the Emperor Napoleon the Third. Such an act would also materially contribute to increase his popularity in France and Italy, for it would disarm those enemies who accuse him of ambitious motives of conquest; it would really bind the Italian nation in perpetual obligation to the French; and, in case of need, it would open a place of safe asylum for the Imperial family, where they could rally their strength, and, with the assistance of the Italian arms, in the event of any accident, reconquer the throne of France. I will now resume my remarks upon the rights of the illustrious House of Savoy to the Italian throne, and then close this historical article.

The political intrigues of Spain and France brought on a terrible war at the end of the sixteenth century, into which, of course, was drawn also Charles Emmanuel of Savoy. Peace was established in 1598 by a treaty, in which Henry the Fourth, King of France, Philippe the Second, of Spain, and Charles Emmanuel agreed to what is stated in that long treaty, inserted in vol. 2, p. 616, of the 'Recueil de Traitez de Paix,' &c.

Though that treaty apparently purported to establish peace, yet the Spaniards aimed for a long time at the ambition of establishing a Supreme Universal Monarchy in Europe, and Ferdinand and Philip the Second had supported Charles the Fifth as much as they could, and as long as he lived. After his death, though Philip the Second and the Third were more active and domineering, yet they were not so successful. It is true that, by audacity, impetuous presumption, and by the right which their strength gave them, together with the assistance of the Popes, and the practice of priestly intrigues, they had cowed down and bullied out of their States many of the old Italian Barons, and absorbed some of the Republics. Emboldened by these successes Philip thought he could do the same with the States of Savoy, and prepared himself with all his leisure and all his means to attempt the accomplishment of his atrocious misdeed. Charles Emmanuel of Savoy did not at all understand the prospect of becoming a Spanish vassal, nor of losing his forefathers' inheritance; and firm in the conviction of his rights of most ancient Sovereignty in those States, mindful also of the glorious deeds of his illustrious predecessor, of the value of his sword, and of the bravery of his own subjects, who were as anxious for independence and liberty as he was himself, he frankly appealed to the patriotic feelings of his own people, and of other Italian volunteers, who had ample reason for disaffection towards the Spanish usurpers. He then resolutely trusted his honour to the point of his sword, and met the numerous Spaniards at Asti, where, after an obstinate battle with great carnage, the glorious Charles Emmanuel, with his little Italian army, destroyed and routed the remainder of his pompous enemies; thus freeing his States from the fear of any ulterior attempts of that new incubus, and gaining for himself the merit and credit of being the

Propugnator of Italian liberty. By these means he restored happiness to his subjects, and emancipated them from the corruptions and robberies of the Spanish mercenaries. The celebrated Trajano Boccalini, a contemporary Italian author, a witty, prolific, and fashionable writer, who was endowed with a liberal spirit—a gentleman, in fact, who might be compared as a twin brother in thoughts and feelings with Mr Charles Dickens,—nauseated with the oppressions and the ignoble deeds of the Spaniards, and well acquainted with the sentiments and the strength of the Italian population,—included in one of his satirical works, called the *Pietra del Paragone Politico*, several satirical chapters upon the Spanish Monarchy, in which he most plainly foretold the complete prostration and downfall of that incompetent, pompous usurper, Philip the Second, describing and condemning that monarchy to the actual state to which it is now reduced, as if he had been possessed of the actual power of reading through a horoscope the realization at the present time of that which he wrote in 1614. I have the original MSS. Autograph (and, I regret, only one volume of it) from which I could translate and introduce here the—“Convocation of the College of Physicians by Apollo, for the sake of knowing the cause of the sudden death of Madame the most Serene Reputation of Spain.”

“The Order of the Funeral and Burial of the Most Serene Reputation of Spain, in the Certosa of Asti, out of the city, with certain stipulated conditions.”—How excessively beautiful and true is this chapter, and what a moral lesson he gave to Lorenzo de Medici by the explanation that Pietro Aretino made to him of the oracular answer,

“Non bene pro toto libertas venditur auro,”

and “the General Inspection of the troops of Parnassus by Apollo”—and “the Epitaph recited by Virgil upon

Query as to
whether the
Spanish
Bonds have
been paid.

the Tomb of the most Serene Reputation of Spain,"—and many other chapters, politico-comical and prophetic, which in Italy contributed to reduce them to that state of political incapacity and demoralization in which they have since been plunged by the imbecility of a corrupted Government, that never knew exactly the definition of the *meum*, much less of the *tuum*, although they promised their creditors, long ago (particularly their English ones) that they would study arithmetic and moral philosophy. I have all the works published by T. Boccalini, but do not know whether they have been translated into English. They are uncommonly well written, and spiritually witty, and would amuse any one fond of retrospective literature and political history. This clever man, who was the incubus of the Popes, the Jesuits, and the tyrants of his age, I regret to say, was at last kidnapped by the Jesuits, who put him out of the way by giving him repeated blows upon his chest with bags filled with sand. In such a manner was extinguished a luminary who had enlightened more nations than one, and to whose memory, I hope, free Italy will yet erect a monument if none has been reared. This gentleman fully predicted, two hundred and fifty years ago, that only the illustrious House of Savoy had attempted to be, and would be, the regenerator and defender of Italian liberties. At all events, at his time, they maintained the honour and glory of Italian arms; and they have done so in more recent affairs, in the Crimea, in Lombardy, and everywhere they have appeared sword in hand. I must beg the reader to excuse me if I now discontinue this portion of my subject, and refer him to Guichenon for what I have omitted.

Note.—Lady Quixotta, with the *Pastoral* in hand, has inexorably extinguished all traces of moral progress and Christian liberty—a mockery to the martyrs who sustained for more than thirty years a fratricidal war to place her on a perjured throne.

It would be needless for me to trace the many other historical evidences of the talent and bravery of the Venetians, or of their genius as a people; what I have already advanced amply proves that they have from the earliest times been one of the most powerful as well as one of the most ingenious nations in the world, and that they have ever been the most steadfast friends to the progress and the support of Christianity. Without increasing the length of this already voluminous work, therefore, and with the sincere trust that what I have here put forth has amply proved my arguments, I will only further say that I hope the reader will kindly pardon the many faults which I am sure must have resulted from my inexperience as a writer, and my imperfect knowledge of the language in which it is chiefly written.

PROPOSAL OF A TRIPLE ALLIANCE.

The European reconstitution of the Nationalities, or the resurrection and emancipation of the Nations, was foreseen before the end of the last century by many liberal-minded politicians. Napoleon the First predicted "that in fifty years to come Europe would be either all free or all Cossack." I accept the first and reject the last part of this prophecy, because human progress is the dowry of well-constituted minds directed by the Will of God, and no cannons or bombs can bar the moral progress of that Will which irresistibly overthrows all the material and momentary obstacles raised up by the trembling hand of the tyrant. The innate principle of freedom bequeathed to humanity has never manifested itself more powerfully, or been more generally diffused than at the present time, and a grand opportunity now presents itself, directed by that invisibly potent

Finger, that the few wise, liberal Sovereigns should coalesce (as well for the sake of their own families, and the due transmission of their inheritance to their kindred, as for the good and protection of the interests of their subjects), and, with the assistance of God's wisdom, frame a new pact of alliance, doubly bound by the Royal and Ministerial manual signature, and by the fraternal sympathy and good-will of those great human families who understand now that their mutual interest, safety, and prosperity depend only upon themselves.

I will endeavour to explain myself after stating that *Austria delenda est*, by self-exhaustion, want of means, and by the emancipation of its martyrs. Of Rome it is useless to say anything, as that is already morally conquered, in spite of the presence of the foreign arms that support it. Such being a matter of fact, though not quite accomplished, I will suppose that Italy is reconstituted in its unity, and admitted to the *consensus* of the great liberal nations. I trust, therefore, to be excused if I here suggest a proposal for a Political and Commercial Treaty of Alliance, offensive and defensive, between the three Sovereigns and their respective nations—England, France, and Italy. It seems to me that the union of these nations to mutually support each other in every sort of moral and political interest, in every sort of commercial enterprise and religious liberty, —that the accomplishment of such a great fact would be the greatest historical monument of glory to the three illustrious Sovereigns; that it would besides help to consolidate and bind their dynasties to their respective thrones; make their Princes feared and esteemed abroad, and respected and beloved at home. It would consummate the greatest triumph of Christianity and civilisation, maintaining peace and abundant prosperity to the people, who would rapidly develope commercial intercourse by the mutual exchange of the natural productions of their respective

countries, at the same rated commercial tariffs agreed to by the Ministers of the three Powers, who would be equally bound to protect each other in commercial and political affairs, should any stranger trespass in any way or manner upon the honour, rights, or privileges of one of the Allies. For the accomplishment of this programme it will require two separate treaties, one political and the other commercial; but both of them framed with the same liberal views towards each other, and written word by word equally for all parties, except only the name of the Sovereign and Ministers subscribing thereto. It should be noticed here, that for the mutual interest of each party the political treaty of alliance, offensive and defensive, should be construed in a new manner. For instance, the nations A, B, C. Suppose a foreign Power, or the subject of a foreign Power, X, has attacked or damaged the honour or the interest either of the Sovereign B, or of his commercial or non-commercial subjects. The Minister or Consul of the Sovereign B makes a circumstantiated report of the case to the Ministers of the nations A and C, whose diplomatic agents at the court of the offending Sovereign or subject will mutually make the proper remonstrances to redress the wrong and exact reparation. As soon as the first step is taken at that foreign court by the allies A and C, then come in also jointly the personal demands of the accredited Minister B at the court of the said foreign offending Power. Should this foreign court deny the proper satisfaction, then the allied Powers A and C declare war in the name of their own Sovereigns against the offender; and twenty-four hours after that declaration shall follow also the declaration of the offended ally B. By this proceeding the allied Powers A and C will prove to the offending Power X that they, the allies A and C, are determined to vindicate the honour and interest of B, making the *fait et cause* their own, suspending immediately the *exequa-*

tur in the States of the Power X, and beginning the usual warlike diplomatic demonstration, preliminary to actual war. What I have said, for example, in regard of the Power B, applies equally to the allied Powers C and A.

The first energetic demonstrations by these allies, A and C, would soon persuade the disturber of the peace, X, and in course of time many wars would be avoided, through fear of a general conflagration. Of course the prudence and wisdom of the Allies would dictate to them the abstinence from provoking or taking advantage of other Powers, great or small; and would induce them rather to be the mediators for peace between other foreign belligerent or disputing States, than the promoters of wars.

These Allies having agreed to this political combination, and secured themselves on their thrones, supported entirely by the affection of the benefited populations, would be spared many anxieties, and leisurely enjoy that happiness of which they now feel the want as much as any ordinary mortal, whose only cares are about his little family. Once banished the envy, animosity, and jealousy between the Allies, if any exist, and a spirit of friendly emulation would be substituted; commercial speculations would be safe; the farmer would no longer dream of foreign horses' hoofs trampling his corn-fields; the women and children would have time for education; industrious artizans would be properly remunerated for their labour to support themselves and families; and peace and plenty would then be easily realised.

The secure navigation to distant lands would bring home the fruits of their respective industrial occupations, and the result of sagacious enterprises would tend to promote domestic economy and comfort. Thus, in a comparatively short space of time the populations would acquire and find out so gigantic difference, such material improvement in their interests, that little more would remain to be desired.

England, France, and Italy,—these three old sisters, who saw the birth of Christianity, and saw it strangled in its cradle,—ashamed of their past inglorious inaction, at last awakened to their ancient glory; the three, united in friendly compact as one, would take up again the proper Christian civilisation, and by due care and nursing they would ultimately succeed in elevating the now prostrated humanity, inspiring it with adoration for the real God, the Eternal Father of the creatures, without distinction, without crosses on the front or on the back, without confessional, without Seraglios of Nuns, and other Ecclesiastical luxuries, too numerous to mention. Surely charitable feelings, and humanly and kind brotherhood, as well as a true love of God and veneration for His noble works, would spring up in the breasts of mankind, and would serve to moderate, regulate, and constitute the basis of that improved state of society, which, the more it spreads, the more it would link itself closer and firmer together; and by the will of God, with the consummation of time, it might almost renew the so-much vaunted Golden Age.

I am sure that the ninety-six millions of fellow-men of these three great human families,—France, Italy, and England,—occupied in the noble mission of peace, guided by the ever-watchful wisdom of their liberally-provident rulers, would be able to infuse almost a new life in some of the now degraded portions of the populations, and a new and simple organization in this old world. The confidence of their own people, and that of strangers, would rest on the honourable conduct of the Governments, and on the tolerance and good feelings of their subjects. Peace promotes industry, and industry abundance of the comforts and happiness of life.

Certainly Europe requires reorganization, for history has shown that it is impossible longer to endure the present rate of misery and uncertainty of life. I would inquire if it is to be permitted for

Sovereigns to continue to make human sacrifices for the sake of maintaining upon a throne Kings who have no States of their own, and in opposition to the people? Happily the days of Rudolph the First have passed away; and though it was politic at that time to set upon the Imperial Throne the little Count of Hapsbourg, who had only a small castle near Berne, that arrangement, having long ago become a nuisance, ought to be removed for ever, as unfit for the times. The German Electors have lost the chance now of bestowing on one of their number the Roman Empire; that institution died long ago, and the descendants of the Majordomo of the King of Bohemia have so entirely mismanaged the Empire that the public have lost all confidence in their politics and unscrupulous intrigues without faith, or *parole de Roi*. That line is extinct; but see the base subterfuges the Austrian Emperor now practises towards the Hungarians, who have listened to his promises! See how he is justly rewarded by all his varied subjects for his cajoleries and false promises! These different nationalities have been so constantly deceived that they are determined to be deaf and imperturbably mute for the present. They await the sound of the *tocsin* for the general resurrection, and that will not be long delayed. Besides the yearly human sacrifices of blood, there are the ruinous expenses of keeping up an enormous standing army; which consumes much, and produces nothing. It removes 600,000 men from their daily toils and avocations, demoralizes them, and makes them unfit for their moral duties, and creates a berth for at least two or three other hundred thousand bureaucratic *employés* of police and *chancellerie*. In the meantime the labour of those men is diverted from the fields and the ateliers, and causes the want of the produce required for their consumption. Such things may last a long time in a wealthy country, but where there are only moderate riches to be had from the result of con-

stant toil, such a system cannot endure, and this is the reason why everything is mortgaged, and many unfortunate proprietors were fined and dispossessed, under the pretext of being Liberals; also where there is only a limited commerce, arising from the general want of confidence, the people being over-taxed to supply the unlimited, ever-pressing wants of the Government, whose forced loans are levied upon the same over-taxed people to fill the pockets of Government creatures, and the unscrupulous Ministers and Sovereign, ever thirsting for gold, extorting the precious metals, and issuing base, depreciated coin and paper, worth only half its nominal value, and, out of the Imperial States, nothing. What felicity can the subjects enjoy under such a ruler, and how long is that Government to last? Thus everything going to perdition, the people, tired and exhausted, at last call out for Reform; and the Reform that they demand will be the condemnation and suppression of that corrupted Government.

Serius ocius exitura locum, says Horace; and no doubt, sooner or later, Europe must be relieved of such an incubus, through whose misdeeds the various States are kept in suspense, and the populations remain in a state of fermentation and oppression. Prussia is armed, and compelled to be so, through the insincerity of Austria, and the fear of France. England is in the same predicament, seeing the constant armaments of France and Spain. Without a motive for war, France still remembers 1815, and knows what she can expect from the other Governments; Italy is not yet emancipated from the penitentiary shirt that was put upon her in 1815, for having assisted and made common cause with France; for that very offence, and for fear that she should again make France stronger, Italy was scourged and partitioned among the various (excuse the word) executioners. Now if France, the chief delinquent

in the eyes of the Holy Alliance, has emancipated herself from that treaty, *a majori*, Italy ought to be reinstated in her rights. The force of this proposition was sustained by Lord Ellenborough, in the House of Lords, last session, though he was one of the party in opposition to Italy at the time of that treaty.

It is evident that the whole of the European States must retrench their expenses, and this cannot be accomplished except by tranquillising the peoples, and giving them the legitimate constitutional rights so much desired and demanded. France and Italy must have a definite Constitution, according to their wishes, in the style of the English; one which has withstood so many tempestuous seasons, and which, I hope, will never be wrecked. Once upon the same constitutional footing, and as soon as the political and the commercial treaties of alliance, offensive and defensive, are made, the three Foreign Ministers should prepare themselves for another work, consisting of the reform and dismissal of the superfluous army. They would diminish it by degrees, as by degrees they would create another element as a substitute for its home duty. Only the *cadres* of the various regiments should be maintained; so that, in case of need, the ranks could be easily filled up with volunteers, or regulars, according to the necessity of the case. The whole of the Artillery, the Marine, and other scientific arms should be maintained in its complement for the various services in the colonies, and at sea, and for the instruction of the volunteers, &c. A few practical men in France, and an equal number in England and Italy, should set themselves to work out this scheme, preparing the treaties and the new organisation, and the almost equalisation of the constitutional law. I know the difficulties and the opposition that might be raised to this particular point; and I should say that it will be almost an impossible work to conciliate the political men of the

day to three constitutions in three different countries, with analogous rules and regulations. A conqueror might do it by the power of his mighty sword; but we are now in peace, and here arises the great difficulty. Still I am not afraid of that, because we have arrived at an era when men understand that if a thing can be done compulsorily with great advantage to humanity, the same thing ought to be done by peaceful persuasion and rationalism. It is useless, however, my wasting time to illustrate this point, which is so greatly comprehensive and elastic as to overpower my dwarf intelligence. But to continue: suppose the statesmen of the day at work at this scheme, and that England retains only twenty thousand men in or about Ireland, and sends the *cadres* of her regiments to the colonies to be filled with natives, leaving an opening to the volunteers who may aspire to an active military career; suppose, also, that the Volunteer institution has become the order of the day, the institution of the land, where all patriotic efforts unite for the support of order, of the Constitution, and of the ever-to-be-admired honourably liberal Sovereign. When I say England, I mean to comprise in it Ireland and Scotland too. As I have stated, I would retain all the Artillery, the Marines, and other scientific corps, and send them wherever they may be wanted, keeping at home purely and simply the veterans and invalids, who would be honourably employed in the general instruction of the younger generation, to inspire them with the noble sentiments of glory and military honour.

Having made these suppositions, I should like to ask the opinion of the Chancellor of the Exchequer what advantages he would derive from these retrenchments in his annual budget? After two or three years of this new organisation, I am positive that this country would save an annual sum of twenty millions. But my scheme is not yet completely told. As the

Marine remains complete as it is, it must have some duties to perform, partly in Europe, and in the Colonies; and another portion to be employed in conveying the excess of the poor population which crowds the workhouses. This is another sore point, which I should not have touched; but how can the domestic economy be improved in a country where the population is in excess of the production of food for its maintenance? I feel how difficult it would be to conciliate the different political sections on this point, and what storms it would raise in certain quarters; therefore I will explain myself, and say that the Government should undertake to colonise certain fertile lands in fine climates easily accessible at all seasons, where the young European people would settle, and being put in possession of plots of ground sufficient to produce their maintenance by proper labour and cultivation, being chartered there by Government free of all expenses, and provisioned with sufficient means to outstand the first nine months of the year. In a very short space of time many fathers, with large families, without sufficient means for their maintenance in this country, and many orphans, would avail themselves of the opportunity of improving their social position, and relieve the workhouses from the present enormous expenses. There is also a certain numerous class, without the means to live in luxury and idleness, who have to undergo sometimes great privations, many of whom would voluntarily avail themselves of the opportunity of possessing a tract of land to live by the fruit of their own labour. What I have said of England I must say also of France and of Italy, too, when she shall be entirely reconstructed. But in France, at present, with the expenses for keeping up 600,000 men under arms of all sorts, without the items of arsenals and Imperial forges, &c., the question is a more difficult one, on account of the discordant political elements, the extreme ignorance of the

peasants, and the rebellious league of the High Priests. However, it is a question of life and death with Napoleon the Third; whatever he may do for the latter nothing will satisfy them. The Priests are revengeful, and never forget. Now the Emperor knows well the Roman history, and one day or another he may remember the incident of a Roman Consul listening to an inopportune mutinous report, to which he answered by cutting with a stick the heads of some *alta papavera* that happened to be in the way; and as that hint answered then, it will answer now, because only one of two powers can subsist, and the two in opposition cannot last long without one submitting to the other. It remains only, then, to give to the people the full Constitutional rights that the English and the Italians have. By that means jealousy will cease amongst the people, the newspaper diatribes and offensive critiques on this and that other topic will gradually subside, mutual sympathies will arise from mutual interest, and one will assist the other *in quantum et per quantum*, if he can without detriment to himself.

To facilitate labour and economise time, as time is a most important item in a commercial country, let there be introduced in the three allied countries the Decimal System, in all its varied branches of weight, measure, and distance; make the coins of equal quality, weight, and value, the only difference being the effigy of the Sovereign who issued them. When these populations have experienced the benefits that would inevitably arise from this new system, supported by equal laws, civil, commercial, and political (in course of time the Governments might also change or modify the Criminal Codes), the material interests and progress of these nations would be felt by every citizen; and to win the confidence, friendship, and sympathy of the populations, let there be printed in the respective languages the treaties stipulated by the Sovereign allies; they

should be framed in chapters easily accessible to the popular intelligence, and distributed to the people at a nominal price, to facilitate the learning of them like a catechism. Have your treaties duly reconfirmed every seven years, and any improvement or amelioration of the political principles which it may be necessary to adopt *post factum*, add them as an appendix ; so that the people may be constantly *au fait* of the earnest care and wisdom of their Government. There is nothing to fear from liberty ; liberty kills tyranny only, as is proved by the history of every country. As I have said somewhere else, a real Republican is the most honourable and liberal-minded man, who loves his country and humanity in general without interested motives ; and he is entitled to the same public esteem as is an honourable Royalist. Those who are to be feared are the ambitious, the avaricious, selfish hypocrites who instigate the people to disunion and discord amongst themselves, and contempt and rebellion towards their Government, in a clandestine manner fomenting discord between the people and the Governments whom they pretend to support, and betray at the same time with equally incredible hypocritical faces. These are the miscreants of society, who are ever ready to embarrass, embroil, upset, destroy, and stab both people and Governments, for the sake of grasping anyhow,—never mind which party wins the day,—the best sinecures and the most lucrative honorary places. Society must be weeded first of this class of malefactors, before it can be improved in any sensible way, and before any Government can safely say it is fairly and firmly constituted. There is no security for the Government who harbours near its docks and warehouses such vermin. They destroy and rot everything that comes in contact with them ; and history has proved and confirmed it in every country for the last one thousand years. Therefore, before the inauguration of the new system, before disarming

and depriving oneself of the means of protection, and of enforcing the new laws, separate the chaff from the wheat, like the husbandman before he puts down the new seeds in expectation of a good harvest. Such things have been repeatedly done in every European State, but in vain in Italy and France; and now that these Governments know who are their enemies, it is the time to destitute them all without further ceremony or reserve. Without the expensiveness of trials, with a well-considered law firmly applied by the Home Secretary, one single decree is perfectly sufficient to settle everything as quietly as possible; and if any symptoms of commotion should develop themselves, there are many Islands in the *Pacificum mare* which require population and manual labour, which could be improved on the occasion.

It is only after this that Europe in general, and particularly Italy and France, could rest and enjoy the tranquillity they desire, and France could safely dissolve, and restore to their *foyers*, 300,000 men, who would resume their industry, and contribute to civilize their superstitious countrymen; and some of them might even teach the *Curé* how to make the miracles on the most modern principles. Europe, as well as France, would be inspired with real hopes and faith in a durable peace. The benefits of domestic economy would soon be felt by every class of society; the State debts, in the course of time, would be liquidated; the Government, relieved from the pressure within and without, would apply itself to the material improvements the country may require, and study new projects tending to ameliorate every class of society, executing everything at leisure and in the most economical manner, without dispossessing its *araria* of the pecuniary means deposited there for other urgent wants. I have alluded to the keeping at home the veterans and invalids of all sorts of arms; and now I will suggest,

as they have learned more or less in the military schools, according to their intelligence and capacities, that they be employed in the national schools in the towns, provinces, and villages, to teach and instruct the populations in the use of arms and manœuvres, or in any other branch of knowledge they may be competent to impart to others. Secularize every branch of public instruction, and dismiss all the Ecclesiastical teachers, except at the theological schools. I said also that the scientific arms, and the Marines, must be maintained in their complement; and my object was, and is, that the three Governments, hand-in-hand, should open new fields of enterprise, and people distant colonies with the excess of their population, thus relieving the poor at home, and the householders who now support them. The *Replete terram* of Genesis might be attained in the course of a couple of centuries by this means, to the great relief, advantage, and comfort of the European nations; and the fulfilment of God's commandment would no longer be a reproach or a stain to the political character of the present European rulers. If I were to look upon the atlas, and count the spots and spaces which are stated to be almost abandoned, and others, though well populated, yet so mismanaged and so horribly misgoverned that the continuation of such atrocities constitute the highest grievance and offence to Almighty God, and put the question, —Why do the civilised European Sovereigns tolerate such monstrosities, equally derogatory to human nature and degrading to the character of the Kings of the earth who permit the continuation of such brutalities?—though I would deviate a little from my argument, yet I would not lose sight of it, and would say—Why, for instance, does European civilisation countenance any further the abominations of the King of Dahomey? Why do not the most civilised nations organise an expedition, and go direct to the West Coast of Africa to dethrone and hang

that miscreant, whose capricious delights are to float on human blood? The populations would receive them as liberators, and would be grateful; and I am persuaded that some good spot for Europeans to settle there could be found, and by their means, in course of time, to open communications with the interior parts of that unexplored region; and from these European ingenuity and enterprise might succeed to find the materials for new sources of wealth and commodities, and open new markets for the exchange of our goods with their produce. An expedition of 10,000 men, composed of French, Italian, and English, could meet at Malta, and in six weeks they would settle everything and return, leaving two or three steamers to cruize thereabout, in case of need for further assistance, should a reaction take place after the departure of the fleet. Perhaps four or five thousand men would be sufficient; but with savages it is better to show them numbers, as they are easily impressed by a large force, which would cause them fear, and persuade them to reason. I hope that the Italian Kingdom will inaugurate and initiate this Christian Crusade, as a work of peace and civilisation; and that the French, English, and Italian flags will float in the African plains as gloriously as they did at the time of Scipio (minus the destruction of cities and citizens), and that the names of Palmerston, Thouvenel, and Ricasoli will be accepted as a godsend by those poor Africans, who, gladdened by emancipation under their auspices, will venerate them in future like the emancipated Italian nation.

Initiate, then, these new treaties of alliance, as proposed here, or as you think most convenient, and hasten to conclude this new pact, this triumph of modern civilization; and you, Thouvenel, Ricasoli, and Palmerston, crown this glorious work, and have the merit of doing so before you descend to your honourable tombs, and accept from a grateful Nation

a conspicuous place by the side of your respective Monarchs in the Roman Pantheon, with the other illustrious contemporaries who have laboured and so much contributed to the Italian resurrection,—Gladstone, Lord John Russell, Sir J. Hudson, Garibaldi, Minghetti, Cialdini, Farini, Fanti, *et quamplurimis aliis*.

P.S. This book was written upwards of a year since. In consequence of the death of the lamented Cavour, I have been compelled to make several alterations, substituting in his place the equally glorious and liberal Ricasoli. As the Italian Ministry is changed now, it would require still further alteration,—which I cannot make, as the preceding sheets are in print. Although the Ministry is changed, yet the principle of liberalism will continue immutable and unalterable, under the protection and surveillance of those well-known and well-tried Liberals, Tecchio and Ratazzi.

FINIS.

INDEX.

	PAGE
CHRONOLOGY OF NUMA POMPILIUS, AND HIS ELECTION OF KING OF THE ROMANS—DEFINITION OF RELIGION -	1
Pythagoras teaches Numa on the Laws and Religion—Hydromancy, Necromancy, and other Diabolical Superstitions—The Sybilline Books—The Educated Eagle of Pythagoras—The Pythagoric Silence; he forbids Painting or Sculpturing the Gods—The Nympha Egeria, and Numa's Nocturnal Congresses and Supposed Marriage—The Institution of Religion—The Pontifices—The Salii—The Vestales—Romulus Venerated Jupiter Stator -	2
THE ARTS OF STATUARY AND PAINTING.—Tarquin Builds the Capitol—The Names of the most Ancient Artists—Hydromancy, Necromancy, and many other Superstitions of the kind—The Pretor L. Petilius -	9
THE OATH.—The Priests of Jupiter take no Oath—The Roman Catholic and Apostolic High Priests Violate their Oath at Pleasure -	19
THE PRIESTS OR ARCH-PRIESTS OF JUPITER, AND THEIR MANNERS, THEIR SUPREMACY, THEIR ATTRIBUTES -	21
THE COLLEGE OF THE AUGURES INSTITUTED BY NUMA.—The Temple of Vesta—The Vestales: their Sacred Duties, their Punishment, and Two Miracles performed by the Vestales -	23
NUMA INSTITUTES THE DANCING PRIESTS, SALIOS.—Their Number; their Crooked Staffs; their Shield; their Suppers; their Temple (now converted into the Church of Santa Maria in Aquirio) -	35
DE PONTIFICE MAXIMO, ET DE PONTIFICUM JURE.—The Attributes and the Etymology of the Pontifex Maximus; his Functions, his Consecration of the Temples, and his Consecration as Great Pontiff -	40
FÆCIALES E PRÆSTANTISSIMIS FAMILIIS ASSUMUNTUR A NUMA PRO PACIS FØDERE AC JUSTO BELLO DECERNENDO; with some Remarks upon the American Ambassador's Speech, &c. -	81
ON THE HEBREW AND ROMAN HISTORY.—Of the first Translation of the Bible—Of Jesus, son of Pontiff Sirach—Of the Four Expunged Hebrew Kings, Pontifices—Of Jesus Christ's Brother, first Ordained Bishop—Concerning the Origin of Christianity and the Apostles John, Paul, Peter; his Decree to Clement, &c.—The Biography of Cæsar—all from the MS. Chronica de Ætatibus (a Copy of the MS. Code of the Vatican)—The first, second, and third Persecutions of the Christians—Memoranda -	97

	PAGE
THE BIRTH OF OUR LORD JESUS CHRIST—The Apostles—On the Perversion of the Primitive Roman Catholic Clergy after the Death of the Apostles - - - -	125
HISTORICAL, LAY, ECCLESIASTIC, AND DIPLOMATIC EVIDENCES that Constantine did not give to Silvester, St Peter's Patrimony, or the Temporal Power—Ancient and Incontestible Proofs Negating the Donation of the Patrimony—Arripert the Second gives to Pope John the Seventh the Cottian Alps as a Donation, and King Luitprand revokes the Gift—Opinion of Cardinal Navagero upon the Temporal Power of the Pope—Pope Adrian obtains from Charlemagne the right of Levying the Tithes upon certain States, and takes the Oath of Fidelity to the Emperor - - - -	136
CONSTANTINE'S REAL DONATIONS TO BISHOP SILVESTER (from a Copy of the Ancient MS. Code of the Vatican Library in the Author's possession).—Description of the Enormous Wealth and Precious Gifts—Only two small Yearly Sums given as an Endowment - - - -	147
CRIMINAL HISTORY OF THE POPES.—The first great Quarrel between Athanasius, Bishop of Alexandria, and Arius—Athanasius and Bishop Liberius Exiled at the time of the Emperor Constant—The Roman Bishop Felix Decapitated by order of Constant, &c.—The Great Synod of Sardinia in 341—A Great Contention between Damasus and Ursicinus, Candidates for the Roman Episcopal Chair—A Great Slaughter amongst the Clergy, and the true Origin of the Cardinals—Marcellinus and other Ancient Writers—Pope Celestinus and his Cardinals ride upon Asses—He is Strangled by Cardinal Gaetani—Hieronimus plainly Unmasks the Clergy—Baronius Reports the Law against the Clergy Inheriting from the Women (the Venetian Senate made a similar law in the thirteenth century, the mortemain law now in universal usage)—Valentinianus, Valens, and Theodosius make or confirm the Laws against the Clergy and other Religious Corporations—At the Great Synod at Constantinople in 381, a Canonic Law enacted to prevent the Bishops Encroaching on other People's Property—The Third Carthaginian Synod takes place in the year 397, and it is forbidden that any Bishop should style himself First Bishop, or Prince, or Pope, &c.—Eusebius Emissenus reproves the Roman Bishop who attempts at the Primate—Bishop Boniface Ist usurps the Primate, and rebels, anno 418, and is expelled—He Supplicates to be readmitted—At the time of Gratianus lived Bishop Eusebius at Milan, in France Bishop Martinus, Hieronimus in Palestine, Augustin in Spain, John Crisostonus at Constantinople, Orosius at Rome, Hilarius in Pictavia; all true Christians—Valentinianus and Thodosius' Law enacted to subject the Clergy to the Secular Judges in Criminal Affairs—The usual Contentions and Strife by Symmachus and Laurentius, candidates for the Roman Chair—The Emperor Theodoricus expels them both, and elects Peter Altinus—The Schism Suppressed and Theodoricus convokes	

a great Synod in 501—The French Bishops also in a state of insubordination against King Clodoveus—The Emperor Justinus writes to Bishop Hormisidas, styling him “ Archiepiscopus et Patriarca;” this is the first real title given to the Roman Bishop—Belisarius is corrupted with money by Augusta Eutychiana—Another great Schism—Onuphrius Reports the Law by which the Election of the Popes depended by the Clergy, the Senate, and the Roman People, and the Emperors either confirm or annul the Election—The Elect Pope pays a regular sum of money to the Exarch before consecration—Vigilius Exiled; these are the best proofs that the Popes had not yet dreamed of St Peter’s Patrimony—In anno 589 a Law issued to compel the Clergy to dress simply and avoid purple colours, as a sign fit only for laymen—Gregorius Magnus, a good Roman Bishop, is elected anno 590—Although a friend of the Emperor Mauritius, he does not attempt to defend him or his family from the assassins of Phocas—The Impudent Boniface the Third obtains from Phocas the title of “ Universal Bishop,” or the Roman Primate, and was the first to use “ *volumus et jubemus* ”—The Book of Revelations Sanctioned at the Fourth Synod of Toledo—Pope Vitalianus Excommunicates the Archbishop Maurus of Ravenna, who retorts with another Excommunication, anno 680—Phocas’s Decree still Rejected by the Bishops, except the Roman ones—The Sum fixed at this time which the Popes should Pay to the Emperors before their Consecration—Peter and Theodorus, two new Rivals for St Peter’s Chair, appear; both Rejected by the People, who Elect Conon—More Schism and Contentions after Conon—Theodorus and Paschal—The People again Reject both Candidates, and Elect Sergius as Roman Bishop, a Priest selected by them from the Crowds—The Exarch John, anno 690, goes to Rome, Strips the Altars of the Silver and Gold and other Valuables, and Pawns them—Again Schism, and Anasthasius names Paschalis, another Candidate and a Great Magician—Innovation in the Papal Consecration—The Code of Digest of Constantine contained the Laws of the Sixth Universal Synod—An Apology to the French Nation—Arripertus the Second gives to Pope John the Seventh, anno 704, the Cottian Alps—The Emperor Justinianus sends a Fleet to Blockade and Subject Ravenna, Cervia, Comacchio, Forli, Cesena, &c., the Exarch Felix having Subornated those Citizens against the Pope and Emperor—The Exarch Blinded and Exiled—The Intriguing Conspirator Helias kills the Emperor Justinianus the Second and his son Tiberius, and sends their heads to Philippicus, who forwards that of Justinian to the Roman Pope Constantine—Philippicus ordered the Immaculate Tablet of the Sixth Synod to be Removed from under the Portico of St Sophy, also the Images from the Churches—Pope Constantine makes this a Pretext for a Revolution, and Emancipates from the Imperial Power a lot of Dirty Tablets—The Pope Refuses to Consecrate Philippicus, and the Revolution begins

THE ORIGIN OF THE PAPAL INTRIGUES WITH THE FRENCH KING, CHARLES MARTEL, to Spoliate and Destroy the Lombard Kings, and the Greek Empire—Of Power and States in Italy—The Towns Usurped by the Pope during these Wars against the Emperor, and the Lombard King—The Non-existence of St Peter's Patrimony—The Emperor Leo, Gregory the Second, and King Charles Martel die, anno 741—Pope Stephanus's Hypocritical Letter to King Pipin—Pope Zaccharia continues the Conspiracy with Pipin against the Greek and Lombard Monarchs—The Successful Plot of Pipin and Zaccharias to Dethrone King Chilperic—The Lombard King Aistulfus Invades Ravenna, and the Exarch goes to Greece	233
EPISCOPAL, PAPAL, AND CHARLEMAGNE'S ELECTIONS.—Repetition of the Evidence already given by other Historians, and several Imperial Laws pointed out	247
DIPLOMATIC, LAY, AND ECCLESIASTICAL NEGATIVE PROOFS OF THE PAPAL TEMPORAL POWER.—Gregory the Second implores the Assistance of the Venetians, who recover Ravenna from the Lombards, and restore it to the Greek Emperor. Anno 800, Charlemagne Crowned Emperor—Consecutive Proofs of the Imperial Power in Rome, &c.	265
Charlemagne's Will and Testament	283
Pope Gregory the Fourth is tried by the Imperial Judges and Juries for the Spoliation of Towns and Lands in the so-called St Peter's Patrimony—He is Condemned to Transfer, by Deeds, the said States, &c.	298
CONTINUATION OF DIPLOMATIC LAY AND ECCLESIASTICAL CONFUTATIONS OF THE PAPAL TEMPORAL POWER.—A Complete Confutation of all the Pretended Donations to the Holy See	313
THE DOCTRINE OF SUBSTANTIATION, AND THE INVENTION OF PURGATORY	367
ON THE ORIGIN OF THE CARDINALS.—Several Quotations from Cardinal Navagero's MS. in the Author's possession, and from other Authors	373
EVIDENCES OF ECCLESIASTICAL AND SECULAR HISTORY, in continuation of the Papal Criminal History	385
EVIDENCES OF THE POPESS JOANNA'S REIGN	388
HOW THE POPE USURPED THE SUPREME ECCLESIASTICAL JURISDICTION.—The Pope Prevaricates—Reorganization of the Roman Senate—Nicholas the First issues Laws on the Celibacy of the Clergy (I would advise the contrary, and compel them to marry)—Theodora and her daughters, Marozia and Theodora's reign, a pretty story—The Concubinage of Hildebrand with the Great Countess Mathilde—The Schism and Wars with the Emperor Henry the Fourth; his Degradation—The Death of the Usurper Rudolph—Gregory Condemned by the Synod of Worms, and of Brescia—The Death of Gregory—The Schism Continued—Young Henry or Conrad Marries the Daughter of his Father's Enemy through the Intrigues of Mathilde, and set in Opposition to his Imperial Father—Urban goes to Milan, and with Peter the Hermit Invents the Scheme for the Recovery of Palestine, anno	

1093—The First General Council held at Clermont, 1095, where they decided to Organise an Army for Palestine—The Emperor Henry the Fourth dies, anno 1099—Conrad, or Henry the Fifth. succeeds him—His Excommunication. and War against Paschal the Second—Schism continued—Three Popes at this time - - -	395
PETRUS BLESSENSIS DE INSTITUTIONE EPISCOPI—A Lecture to a Rebel Bishop paid with his own Coin - - -	469
A MIRACULOUS BOTTLE, and other Episcopal Absurdities, &c.—Continuation of the Papal Criminal History—The Emperor Frederick the First, alias Barbarossa, maintains his Imperial Power in Italy—Diplomatic and other Historical Proofs of this fact—Schism and Horrible Wars—Diplomatic and Secular Historical Proofs of the Imperial Power, and Proofs that the Regalia or Donations to the Holy See did not convey the Temporal Power—Pope Nicolaus the Third attempts to Create two of his Nephews of the Orsini family Kings of Italy, and Expel the French and Germans—A Precedent against " <i>Non Possumus</i> "—Ecclesiastical Forgers of Bulls and Diplomas - - -	474
PRECEDENTS AND CONFUTATIONS OF THE NON POSSUMUS, NON VOLUMUS—A few Remarks about Scandiano—Continuation of Precedents against " <i>Non Possumus</i> "—Pope Alexander the Sixth Invents the Income-tax, anno 1500, and with the assistance of Valentino and the French Kings Poisons and Murders the Principal Noblemen of Italy, and Spoliates their Families—Julius, Leo, and Paul Succeed, and Supply more Precedents against the " <i>Non Possumus</i> " - - -	540
CONTINUATION OF THE PAPAL CRIMINAL HISTORY.—Pope Martin the Fourth and Boniface the Eighth Emancipate themselves from the Empire—Boniface says, " <i>Ego sum Imperator</i> "—The usual Schism continued, and Wars rage for a long time; Boniface is taken prisoner, and brought ignominiously to Rome—Clement the Fifth, another of his class—He is succeeded by John the Twenty-third—Horrible Wars renewed between the Pope and the Emperor Ludowick—Pope Nicholas the Fifth, at the instigation of John the Twenty-third, is Imprisoned by the Pisans—John the Twenty-third and his Wars with Charles le Bel—Benedict the Twelfth, the Seducer of Petrarch's Sister, &c. —Petrarch's Exposition of the Crimes of the Holy See - - -	582
A SLIGHT PROJECT FOR REFORMING THE PAPAL SWAY, and the Project for Reforming the Roman See made by Pope Clement the Fifth in 1313 - - -	630
THE RECENTLY DISCOVERED MS. IN GERMANY.—A few prophecies concerning Italy—A Genealogic Notion concerning the Family of Garibaldi - - -	651
The Papal Infallibility - - -	656

V E N I C E.

	PAGE
Its present Martyrdom and its former glories	1
On the Genius of the Venetians	19
Good Symptoms for the Italian Brotherhood	35
The Invasion of Venice by the Tartarian Ugres; and by Pipin	38
The First Expedition to the Holy Land	48
The Wealth and Grandeur of the Venetians in the Eleventh and Twelfth Centuries	53
The French and Venetian Expedition to the Holy Land	60
The League of Cambray	65
The Quarrel of Paul the Fifth with the Venetian Senate, defended by Friar Paul	67
The Siege of Candia—The Conquest of the Morea of Athens and other places—Honourable mention of Cavour's and Ricasoli's Policy—Ricasoli's Memorable Circular and Garibaldi's Letter to Princess Ghika, &c.—Opinions of the Press	76
English Precedents against the Innovations of the Clergy	110
The Right of the House of Savoy to the Italian Throne	118
Proposal for a Triple Alliance	149

Since the completion of this work, the Author regrets to find that from his inexperience in reading for the press, numerous errors have escaped his notice; but as they are chiefly literals, and of an obvious kind, he trusts that the intelligent and critical reader will readily correct them as he proceeds. A few, however, may affect the Author's meaning, and these he has noted in the following

E R R A T A :

Page 2, for Athænientium, read Athæniensium. P. 3, Fuit, Fecit. P. 7, Valiis, Vallis. P. 16, Valerias, Valerius; repesti, reperti; incriptas, inscriptas. P. 19, Flamina, Flamine; itque, itaque. P. 21, adalatione, adulatione. P. 23, Autulorum, Rutulorum. P. 25, motur, motus. P. 26, numam, Numam. P. 27, matre, mater. P. 29, Nantæ, Naute. P. 30, mancre, manere. P. 38, in, ni. P. 40, rerum, verum. P. 44, catenus, catenas. P. 48, piacularum, piaculorum. P. 49, purum, parum. P. 51, arca, area. P. 54, vulnu, vulnus. P. 57,

consecrationes, consecrationis. P. 61, Cuput, caput. P. 75, amandatus, emendatus. P. 85, affirmate, affirmante. P. 94, ca, ea. P. 95, conoratos, coronatos. P. 99, occhozia, Occhozia. P. 100, attare, altare. P. 114, demandam, demendam. P. 115, emixit, enixit. P. 116, amiciam, amicitiam. P. 118, persequutione, persecutione. P. 119, alias, alius; successiorem, successorem. P. 120, exitio, exilio. P. 123 (marginal note), These three more Kings, There are three other Kings. P. 131, nenitus, penitus. P. 133, Conabatur, conabitur. P. 163, Avcutinus, Aventinus. P. 177, Baptisto a, Baptista. P. 184, excursaturum, excusaturum. P. 216, es, eo. P. 221, cum, eum. P. 225—804, 704; Nance, France; ce, ea. P. 236, Franck, French. P. 244, intucatur, intueatur. P. 255, Cæsaris, Cæsareis. P. 290, ternis, termis; Bajone, Bajoar. P. 295, Romanium, Romanum. P. 309, terra, terna; par, per. P. 324, Torea, Ivrea. P. 327, Comado, Comaclo. P. 329, quatre, quatre. P. 340, dic, die. P. 344, cum, eum. P. 347, ud, ut. P. 353, Henry the Fifth became Emperor and was called Henry the Sixth, Conrad became Emperor and was called Henry the Fifth. P. 368, immanæm, immanem. P. 382, Suisse, fuisse. P. 398, terre, ferre. P. 399, Lactanias, Lætánias (twice). P. 411, Testandur, Testantur. P. 425, Regnum, Regum; Imperiis, Imperii. P. 429, noblis, nothi. P. 431, Ipse, Ipsa. P. 432, dominaruntur, dominarentur; abi, ab. P. 438, bellarat, bellaret. P. 440, scortæ, scorta; vous (dele); de, des. P. 442, Coranam, coronam. P. 444, proprius, propius; quondam, quendam. P. 445, comma after ducem, dele full-point. P. 451, cum, eum. P. 452, indignisset, indiguisset; fantoribus, fautoribus; voluntaretur, volutaretur. P. 453, cestitudinem, certitudinem. P. 457, oblitu, oblita. P. 461, considerunt, conciderunt. P. 466, Cassineus, Cassinen. P. 469, Blasiensis, Blesiensis. P. 479, Blasius, Blesius. P. 488, partitientes, pertinentes. P. 490, Nice, Nicea. P. 497, illo, illa. P. 509, Estates, States. P. 514, quos, quas. P. 544, Vallioneri, Vallisnieri. P. 574, Ebarard, Eberard. P. 578, Vienna, Viana. P. 587, Argentia, Argentin; adduci, abduci. P. 588, Papæ, Papa. P. 612, corrasit, corrosit. P. 614, feceret, fecerit. P. 628, utque, atque; Ecclesim, Ecclesiam.

VENETIA.

Page 28, *for* in 1428, *read* established in 1428. P. 113, ad, et. P. 121, Juere, Jure; imposterum, in posterum. P. 127, domus, damus.

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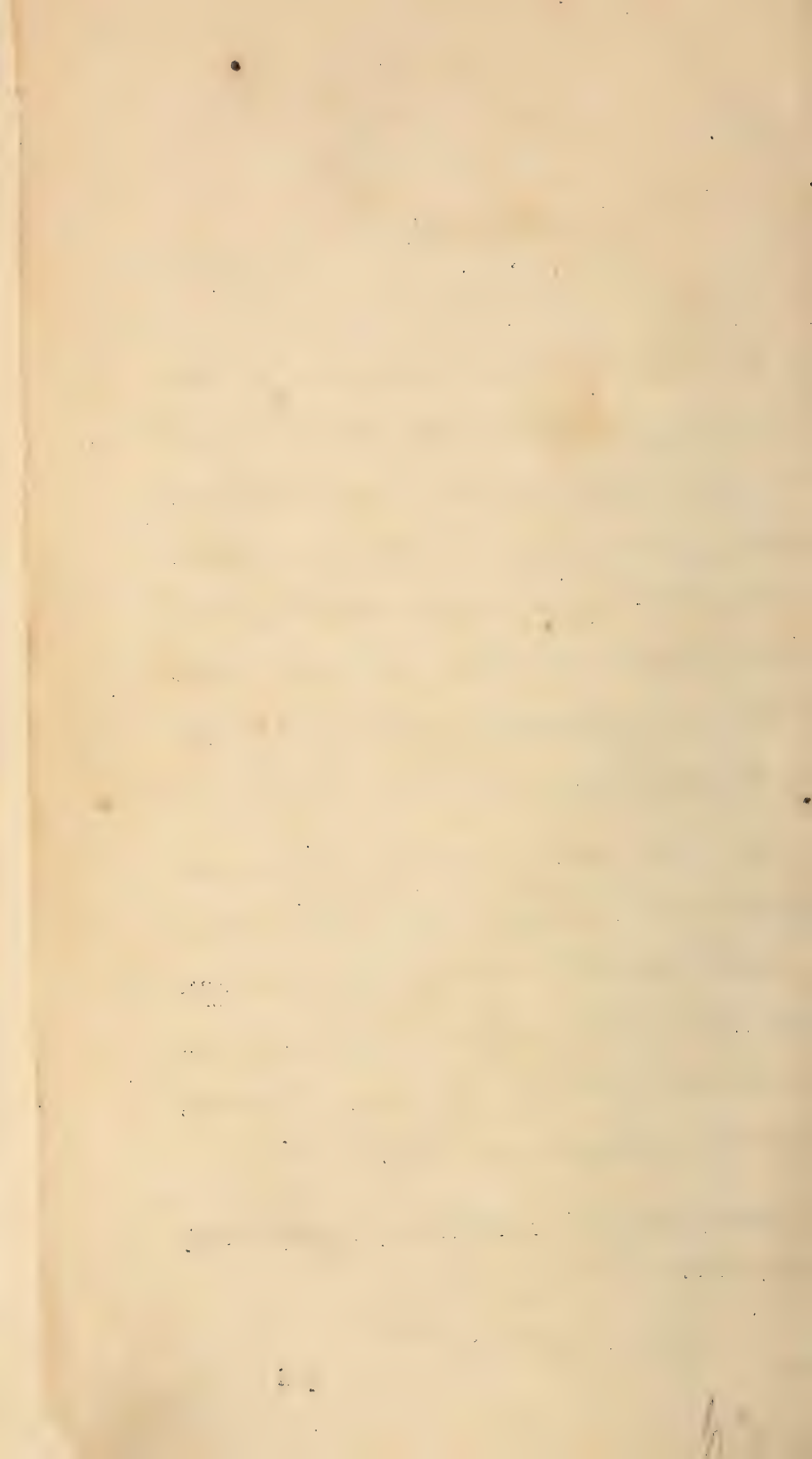
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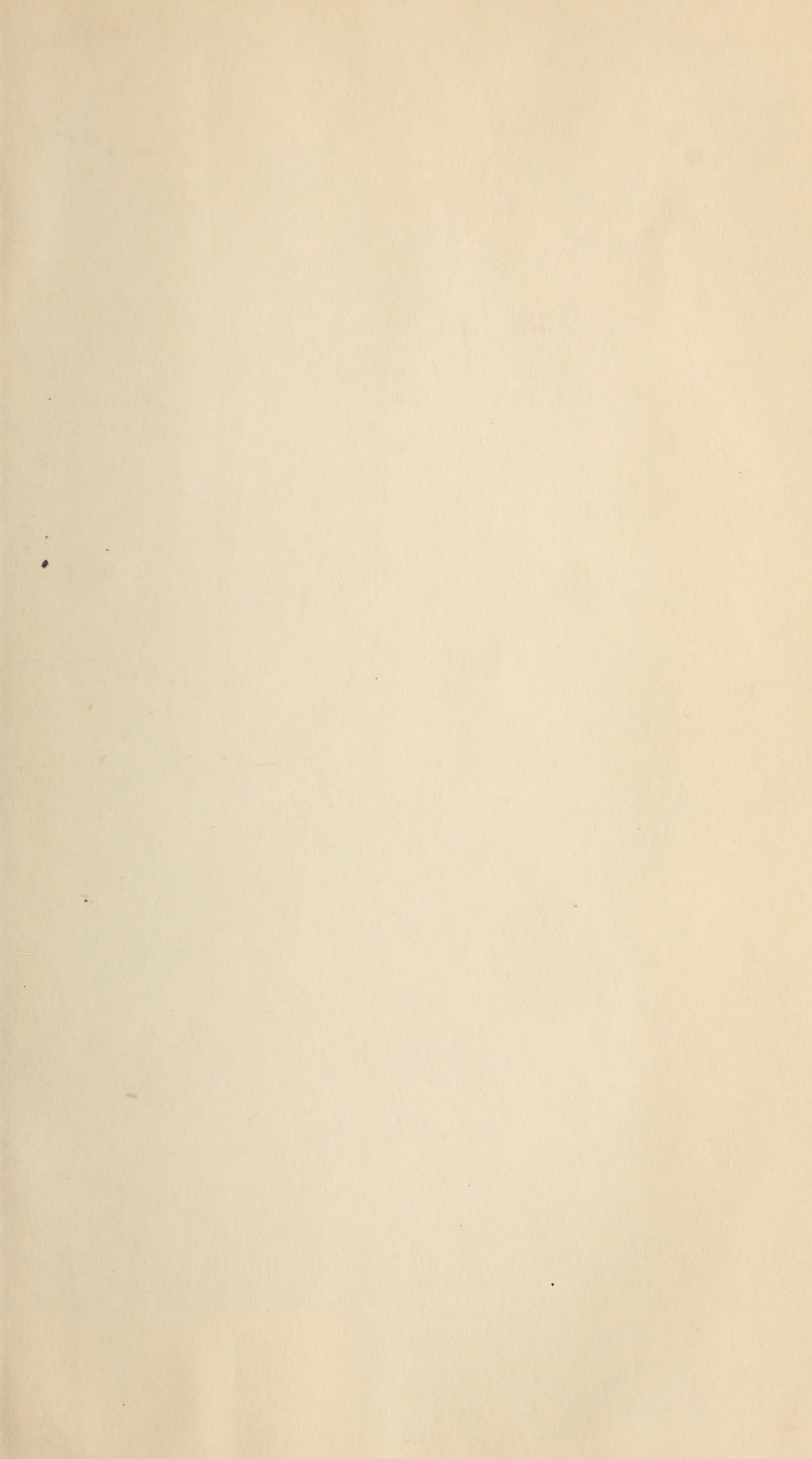
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